THE

HOLY BIBLE,

ACCORDING TO THE AUTHORIZED VERSION;

WITH

NOTES, EXPLANATORY AND PRACTICAL;

TAKEN PRINCIPALLY FROM THE

MOST EMINENT WRITERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND

TOGETHER WITH

APPROPRIATE INTRODUCTIONS, TABLES, INDEXES, AND MAPS.

PREPARED AND ARRANGED BY THE

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AND THE

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(NOW LORD BISHOP OF DOWN AND CONNOR,)

DOMESTICK CHAPLAINS TO HIS GRACE THE LATE LORD ARCHBISHOP OF CANTERBURY.

UNDER THE DIRECTION OF

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

For the Use of Families.

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TO

THE MOST REVEREND FATHER IN GOD,

CHARLES,

BY DIVINE PROVIDENCE,

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND AND METROPOLITAN;

THIS EDITION OF

The Holy Bible,

WITH

NOTES AND ILLUSTRATIONS,

IS,

WITH HIS GRACE'S PERMISSION,

MOST RESPECTFULLY DEDICATED

BY

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Bartlett's Buildings,
January 1, 1817.

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TO THE MOST HIGH AND MIGHTY PRINCE

JAMES,

BY THE GRACE OF GOD, KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, &c.

THE TRANSLATORS OF THE BIBLE

WISH GRACE, MERCY, AND PEACE, THROUGH JESUS CHRIST OUR LORD.

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in

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defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue;* Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of your most Sacred Majesty, that since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so you may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

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GENERAL INTRODUCTION

TO

THE BIBLE.

THE BIBLE is the only authentick source, from which we can derive instruction concerning the various dispensations of God to mankind, and the duties required of men by their Creator. The word 'Bible' literally signifies book; and the word 'Scriptures,' writings: but these words are now, by way of eminence and distinction, applied exclusively to those sacred compositions, which contain the revealed will of God. The words 'Scriptures' and 'Scripture' occur in this sense in the Gospels, Acts, and Epistles; whence it is evident, that, in the time of our Saviour, they denoted the books received by the Jews as the rule of their faith. To these books have been added the writings of the Apostles and Evangelists, which complete the collection of books, acknowledged by Christians to be divinely inspired. The Bible, or the Book, the book of books, was used in its present sense by the early Christians, as we learn from St. Chrysostom.

The Bible is divided into two parts, the Old and the New Testament. The Apostle St. Paul, at 2 Cor. iii. 6 and 14, calls the dispensation of Moses "the Old Testament," and the dispensation of Christ "the New Testament;" and these distinguishing appellations were applied by the early ecclesiastical authors to the writings which contain these dispensations. The Greek word translated 'testament,' occurs in Scripture both in the sense of a testament or will, and in that of a covenant, Heb. ix. 16; Gal. iii. 15. It seems less properly applied to the ancient Scriptures in the former sense, since the death of Moses had no concern whatever in the establishment or efficacy of the Jewish religion; but, in the latter sense, it very properly signifies the covenant between God and His chosen people. The same word, when applied in the sense of a testament to the books which contain the Christian dispensation, may refer to the death of Christ, which forms an essential part of His religion; but even in this case it would perhaps have been better translated by the word 'covenant,' as referring to the conditions on which God is pleased to offer salvation to His sinful creatures, through the mediation of His only Son, Jesus Christ. *Bp. Tomline.*

The books of the Old Testament were originally written in Hebrew, those of the New Testament in Greek.

The principal translation of the Old Testament into the Greek language, is that which is called the Septuagint. This name is derived from the Latin word Septuaginta, Seventy, the version being related to have been made by seventy or seventy-

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two interpreters. It is recorded that, about the year Before Christ 277, Ptolemy Philadelphus, being intent on forming a great library at Alexandria in Egypt, sent to Eleazar the high priest of the Jews, to request a copy of the Law of Moses; and, as he was ignorant of the Hebrew tongue, he further desired that some men of sufficient capacity might be sent to translate it into Greek. The messengers, who went upon this errand, and carried with them many rich presents for the temple, were received with great honour and respect, both by the high priest, and all the people; and having received a copy of the Law of Moses, and six elders having been assigned out of each tribe (seventy-two in all) to translate it, returned to Alexandria. Upon their arrival, the elders betook themselves to the work, and first translated the Pentateuch, afterwards the rest of the Old Testament, into Greek. Whatever may be thought of the truth of this story, it is certain that the translation, called the Septuagint, was held in esteem and veneration almost equal to the original, and was not only used by the Jews in their dispersion through the Grecian cities, but approved by the great Sanhedrim at Jerusalem, and quoted and referred to by our blessed Saviour and His Apostles.

The Latin translations of the Bible were, in early times, extremely numerous, but they were chiefly made from the Septuagint, and not from the original Hebrew, until St. Jerome, who was well versed in the Hebrew language, observing the errours of the many Latin translations, and their frequent disagreement with the original, undertook an entirely new translation, and with great care and exactness translated from the Hebrew all the Old Testament, except the Psalms. This translation of St. Jerome was not universally received in the Church; and at length another, which was composed of this and some former translations, and which is called by the Romanists The Ancient Vulgate, came into general use. The Romanists pretend that this Vulgate translation is the very same with St. Jerome's, and that, whatever variations may be found, they were occasioned by the negligence of transcribers. However this may be, it cannot be denied that it has considerable faults, that it abounds with barbarous words, and that in many passages the sense of the original is corrupted, and in some entirely lost. Still the Council of Trent thought fit to declare that "the same ancient and vulgate Version, which has been approved and used in the Church for many ages past, shall be considered as the authentick Version in all publick lectures, sermons, and expositions, which no one shall presume to reject, under any pretence whatever."

It is impossible to ascertain with any exactness how soon there was a translation of the Holy Scriptures into the language of the inhabitants of Britain. The earliest, of which we have any account, is a translation of the Psalms into the Saxon tongue by Adhelm, the first bishop of Sherbourne, about the year 706. Egbert, bishop of Lindisfern, who died in the year 721, made a Saxon Version of the four Gospels; and not long after, Bede translated the whole Bible into that language. There were other Saxon versions of the whole or parts of the Bible of a later date; and it appears indeed, that new translations were made from time to time, as the language of the country varied; but when the popes of Rome had established their spiritual tyranny in this as well as in other countries of Europe, they forbade the reading of these translations; and in the fourteenth century the common people had been so long deprived of the use of the Scriptures, that the latest of the translations were become unintelligible. Wickliff therefore, who was a strenuous opposer of the corruptions and usurpations of the Church of Rome, and from whom we are to date the dawn of

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the Reformation in this kingdom, published a translation of the whole Bible in the English language then spoken; but not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals, he made his translation from the Latin Bibles, which were at that time read in the churches. So offensive was this translation of the Bible to those who were for taking away the key of knowledge, and means of better information, that a bill, we are told, was brought into the House of Lords, in the 13th year of Richard the Second, and in the year of our Lord 1390, for the purpose of suppressing it; on which the Duke of Lancaster, the king's uncle, is reported to have spoken to this effect: 'We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language.' At the same time he declared, in a very solemn manner, 'That he would maintain our having this law in our own tongue against those, whoever they should be, who brought in this bill.' The bill, through the influence of the Duke, was rejected; and this success gave encouragement to some of Wickliff's followers to publish another, and more correct, translation of the Bible. But in the year 1408, in a convocation held at Oxford by Archbishop Arundel, it was decreed by a constitution, "That no one should thereafter translate any text of holy Scripture into English, by way of a book, or little book, or tract; and that no book of this kind should be read, that was composed lately in the time of John Wicliff, or since his death." This constitution led the way to great persecution; and many persons were punished severely, and some even with death, for reading the Scriptures in English.

In the reign of Henry the Eighth, William Tyndal, a favourer of the reformed doctrines, which were then making a rapid progress, was compelled by the Romish priests to leave England. After travelling for some time in Germany, where he became acquainted with Luther and other learned men, he settled at Antwerp; and with the assistance of John Fry or Fryth and William Roye, he translated the New Testament from the original Greek, and printed it, with some short glosses, or comments, without a name, at Hamburgh, or Antwerp, about the year 1526. This was the first printed edition of any part of the Holy Scriptures in the English language. The impression was sent over to England; and the eagerness, which was generally shewn by the people, to read the Gospel in the vulgar tongue, quickly excited alarm among those who were devoted to the Romish church. Sir Thomas More, Lord Chancellor, and Tonstall, Bishop of London, caused all the copies they could purchase or procure, to be burnt at St. Paul's Cross; and the selling or dispersion of them was prohibited under heavy penalties. In the mean time Tyndal, with the assistance of Miles Coverdale, undertook the translation of the Old Testament, and published the Pentateuch at Hamburgh, in the year 1530, with prefaces reflecting upon the English bishops and clergy; and in the same year he published a more correct translation of the New Testament. In 1531, he published an English version of the Prophet Jonah. He was proceeding in the translation of the other books, when he was seized and imprisoned by the Emperour, through the influence of King Henry the Eighth and his ministers; and in the year 1536, he was put to death at Villefont near Brussels, in consequence of a decree made in an assembly at Augsbourg.

In the year 1531, George Joye, an English refugee, published at Strasburgh a translation of Isaiah; and in the year 1534, he published at Antwerp a translation of the Prophecies of Jeremiah, and of the Psalms, and of the Song of Moses.

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In the year 1535, Miles Coverdale published in folio the first English translation of the whole Bible, and dedicated it to King Henry the Eighth. It was probably printed at Zurich; and though it passed under the name of Coverdale only, it is generally supposed that great part of the work was performed by Tyndal, before he was imprisoned, and that his name was not mentioned because he was then under confinement.

Those, who were adverse to any translation of the Scriptures, not daring openly to avow their principles, complained of the inaccuracy of Wickliff's and Tyndal's translations; and on that ground objected to the use of them: but, on the other hand, it was contended by the friends of the Reformation, that, if these translations were erroneous, care should be taken to publish one more faithful. In the year 1535, Cranmer, who had been advanced to the see of Canterbury two years before, and whose endeavours to promote the cause of the Reformation were unremitted, had sufficient interest to procure a petition from both houses of convocation to the King, requesting that he would allow a new translation of the Scriptures to be made. Henry consented; and Cranmer, dividing an old English translation of the New Testament into nine or ten parts, distributed them among the most learned bishops and others, requiring that they should return their respective portions, corrected and amended, by a certain day. Every one sent his part at the time appointed, except Stokesly, Bishop of London, and his positive refusal to have any concern in the business seems to have put a stop to the work for the present. However, early in the year 1536, Lord Cromwell, Keeper of the Privy Seal, and the King's Vicar-general, and Vicegerent in Ecclesiastical Matters, published injunctions to the clergy, by the King's authority, of which the seventh was, "that every parson or proprietary of any parish church within the realm, before August the first, should provide a book of the whole Bible, both in Latin, and also in English, and lay it in the choir, for every man that would to look and read therein; and should discourage no man from reading any part of the Bible, either in Latin or English, but rather comfort, exhort, and admonish every man to read it as the very word of God, and the spiritual food of man's soul."

In the year 1537, a folio edition of the Bible was printed by Grafton and Whitchurch, at Hamburgh or at Paris, more probably at Hamburgh: it varied but little from Tyndal's and Coverdale's translation; and the few emendations and additions it contained were supplied by John Rogers, who superintended the publication, and assumed the name of Matthews: hence this is always called Matthews's Bible. A copy of this book was presented by Cranmer to Lord Cromwell, with a request that he would obtain the King's permission for the free use of it among his subjects; and it appears that the royal licence was granted through the application of Cromwell.

In the year 1538, an injunction was published by the Vicar-general, "ordering the clergy to provide, before a certain festival, one book of the whole Bible of the largest volume in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort and read it;" and in the same year a royal declaration was also published, which the curates were commanded to read in their several churches, informing the people, "that it had pleased the King's Majesty to permit and command the Bible, being translated into their mother tongue, to be sincerely taught by them, and to be openly laid forth in

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every parish church." "It was wonderful," says Strype, "to see with what joy this book of God was received, not only among the more learned, and those who were noted lovers of the Reformation, but generally all over England, among all the common people, and with what greediness God's word was read, and what resort there was to the places appointed for reading it. Every one, that could, bought the book, and busily read it, or heard it read; and many elderly persons learned to read on purpose."

In 1538, Grafton obtained leave from Francis the First, king of France, through the intercession of Henry the Eighth, to print an English Bible at Paris, on account of the superiour skill of the workmen, and the comparative goodness and cheapness of the paper. But this royal permission did not prevent the inquisitors from summoning before them the French printers, the English employers, and Coverdale, who superintended the work; and the whole impression, consisting of 2,500 copies, was seized, and condemned to the flames. Some few copies only were saved; but the English proprietors of this undertaking found means to carry with them to London the presses, types, and printers.

In 1539, Grafton and Whitchurch printed, at London, the Bible in large folio, under the direction of Coverdale and patronage of Cranmer, containing some improvement of Matthews's translation; this is generally called the Great Bible, and it is supposed to be the same which Grafton obtained leave to print at Paris. There were several editions of it, and particularly one in 1540, for which Cranmer wrote a preface, shewing, that "Scripture should be had and read of the lay and vulgar people;" hence this edition of 1540 is called Cranmer's Bible. In this year the curates and parishioners of every parish were required, by royal proclamation, to provide themselves with the Bible of the largest size, before the feast of All Saints, under a penalty of forty shillings a month; and all ordinaries were charged to see that this proclamation was obeyed. A brief or declaration was published to the same effect in the year 1541; but after that time the influence of the popish party increased both in parliament and with the King, and Cranmer's exertions were frustrated by the opposition of Gardiner and other popish bishops. In the year 1542, it was enacted by the authority of parliament, "That all manner of books of the Old and New Testament, of the crafty, false, and untrue translation of Tyndal, be forthwith abolished, and forbidden to be used and kept; and also that all other Bibles, not being of Tyndal's translation, in which were found any preambles or annotations, other than the quotations or summary of the chapters, should be purged of the said preambles or annotations, either by cutting them out, or blotting them in such wise that they might not be perceived or read; and, finally, that the Bible be not read openly in any church, but by the leave of the King, or of the ordinary of the place; nor privately by any women, artificers, apprentices, journeymen, husbandmen, labourers, or by any of the servants of yeomen or under;" but, through the interest of Cranmer, a clause was inserted, allowing, "that every nobleman and gentleman might have the Bible read in their houses, and that noble ladies, gentlewomen, and merchants, might read it themselves, but no man or woman under those degrees;" which was all the Archbishop could obtain. In the same year Cranmer proposed in convocation, that there should be a revision of the translations of the Bible; but so many difficulties were started by Gardiner, and the proposal was so feebly supported by the other bishops, that he was unable to accomplish his object, and desisted from the attempt. In the year 1546, the last of his reign, Henry issued a proclamation,

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prohibiting the having and reading of Wickliff's, Tyndal's, and Coverdale's translations, and forbidding the use of any other not allowed by parliament.

Though in the reign of Edward the Sixth the reading of the Scriptures was encouraged by royal proclamations, acts of parliament, and by all other means, and there were many impressions of the English Bible, it does not appear that there was any new translation of the Bible, or even any considerable correction of the old ones, during the seven years and an half that excellent prince sat upon the throne; but it was ordered, that the Epistles and Gospels, and the Lessons, both from the Old and New Testament, should be read in English, in the churches, in the manner they now are.

The terrours of persecution, in the reign of Queen Mary, drove many of our principal Reformers out of the kingdom; several went to Geneva, and there employed themselves in making a new translation of the Bible. The New Testament was published in 1557, and the remainder of the work in 1560. This is called the Geneva Bible. It was accompanied with annotations, which were, as might be expected from the place where they were written, of a Calvinistical cast; and therefore this translation was held in high esteem by the Puritans.

Soon after the accession of Queen Elizabeth, a new translation of the Bible was undertaken by royal command, and under the direction of Archbishop Parker. Distinct portions, fifteen at least, were allotted to as many persons, eminent for their learning and abilities; they all performed the work assigned to them, and the whole was afterwards revised with great care by other criticks. This translation was published in 1568, with a preface written by the Archbishop; and it is generally called the Bishops' Bible, because eight of the persons originally concerned in it were bishops.

Since the Protestants had now made translations of the Bible into the languages of several countries, that the people might read the Holy Scriptures, the Romanists also, finding it impossible to keep the Bible out of the hands of the common people, made new translations into most of the languages of Europe, to oppose those of the hereticks, (as they termed them,) and to keep the faithful (as they called those of their own communion) from reading translations made by Protestants. But there is this difference of principle in translations made by Papists and those made by Protestants, that the Papists have translated from the Latin Vulgate, as deeming it better, not only than all other Latin translations, but than the Greek of the New Testament itself, in those places where they disagree; whereas the Protestants, in their translations of the Holy Bible, have always had recourse to the original Greek and Hebrew. Thus, when the Papists could not altogether suppress the knowledge of the Holy Scriptures, whereby their errours are discovered, they thought it the next way for their purpose, by their partial translation, as much as they could, to obscure them, and by their heretical annotations to pervert them. Hence, in the year, 1582, came forth the Rhemish translation of the New Testament, into English, in which the Papists retained many Eastern, Greek, and Latin words, and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people. A translation of the Old Testament was afterwards published by them at Douay, in two volumes; the former in 1609, the latter in 1610.

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In the conference held at Hampton Court in 1603, before King James the First, between the Episcopalians and Puritans, Dr. Reynolds, the speaker of the Puritans, requested his Majesty that a new translation of the Bible might be made, alleging that those which had been allowed in former reigns were incorrect. Accordingly, his Majesty formed the resolution of causing a new and more faithful translation to be made, and commissioned for that purpose fifty-four of the most learned men in the Universities and other places. At the same time, he required the bishops to inform themselves of all learned men within their several dioceses, who had acquired especial skill in the Hebrew and Greek tongues, and had taken pains in their private studies of the Scriptures, for the clearing up of obscurities either in the Hebrew or the Greek, or for the correction of any mistakes in the former English translations, and to charge them to communicate their observations to the persons employed, that so the intended translation might have the help and furtherance of all the principal learned men in the kingdom.

Before the work was begun, seven of the persons nominated for it either were dead or declined to engage in the task. The remaining forty-seven were ranged under six divisions, and several parcels of the Bible were assigned to them, according to the several places where they were to meet, confer, and consult together. Every one of the company was to translate the whole parcel; then they were each to compare their translations together, and when any company had finished their part, they were to communicate it to the other companies, that so nothing might pass without general consent. If any company, upon the review of the book so sent, doubted or differed upon any place, they were to note the place, and send back the reasons for their disagreement. If they happened to differ about the amendments, the difference was to be referred to a general committee, consisting of the chief persons of each company, at the end of the work. When any passage was found remarkably obscure, letters were to be directed by authority to any learned persons in the land for their judgment thereupon.

The names of the persons, and places where they met, together with the portions of Scripture assigned to each company, were as follows:

1st, Dr. Lancelot Andrewes, first Fellow, then Master, of Pembroke Hall in Cambridge, at this time Dean of Westminster, afterwards Bishop of Ely, then of Winchester. 2dly, Dr. John Overall, Fellow of Trinity College, Master of Catherine Hall in Cambridge, at this time Dean of St. Paul's, afterwards Bishop, first of Coventry and Lichfield, then of Norwich. 3dly, Dr. Adrian Saravia, a native of Artois, who cast himself upon the protection of the church of England, and was preferred to Prebends of Canterbury and Westminster. 4thly, Dr. Layfield, Fellow of Trinity College, Cambridge, Rector of St. Clement's Danes; as he was skilled in architecture, his judgment was much relied upon for the fabrick of the tabernacle and temple. 5th, Dr. Clerk, Fellow of Christ College in Cambridge, Preacher in Canterbury. 6th, Dr. Leigh, Archdeacon of Middlesex, Rector of Allhallows, Barking. 7th, Dr. Burgley. 8th, Mr. King. 9th, Mr. Thomson. 10th, Mr. Bedwell, sometime Fellow of St. John's College, Cambridge, and Vicar of Tottenham. These ten met at Westminster, and to them were assigned the Pentateuch, and the history from Joshua to the first book of Chronicles exclusively.

2d, To meet at Cambridge, were chosen eight; namely, 1st, Mr. Lively, the

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King's Hebrew Reader in Cambridge. 2d, Mr. John Richardson, Fellow of Emanuel College, afterwards Doctor in Divinity, Master, first of Peterhouse, then of Trinity College. 3d, Mr. Chadderton, afterwards Doctor in Divinity, first Fellow of Christ College, then Master of Emanuel College. 4th, Mr. Dillingham, Fellow of Christ College. 5th, Mr. Andrews, afterwards Doctor of Divinity, and Master of Jesus College. 6th, Mr. Harrison, Vice-master of Trinity College. 7th, Mr. Spalding, Fellow of St. John's, and Hebrew Reader in that College. 8th, Mr. Bing, Fellow of Peterhouse, and Hebrew Reader therein. To these were allotted the books from the first of the Chronicles, with the rest of the history; and the Hagiographa, namely, Job, Psalms, Proverbs, Canticles, Ecclesiastes.

3d, To meet at Oxford were chosen seven; namely, 1st, Dr. John Harding, President of Magdalen College. 2d, Dr. John Reynolds, President of Corpus Christi College, who died soon after engaging in the work. 3d, Dr. Thomas Holland, Rector of Exeter College, and the King's Professor of Divinity. 4th, Dr. Richard Kilby, Rector of Lincoln College, and Hebrew Professor. 5th, Mr. Miles Smith, afterwards Doctor in Divinity, and Bishop of Gloucester. He wrote the Preface to the translation, and was one of the revisers of the whole work, when finished. 6th, Dr. Richard Brett, Rector of Quainton in Buckinghamshire. 7th, Mr. Fairclowe. These had for their task the four greater Prophets, with the Lamentations, and the twelve lesser Prophets.

4th, For the prayer of Manasseh and the rest of the Apocrypha, seven were appointed at Cambridge. 1st, Dr. Duport, Prebendary of Ely, and Master of Jesus College. 2d, Dr. Brainthwaite, first Fellow of Emanuel, then Master of Gonvil and Caius College. 3d, Dr. Radcliffe, Fellow of Trinity College. 4th, Mr. Ward of Emanuel, afterwards Doctor in Divinity, Master of Sidney College, and Margaret Professor. 5th, Mr. Downs, Fellow of St. John's College, and Greek Professor. 6th, Mr. Boyse, Fellow of St. John's College, Prebendary of Ely, and Rector of Boxworth in Cambridgeshire. 7th, Mr. Ward, Fellow of King's College, afterwards Doctor in Divinity, Prebendary of Chichester, and Rector of Bishop Waltham in Hampshire.

5th, For the New Testament, the four Gospels, the Acts, and Revelations, were assigned to eight at Oxford; namely, 1st, Dr. Thomas Ravis, Dean of Christ Church, afterwards Bishop of London. 2d, Dr. George Abbot, Master of University College, afterwards Archbishop of Canterbury. 3d, Dr. Eedes. 4th, Mr. Tomson, afterwards Bishop of Gloucester. 5th, Mr. Savil. 6th, Dr. Perin, Canon of Christ Church. 7th, Dr. Ravens. 8th, Mr. Harmer.

6th, The Epistles of St. Paul, and the other Canonical Epistles, were assigned to seven at Westminster; namely, 1st, Dr. William Barlow, of Trinity Hall in Cambridge, Dean of Chester, afterwards Bishop of Lincoln. 2d, Dr. Hutchenson. 3d, Dr. Spencer. 4th, Mr. Fenton. 5th, Mr. Rabbet. 6th, Mr. Sanderson. 7th, Mr. Dakins.

The work was begun in the spring of 1607, and prosecuted with all due care and deliberation. It was about three years before it was finished. Two persons selected from the Cambridge translators, two from those at Oxford, and two from those at Westminster, then met at Stationers' Hall, and read over and corrected the whole.

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After long expectation and great desire of the nation, this translation came forth, in the year 1611, the divines employed having taken the greatest pains in conducting the work, not only examining translations with the original, which was absolutely necessary, but also comparing together all the existing translations in the Italian, Spanish, French, and other languages.

This is the translation of the Holy Scriptures now in common use amongst us; and since that time there has been no authorized version of any part of the sacred volume. The excellency of it is such as might be expected from the judicious care with which it was conducted, and the joint labours of the many distinguished men employed upon it. It is, says Dr. Gray, a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and the magnificent simplicity of its language.

Happy has our English nation been, since God has given us learned translators, to express in our mother tongue the heavenly mysteries of His holy Word, delivered to His Church in the Hebrew and Greek languages; who, although they may have been deceived and mistaken, as men, in some matters of no importance to salvation, yet have faithfully delivered the whole substance of the heavenly doctrine, contained in the Holy Scriptures, without any heretical translations, or wilful corruptions! With what reverence, joy, and gladness then, ought we to receive this blessing. Let us read the Scriptures with a modest, humble, and teachable disposition, with a willingness to embrace all truths which are plainly delivered there, how contrary soever to our own opinions and prejudices, and in matters of difficulty readily hearken to the judgment of our teachers, and those that are set over us in the Lord; and check every presumptuous thought or reasoning which exalts itself against any of those mysterious truths therein revealed. If we thus search after the truth in the love of it, we shall not miss of finding that knowledge, which will "make us wise unto salvation, through faith which is in Christ Jesus." *Bp. Tomline, Stackhouse, Johnson's History of English Translations of the Bible.*

The division of the Holy Scriptures into chapters and verses, as we now have them, is not of very ancient date. About the year of our Lord 1240, Hugo de Sancto Caro, commonly called Cardinal Hugo, making an index or concordance to the Latin Bible, found it necessary to divide it into the parts which we call chapters; and further divided each chapter into sections, by placing the letters of the alphabet at certain distances in the margin. The subdivision into verses came afterwards from the Jews; for, about the year 1430, Rabbi Nathan, an eminent Jew, publishing a concordance to the Hebrew Bible, adopted the division into chapters made by Cardinal Hugo, and divided the chapters by affixing numeral letters in the margin. About one hundred years after this, Vatablus, a Frenchman and eminent Hebrew scholar, taking his pattern from him, published a Latin Bible with chapters and verses, numbered with figures; and this example has been followed in all subsequent editions, in all languages, published in the western parts of Christendom. The present division of the New Testament into verses was made by Robert Stephens, an eminent printer at Paris, who introduced it into his edition of 1551. *Dean Prideaux.*

The Bible comprehends, in the grandest and most magnificent order, the various dispensations of God to mankind from the forming of this earth to the consummation

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of all things. It begins with the groundwork of natural religion, the creation of the universe by one holy and good and wise Being; relating distinctly how all those parts of it, to which the heathens paid divine worship, were in truth the work of God's hands. It proceeds to the origin of the Patriarchal, Jewish, and Christian religion, the introduction of sin by the fall of our first parents, of which we experience the wretched effects. It goes on to that amazing punishment of sin, the universal deluge, proved to be as certain, as it was wonderful, by the remaining traces of it throughout the globe. It then recites the second peopling of the world, the relapse of mankind into wickedness, the choice of one family and people to preserve the knowledge of God, and to be as a light shining in a dark place, for the benefit of all about them, that would turn their eyes and feet to the way of peace. It lays before us the laws given to this people; it recounts their history chiefly with regard to their moral and religious behaviour, and dwells on the character and actions of their most remarkable persons. It supplies us with admirable patterns of genuine piety in the Psalms, most virtuous instructions for the prudent conduct of life in the book of Proverbs, for bearing afflictions in that of Job, for thinking justly of wealth, honour, pleasure, science, in Ecclesiastes. Then, in the Prophetical books, it gives us, together with the sublimest and worthiest ideas of God, and our duties towards Him, the most affecting denunciations of that private and publick misery and ruin which will ever attend sin, whether cloaked by superstition or displayed in profaneness. And, along with all these things, it unfolds a series of predictions, reaching from the beginning of the Old Testament to the end; and growing, from obscure and general, continually clearer and more determinate, concerning the appearance of a Divine Person on earth, for the recovery of fallen man, and for the revival and propagation of true religion throughout the world. The books of the New Testament open to us the execution of this great design. The Gospels record His supernatural birth, His unspotted and exemplary life, His astonishing and gracious miracles, His pure and benevolent doctrine, His dying for our offences, and rising again for our justification; His mission of fit persons endued with the gifts of the Holy Spirit to teach all nations, His own ascension into heaven, and sitting at the right hand of God, till He shall come to judge the quick and the dead. The Acts of the Apostles represent the wonderful success of their preaching, and the original foundation of the Catholick Church. The Epistles contain their admirable directions to clergy and laity; and the Revelation concludes with foretelling the state of Christianity, primitive, degenerate, and reformed, to the last ages. A grander, a more comprehensive, and more useful scheme of instruction than this, cannot possibly be conceived.

In reading the Holy Scriptures, our business is to apply to those parts first, and to dwell on them most, which have the closest connexion with our future happiness. As right practice is the end of faith, the practical passages of Scripture ought certainly to have our principal regard, ever comprehending those which express the obligations of Christian piety and moral self-government, as well as justice and mercy. We shall indeed do well, besides occasionally reading particular chapters, to peruse both Testaments in their order: only it will be advisable to go oftenest through the New, as exhibiting more fully what we are to believe and to do, and without such a mixture, as there is in the Old, of things belonging solely to the former dispensation. But the regularity of this course ought not to hinder us from selecting chiefly, and perusing most frequently, those parts of both, which place before us, in the most influencing manner, the common doctrines, and common

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duties, of our holy profession. Still, even in respect of these parts of Scripture, and much more therefore of other parts, it is requisite that we proceed with some judgment and care; that we make use of the same rules for understanding our Bibles, which we do for understanding other books, and such also, as the peculiar nature of this book points out; that we never interpret any text in a sense contrary to the dictates of reason, or to other texts more clear or more numerous, or to the visible design and drift of the whole passage; that we always keep in view what goes before and what follows after; for the connexion is often very strong, where it is not extremely obvious; that we suppose not every verse to be a separate sentence of itself, nor every chapter to have a separate subject that begins and ends with it, for these divisions are entirely human, and sometimes not discreetly made; also that we apply the sayings of the holy penmen, only to the things of which they are treating, not to others which perhaps were far from their thoughts, unless a just argument can be drawn from the former to the latter. We should also be careful to take both single words, and phrases comprehending several, not always in the meaning which they bear in our daily conversation, but in such as other places of Scripture require or permit; understanding them literally where we can, but figuratively where we must. Again, we should make such abatements from strong expressions, such restrictions and exceptions to general expressions, and such allowances for the whole manner of speaking, as we perceive the nature of the thing, together with the usage and custom of the sacred writers, demands. Without such equity as this, a large proportion of the compositions which appear in the world would be made to abound with absurdities; and, if the Bible needs it more than later books of nearer countries, it also deserves it infinitely better, and it would be both perverse and impious to refuse it. These easy cautions will enable persons of almost the lowest capacity and improvements, who either can read Scripture, or have the means of hearing it read, to acquire so competent a knowledge of what is most needful to be known, as will fully justify the Psalmist's encomium, that "the testimony of the Lord is sure, making wise the simple."

Even the learned do not act with humility and prudence, and much less do the unlearned, if in reading the Holy Scriptures they rely wholly on their own judgment unassisted. For God hath made the help of others extremely necessary to our understanding of His word, as well as His works. Men of great abilities and attainments, by trusting to themselves, have involved themselves in errour: and men of no other advantages than a teachable disposition, have arrived at a most beneficial acquaintance with religious truths. For God "hides things from the wise and prudent" in their own opinion, which He "reveals unto babes:" "resisteth the proud, but giveth grace unto the humble." Nor let it be imagined, that such must, therefore, depend altogether in every thing on the authority of their spiritual guides. For as in matters of science, or common business, what a man doth not see of himself, he may have shewn to him by others, and then may see it as truly and fully, as if it had been his own original discovery: so in matters of revelation, one who would otherwise have made small progress, or, it may be, committed great mistakes, yet having the main articles of it methodically explained to him, in discourses on his Catechism, and occasionally inculcated in Sermons, or in answers to the questions, which he asks in private, may by comparing what he is thus taught, with what he reads in his Bible, come by degrees, not to believe implicitly, but to discern evidently the genuine sense of its fundamental doctrines and precepts. In which case, his faith rests no longer on the word of man, but on that of God, whether we can answer

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all the specious objections against it or not: which few people can do in any thing that they believe of any kind. We should therefore conscientiously take all fit opportunities of learning instruction from those who are set apart to give it. For the priest's lips are appointed to keep knowledge; and the people to seek the law at his mouth: not with a blind submission to whatever he shall affirm, but with so much regard at least, as in other professions the more ignorant pay to the more skilful. Nor are we confined to respect only the sentiments of the particular teachers, whom we statedly attend, but we ought to have much greater deference for the general persuasion of Christ's Church, particularly our own branch of it, and a proportionable one for that of every knowing and good person; always entertaining some distrust of ourselves, when we differ from these. The exercise of our best judgment, and a modest attention to that of others, are the joint means which our Maker hath instituted for the understanding of His will, natural and revealed. They who use them uprightly, and they alone, may hope for pardon of their ignorance and errours. And, were any one to continue so ignorant to the last, as to believe the truths contained in Holy Writ, only because those about him told him they were such; yet might he have the happiness of acquiring, even by the means of this most implicit faith, dispositions of piety and virtue unattainable otherwise, and sufficient to qualify him for eternal happiness.

It is to be acknowledged that many passages in the Bible are abstruse, and not easy to be understood. Yet we are not to omit reading the abstruser texts, which have any appearance of relating to us; but should follow the example of the blessed Virgin, who understood not several of our Saviour's sayings, yet kept them all in her heart. Were we only to learn humility thus, it would be enough; but we shall come by degrees to apprehend far more than we expected, if we diligently compare spiritual things with spiritual, darker expressions with clearer, that are like or opposite to them; for contraries illustrate one another. But, with whatever success we may increase our knowledge of Scripture, that alone is insufficient. We must not think we have done with a passage as soon as we have understood it. If we had understood it instantly, our principal work was to come yet; and they are strangely wrong, who apply so closely to study difficult places, that they forget to make due reflections on the plain. The Word of God was written to give us not merely a speculative apprehension, but an experimental sense and feeling, of holy things, comfortable or terrifying as our spiritual state requires. Too many, alas, have no conception of this efficacy in Scripture: and no wonder, for they have never seriously endeavoured to have any. But let them try in earnest, and they will infallibly succeed, if they use proper means. We read of some, what will be true of all in the same condition, that the word did not profit them, not being mixed with faith. God indeed can operate according to His own pleasure: but humanly speaking, persons will not be influenced by what they disbelieve; and not much by what they believe but faintly. Nay, should they labour to make the strongest impressions on their own souls, without applying to Him, whose gift saving faith is, their efforts would be vain. But let any one jointly strive and pray for a deep conviction, that the Bible is the appointed instrument of his religious proficiency: then let him read it, not as performing a task, he knows not why, from which he had rather be excused; not to outshine others in readiness of quotation, or plausibility of interpreting, or oppositions of science falsely so called; not to furnish himself with weapons for debate and controversy, much less for uncharitableness and abuse; but to amend his inward state towards God: that, as the excellent Collect in our Liturgy directs, by patience

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in well doing, and comfort in virtuous suffering, which we learn of His holy Word, we may embrace and ever hold fast the blessed hope of everlasting life. Let him accordingly stop on fit occasions and think: What consolation doth this passage administer to me? What acknowledgements to Heaven doth this declaration require from me? What fear for myself doth this threatening call for? What duty doth this precept or pattern point out to me? Of what sin doth it convince me? Against what dangers doth it warn me? Is my character and behaviour suitable to this command or exhortation, this description or good example? or do I see myself here, under another's name, reproved, condemned, stigmatized? Have I acquired that sense of my own sinfulness and weakness, of God's holiness and justice, of my need of the merits of Christ, and the grace of the Divine Spirit, which the whole tenour of Scripture inculcates, or am I still inclined to stand or fall by my own righteousness? Faithful pains, taken for some time in such home questions, without forcing unnatural uses out of any text, but only dwelling on those that fairly present themselves, will make us experience a Divine virtue in the sacred writings, piercing first, and healing afterwards; which, provided we are not satisfied with being piously moved at the time, and then relapsing into what we were before, but continue the inquiry steadily, and carry on every feeling into practice, will assuredly transform us into what we ought to be. Possibly, indeed, we may not all at once or very soon receive a sensible benefit. But surely we have no title to be impatient under the hands of our heavenly Physician; perfect recovery will be at length the certain consequence of His treatment of us; and every single ingredient in the great remedy, His holy Word, and every direction for the use of it, will contribute its share to our cure. Let us therefore conscientiously observe all His commands, each in its due place, and let us entreat His blessing on our humble endeavours, that, receiving the seed of the Word into a good and honest heart, we may "bring forth fruit with patience." *Abp. Secker.*

IT may be proper to state, that the marginal references, printed in this Edition of the Bible, are the same which were originally furnished by the framers of the authorized Version. Other marginal references have been added in later times, and have been inserted in many editions of the Bible: but it has been deemed expedient to omit them in this Edition, inasmuch as they do not rest on the same authority, as the references of the Translators. Also, the summaries of the contents of each chapter, and the marginal readings and explanations, are those of the authorized Translators.

The chronological dates in the margin, as well as the Chronological Index at the end, were added by Dr. William Lloyd, who died Bishop of Worcester in 1717.

The unlearned reader may find it useful to be informed, that, wherever words occur in the text of the English Bible, printed in the Italick character, he is to understand that these words have none corresponding to them in the original Hebrew or Greek text, but that the sense is implied; and that the words are added in the English to complete the sense, or make it clearer.

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INTRODUCTION

TO THE

OLD TESTAMENT.

THE Old Testament contains those sacred books which were composed, previously to the birth of our Saviour, by the successive Prophets and inspired writers, whom it pleased God to raise up from time to time, through a period of more than a thousand years. These books are written in Hebrew, and they are the only writings now extant in that language. The Old Testament, according to our Bibles, consists of thirty-nine books; but among the Jews they formed only twenty-two, which was also the number of letters in their alphabet. They divided these twenty-two books into three classes: the first class consisted of five books, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which they called the Law: the second class consisted of thirteen books, namely, Joshua, Judges, and Ruth in one book, the two books of Samuel, of Kings, and of Chronicles, respectively, in single books, Ezra and Nehemiah in one book, Esther, Job, Isaiah, the two books of Jeremiah in one, Ezekiel, Daniel, and the twelve Minor Prophets in one book; these thirteen books they called the Prophets: the third class consisted of the four remaining books, namely, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which four books the Jews call Chetubim, and the Greeks Hagiographa; this class was also called the Psalms from the name of the first book in it. This threefold division was naturally suggested by the books themselves; it was used merely for convenience, and did not proceed from any opinion of difference in the authority of the books of the several classes. In like manner, the Minor Prophets were so called from the brevity of their works, and not from any supposed inferiority to the other Prophets. The books are not, in all instances, arranged in our Bibles according to the order of time in which they were written; but the book of Genesis was the earliest composition contained in the sacred volume, except, as some think, the book of Job; and the book of Malachi was certainly the latest book of the Old Testament.

The five first books of the Bible, generally known by the name of the Pentateuch, are frequently cited both in the Old and the New Testament under the name of the Law. It appears from Deuteronomy, (chap. xxxi. 26,) that the book of the Law, that is, the whole Pentateuch, written by the hand of Moses, was, by his command, deposited in the tabernacle, not long before his death. It was kept there not only while the Israelites remained in the wilderness, but afterwards, when they were

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settled in the land of Canaan. To the same sanctuary were consigned, as they were successively produced, the other sacred books, which were written before the building of the temple at Jerusalem. And when Solomon had finished the temple, he directed that these books should be removed into it; and also, that the future compositions of inspired men should be secured in the same holy place. We may therefore conclude, that the respective works of Jonah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, and Obadiah, all of whom flourished before the Babylonian captivity, were regularly deposited in the temple. Whether these manuscripts perished in the flames, when the temple was burnt by Nebuchadnezzar, we are not informed. But as the burning of the Scriptures is not lamented by any of the contemporary or succeeding Prophets, and as the other treasures of the temple were preserved and set apart as sacred by Nebuchadnezzar, it is probable that these original manuscripts also were saved; and more especially, as it does not appear that Nebuchadnezzar had any particular enmity against the religion of the Jews. If however the original books were destroyed with the temple, it is certain that there were at that time numerous copies of them; and we cannot doubt but some of them were carried by the Jews to Babylon, and that others were left in Judea. The Holy Scriptures were too much reverenced, and too much dispersed, to make it credible that all the copies were lost or destroyed; and indeed we find Daniel, when in captivity, (ch. ix. 11, 13,) referring to the book of the Law as then existing; and soon after the captivity, (Neh. viii.) Ezra not only read and explained the Law to the people, but he restored the publick worship and the sacrifices according to the Mosaick ritual; and therefore there must have been, at that time, at least a correct copy of the Law; for it is impossible to believe that he would have attempted the re-establishment of a church, in which the most minute observance of the rites and ceremonies prescribed by Moses was not only absolutely necessary for the acceptable performance of Divine worship, but the slightest deviation from which was considered as sacrilege or abomination, unless he had been in actual possession either of the original manuscript of the Law, or of a copy so well authenticated as to leave no doubt of its accuracy in the minds of the people.

There is an uncontradicted tradition in the Jewish church, that about fifty years after the temple was rebuilt, Ezra, in conjunction with the great synagogue, made a collection of the sacred writings, which had been increased, since the Jews were carried into captivity, by the Lamentations of Jeremiah, and the Prophecies of Ezekiel, of Daniel, Haggai, and Zechariah; and as Ezra was himself inspired, we may rest assured, that whatever received his sanction, was authentick. To this genuine collection, which, according to former custom, was placed in the temple, were afterwards annexed the sacred compositions of Ezra himself, as well as those of Nehemiah and Malachi, which were written after the death of Ezra. This addition, which was probably made by Simon the Just, the last of the great synagogue, completed the Canon of the Old Testament; for after Malachi no Prophet arose till the time of John the Baptist, who, as it were, connected the two covenants, and of whom Malachi foretold, (ch. iv. 5,) that he should precede "the great day of the Lord," that is, the coming of the Messiah. It cannot now be ascertained, whether Ezra's copy of the Scriptures was destroyed by Antiochus Epiphanes, when he pillaged the temple; nor is it material, since we know that Judas Maccabeus repaired the temple, and replaced every thing requisite for the performance of Divine worship, which included a correct, if not Ezra's own, copy of the Scriptures. This copy, whether Ezra's or not, remained in the temple till Jerusalem was taken

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by Titus, and it was then carried in triumph to Rome, and laid up with the purple vail in the royal palace of Vespasian.

Thus, while the Jewish polity continued, and nearly 500 years after the time of Ezra, a complete and faultless copy of the Hebrew canon was kept in the temple at Jerusalem, with which all others might be compared. And it ought to be observed, that although Christ frequently reproved the rulers and teachers of the Jews for their erroneous and false doctrines, yet He never accused them of any corruption in their written Law, or other sacred books: and St. Paul reckons among the privileges of the Jews, "that unto them were committed the oracles of God," (Rom. iii. 2,) without insinuating that they had been unfaithful to their trust. After the final destruction of Jerusalem by the Romans, there was no established standard of the Hebrew Scriptures; but from that time, the dispersion of the Jews into all countries, and the numerous converts to Christianity, became a double security for the preservation of a volume held equally sacred by Jews and Christians, and to which both constantly referred as to the written word of God. They differed in the interpretation of these books, but never disputed the validity of the text in any material point.

The books of the Old Testament have been always allowed, in every age and by every sect of the Hebrew church, to be the genuine works of those persons to whom they are usually ascribed; and they have also been, universally and exclusively, without any addition or exception, considered by the Jews as written under the immediate influence of the Divine Spirit. Those who were contemporaries with the respective writers of these books, had the clearest evidence, that they acted and spoke by the authority of God Himself; and this testimony transmitted to all succeeding ages, was in many cases strengthened and confirmed by the gradual fulfilment of predictions contained in their writings. "We have not," says Josephus, "myriads of books which differ from each other, but only twenty-two books, which comprehend the history of all past time, and are justly believed to be Divine. And of these, five are the works of Moses; which contained the laws, and an account of things from the creation of man to the death of Moses: this period falls but little short of 3000 years. And from the death of Moses to the reign of Artaxerxes, who succeeded Xerxes as king of Persia, the Prophets after Moses wrote the transactions of their own times in thirteen books; and the four remaining books contain hymns to God, and precepts for the conduct of human life. And from Artaxerxes to the present time there is a continuation of writings, but they are not thought deserving of the same credit, because there was not a clear succession of Prophets. But what confidence we have in our own writings is manifest from hence; that after so long a lapse of time no one has dared to add to them, or to diminish from them, or to alter any thing in them; for it is implanted in the nature of all Jews, immediately from their birth, to consider these books as the oracles of God, to adhere to them, and if occasion should require, cheerfully to die for their sake." The Jews of the present day, dispersed all over the world, demonstrate the sincerity of their belief in the authenticity of the Scriptures, by their inflexible adherence to the Law, and by the anxious expectation with which they wait for the accomplishment of the prophecies. "Blindness has happened to them" only "in part," Rom. xi. 25; and the constancy, with which they have endured persecution, and suffered hardships, rather than renounce the commands of their lawgiver, fully proves their firm conviction that these books were divinely inspired, and that they remain uninjured by time and transcription. Handed down, untainted by suspicion, from Moses to the present generation, they are naturally objects of their

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unshaken confidence and attachment—but suppose the case reversed—destroy the grounds of their faith, by admitting the possibility of the corruption of their Scriptures, and their whole history becomes utterly inexplicable. "A book of this nature," says Dr. Jenkin, speaking of the Bible, "which is so much the ancientest in the world, being constantly received as a Divine revelation, carries great evidence with it that it is authentick: for the first revelation is to be the criterion of all that follow; and God would not suffer the ancientest book of Religion in the world to pass all along under the notion and title of a revelation, without causing some discovery to be made of the imposture, if there were any in it; much less would He preserve it by a particular and signal providence for so many ages. It is a great argument for the truth of the Scriptures, that they have stood the test, and received the approbation of so many ages, and still retain their authority, though so many ill men in all ages have made it their endeavour to disprove them; but it is a still farther evidence in behalf of them, that God has been pleased to shew so remarkable a providence in their preservation."

But the most decisive proof of the authenticity and inspiration of the ancient Scriptures is derived from the New Testament. The Saviour of the world Himself, even He who came expressly from the Father of truth "to bear witness to the truth," in the last instructions which He gave to His Apostles just before His ascension, said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me," Luke xxiv. 44. Our Lord, by thus adopting the common division of the Law, the Prophets, and the Psalms, which comprehended all the Hebrew Scriptures, ratified the Canon of the Old Testament as it was received by the Jews; and by declaring that those books contained prophecies which must be fulfilled, He established their Divine inspiration, since God alone can enable men to foretell future events. At another time Christ told the Jews, that they made "the word of God of none effect through their traditions," Mark vii. 13. By thus calling the written rules which the Jews had received for the conduct of their lives, "the word of God," He declared that the Hebrew Scriptures proceeded from God Himself. Upon many other occasions Christ referred to the ancient Scriptures as books of Divine authority; and both He and His Apostles constantly endeavoured to prove that Jesus was the Messiah foretold in the writings of the Prophets. St. Paul bears strong testimony to the Divine authority of the Jewish Scriptures, when he says to Timothy, 2 Tim. iii. 15, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus." This passage incontestably proves the importance of the ancient Scriptures, and the connexion between the Mosaick and Christian dispensations:—and in the next verse the Apostle expressly declares the inspiration of Scripture; "All Scripture is given by inspiration of God." To the same effect St. Luke says, ch. i. 70, that "God spake by the mouth of His holy Prophets." And St. Peter tells us, that "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21. In addition to these passages, which refer to the ancient Scriptures collectively, we may observe, that there is scarcely a book in the Old Testament, which is not repeatedly quoted in the New, as of Divine authority.

When it is said that Scripture is divinely inspired, it is not to be understood that

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God suggested every word, or dictated every expression. It appears from the different style in which the books are written, and from the different manner in which the same events are related and predicted by different authors, that the sacred penmen were permitted to write as their several tempers, understandings, and habits of life, directed; and that the knowledge communicated to them by inspiration upon the subject of their writings, was applied in the same manner as any knowledge acquired by ordinary means. Nor is it to be supposed that they were even thus inspired in every fact which they related, or in every precept which they delivered. They were left to the common use of their faculties, and did not upon every occasion stand in need of supernatural communication; but whenever, and as far as, Divine assistance was necessary, it was always afforded. In different parts of Scripture we perceive that there were different sorts and degrees of inspiration: God enabled Moses to give an account of the creation of the world; He enabled Joshua to record with exactness the settlement of the Israelites in the land of Canaan; He enabled David to mingle prophetick information with the varied effusions of gratitude, contrition, and piety; He enabled Solomon to deliver wise instructions for the regulation of human life; He enabled Isaiah to deliver predictions concerning the future Saviour of mankind, and Ezra to collect the sacred Scriptures into one authentick volume; "but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will," 1 Cor. xii. 11. In some cases inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others: in other cases it communicated ideas not only new and unknown before, but infinitely beyond the reach of unassisted human intellect; and sometimes inspired Prophets delivered predictions for the use of future ages, which they did not themselves comprehend, and which cannot be fully understood till they are accomplished. But whatever distinctions we may make with respect to the sorts, degrees, or modes of inspiration, we may rest assured that there is one property which belongs to every inspired writing, namely, that it is free from errour, I mean material errour; and this property must be considered as extending to the whole of each of those writings, of which a part only is inspired; for we cannot suppose that God would suffer any such errours, as might tend to mislead our faith or pervert our practice, to be mixed with those truths, which He Himself has mercifully revealed to His rational creatures as the means of their eternal salvation. In this restricted sense it may be asserted, that the sacred writers always wrote under the influence, or guidance, or care of the Holy Spirit, which sufficiently establishes the truth and Divine authority of all Scripture.

These observations relative to the nature of inspiration, are particularly applicable to the historical books of the Old Testament. That the authors of these books were occasionally inspired is certain, since they frequently display an acquaintance with the counsels and designs of God, and often reveal His future dispensations in the clearest predictions. But though it is evident that the sacred historians sometimes wrote under the immediate operation of the Holy Spirit, it does not follow that they derived from revelation the knowledge of those things, which might be collected from the common sources of human intelligence. It is sufficient to believe, that by the general superintendence of the Holy Spirit, they were directed in the choice of their materials, enlightened to judge of the truth and importance of those accounts from which they borrowed their information, and prevented from registering any material errour. The historical books appear, indeed, from internal evidence, to have been chiefly written by persons contemporary with the periods to which they

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relate; who, in their description of characters and events, many of which they witnessed, uniformly exhibit a strict sincerity of intention, and an unexampled impartiality. Some of these books, however, were compiled in subsequent times from the sacred annals mentioned in Scripture as written by Prophets or seers, and from those publick records, and other authentick documents, which, though written by uninspired men, were held in high estimation, and preserved with great care by persons specially appointed as keepers of the genealogies and publick archives of the Jewish nation. To such well-known chronicles we find the sacred writers not unfrequently referring for a more minute detail of those circumstances which they omit as inconsistent with their design. For "these books," says Dr. Gray, "are to be considered as the histories of revelations, as commentaries upon the prophecies, and as affording a lively sketch of the economy of God's government of His selected people. They were not designed as national annals, to record every minute particular and political event that occurred; but they are rather a compendious selection of such remarkable occurrences and operations as were best calculated to illustrate the religion of the Hebrew nation; to set before that perverse and ungrateful people an abstract of God's proceedings, of their interests and duties; as also to furnish posterity with an instructive picture of the Divine attributes, and with a model of that dispensation on which a nobler and more spiritual government was to be erected; and moreover, to place before mankind the melancholy proofs of that corruption, which had been entailed upon them, and to exhibit in the depravity of a nation highly favoured, miraculously governed, and instructed by inspired teachers, the necessity of that redemption and renewal of righteousness, which was so early and so repeatedly promised by the Prophets. It seems probable, therefore, that the books of Kings and Chronicles do not contain a complete compilation of the entire works of each contemporary Prophet, but are rather an abridgment of their several labours, and of other authentick publick writings, digested by Ezra after the captivity, with an intention to display the sacred history under one point of view; and hence it is that they contain some expressions, which evidently result from contemporary description, and others which as clearly argue them to have been composed long after the occurrences which they relate."

Since then we are taught to consider the Divine assistance as ever proportioned to the real wants of men; and since it must be granted that their natural faculties, though wholly incompetent to the prediction of future events, are adequate to the relation of such past occurrences as have fallen within the sphere of their own observation, we may infer that the historical books are not written with the same uniform inspiration, which illumines every page of the prophetick writings. But at the same time we are to believe that God vouchsafed to guard these registers of His judgments and His mercies from all important mistakes; and to impart, by supernatural means, as much information and assistance to those who composed them, as was requisite for the accomplishment of the great designs of His providence. In the ancient Hebrew Canon they were placed, as has been already observed, in the class of prophetical books; they are cited as such by the evangelical writers; and it must surely be considered as a strong testimony to the constant opinion of the Jews respecting the inspiration of these books, that they have never dared to annex any historical narrative to them since the death of Malachi. They closed the sacred volume when the succession of Prophets ceased.

If it be asked by what rule we are to distinguish the inspired from the uninspired

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parts of these books, it is to be answered, that no general rule can be prescribed for that purpose. Nor is it necessary that we should be able to make any such discrimination. It is enough for us to know, that every writer of the Old Testament was inspired, and that the whole of the history it contains, without any exception or reserve, is true. These points being ascertained and allowed, it is of very little consequence, whether the knowledge of a particular fact was obtained by any of the ordinary modes of information, or whether it was communicated by immediate revelation from God; whether any particular passage was written by the natural powers of the historian, or whether it was written by the positive suggestion of the Holy Spirit.

We may in like manner suppose, that some of the precepts, delivered in the books called Hagiographa, were written without any supernatural assistance, though it is evident that others of them exceed the limits of human wisdom; and it would be equally impossible, as in the historical Scriptures, to ascertain the character of particular passages which might be proposed. But here again a discrimination would be entirely useless. The books themselves furnish sufficient proofs that the writers of them were occasionally inspired; and we know also, that they were frequently quoted, particularly the Psalms, as prophetical, by our Saviour and His Apostles, in support of the religion which they preached. Hence we are under an indispensable obligation to admit the Divine authority of the whole of these books, which have the same claim to our faith and obedience, as if they had been written under the influence of a constant and universal inspiration.

But whatever uncertainty there may be concerning the direct inspiration of any historical narrative, or of any moral precept, contained in the Old Testament, we must be fully convinced that all its prophetical parts proceeded from God. This is continually affirmed by the Prophets themselves, and is demonstrated by the indubitable testimony which history bears to the accurate fulfilment of many of these predictions; others are gradually receiving their accomplishment in the times in which we live, and afford the surest pledge and most positive security for the completion of those which remain to be fulfilled. The past, the present, and the future, have a connected reference to one great plan, which Infinite Wisdom, Prescience, and Power, could alone form, reveal, and execute. Every succeeding age throws an increasing light upon these sacred writings, and contributes additional evidence to their Divine origin. *Bp. Tomline.*

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¶ PROPER LESSONS

To be read at Morning and Evening Prayer, on the Sundays, and other Holy-days throughout the Year.

¶ LESSONS PROPER FOR SUNDAYS.

Sundays of Advent.	*Mattins.*	*Even-song.*
1	Isaiah 1	Isaiah 2
2	—— 5	—— 24
3	—— 25	—— 26
4	—— 30	—— 32
Sundays after Christmas.		
1	—— 37	—— 38
2	—— 41	—— 43
Sundays after the Epiphany.		
1	—— 44	—— 46
2	—— 51	—— 53
3	—— 55	—— 56
4	—— 57	—— 58
5	—— 59	—— 64
6	—— 65	—— 66
Septuagesima.	Gen. 1	Gen. 2
Sexagesima.	—— 3	—— 6
Quinquagesima.	9 *to v.* 20	—— 12
LENT.		
Sunday 1	19 *to v.* 20	—— 22
2	—— 27	—— 34
3	—— 39	—— 42
4	—— 43	—— 45
5	Exod. 3	Exod. 5
6		
1 Lesson.	—— 9	—— 10
2 Lesson.	Matt. 26	Heb. 5 *to* [*v.* 11
Easter Day.		
1 Lesson.	Exod. 12	Exod. 14
2 Lesson.	Rom. 6	Acts 2 *to* [*v.* 22
Sundays after Easter.		
1	Num. 16	Num. 22
2	—23, 24	—— 25

Sundays after Easter.	*Mattins.*	*Even-song.*
3	Deut. 4	Deut. 5
4	—— 6	—— 7
5	—— 8	—— 9
Sunday after Ascension Day.	—— 12	—— 13
Whit-Sunday.	[*to v.* 18	
1 Lesson.	Deut. 16	Isaiah 11
2 Lesson.	Acts 10 [*to v.* 34	Acts 19 [*to v.* 21
Trinity Sunday.		
1 Lesson.	Gen. 1	Gen. 18
2 Lesson.	Matt. 3	1 John 5
Sundays after Trinity.		
1	Josh. 10	Josh. 23
2	Judg. 4	Judg. 5
3	1 Sam. 2	1 Sam. 3
4	—— 12	—— 13
5	—— 15	—— 17
6	2 Sm. 12	2 Sm. 19
7	—— 21	—— 24
8	1 Kgs. 13	1 Kgs. 17
9	—— 18	—— 19
10	—— 21	—— 22
11	2 Kgs. 5	2 Kgs. 9
12	—— 10	—— 18
13	—— 19	—— 23
14	Jerem. 5	Jer. 22
15	—— 35	—— 36
16	Ezek. 2	Ezek. 13
17	—— 14	—— 18
18	—— 20	—— 24
19	Daniel 3	Daniel 6
20	Joel 2	Micah 6
21	Hab. 2	Prov. 1
22	Prov. 2	—— 3
23	—— 11	—— 12
24	—— 13	—— 14
25	—— 15	—— 16
26	—— 17	—— 19

¶ PROPER PSALMS ON CERTAIN DAYS.

	Mattins.	*Even-song.*
Christmas-Day.	Psal. 19	Psal. 89
	—— 45	——110
	—— 85	——132
Ash-Wednesday.	Psalm 6	Psal.102
	—— 32	——130
	—— 38	——143
Good Friday	Psal. 22	Psal. 69
	—— 40	—— 88
	—— 54	

	Mattins.	*Even-song.*
Easter-Day.	Psalm 2	Psal.113
	—— 57	——114
	——111	——118
Ascension-Day.	Psalm 8	Psal. 24
	—— 15	—— 47
	—— 21	——108
Whit-Sunday.	Psal. 48	Psal.104
	—— 68	——145

¶ LESSONS PROPER FOR HOLY-DAYS.

	Mattins.	*Even-song.*
S. Andrew.	Prov. 20	Prov. 21
S. Thomas the Apostle.	—— 23	—— 24
Nativity of Christ.	[*v.* 8	[*to v.* 17
1 Lesson.	Isai. 9 *to*	Is. 7 *v.* 10
2 Lesson.	Luke 2 *to* [*v.* 15	Tit. 3 *v.* 4 [*to v.* 9
S. Stephen.		
1 Lesson.	Prov. 28	Eccles. 4
2 Lesson.	Acts 6 *v.* 8. & *ch.* 7 *to v.* 30	Acts 7 *v.* 30 *to v.* 55
S. John.		
1 Lesson.	Eccles. 5	Eccles. 6
2 Lesson.	Revel. 1	Rev. 22
Innoc. Day.	Jer. 31 *to* [*v.* 18.	Wisd. 1 [*v.* 12
Circumcision		
1 Lesson.	Gen. 17	Deut. 10
2 Lesson.	Rom. 2	Coloss. 2
Epiphany.		
1 Lesson.	Isai. 60	Isai. 49
2 Lesson.	Luke 3 [*to v.* 23	John 2 *to* [*v.* 12
Conversion of S. Paul.		
1 Lesson.	Wisd. 5	Wisd. 6
2 Lesson.	Acts 22 [*to v.* 22	Acts 26
Purif. of the Virg. Mary.	Wisd. 9	Wisd. 12
S. Matthias.	—— 19	Ecclus. 1
Annunc. of our Lady.	Ecclus. 2	—— 3
Wednesday before Easter.		
1 Lesson.	Hos. 13	Hos. 14
2 Lesson.	John 11 [*v.* 45	
Thurs. before Easter.		
1 Lesson.	Daniel 9	Jer. 31
2 Lesson.	John 13	
Good Friday	[*to v.* 20	
1 Lesson.	Gen. 22	Isai. 53
2 Lesson.	John 18	1 Pet. 2
Easter Even.		
1 Lesson.	Zech. 9	Exod. 13
2 Lesson.	Luke 23 [*v.* 50	Heb. 4

Monday in Easter Week	*Mattins.*	*Even-song.*
1 Lesson.	Exod. 16	Exod. 17
2 Lesson.	Matt. 28	Acts 3
Tuesday in Easter Week		
1 Lesson.	Exod. 20	Exod. 32
2 Lesson.	Luke 24 [*to v.* 13	1 Cor. 15
S. Mark	Ecclus. 4	Ecclus. 5
S. Philip and S. James.		
1 Lesson.	—— 7	—— 9
2 Lesson.	John 1 *v.* [43	
Ascen.-Day.		
1 Lesson.	Deut. 10	2 Kgs. 2
2 Lesson.	Luke 24 [*v.* 44	Eph. 4 *to* [*v.* 17
Monday in Whits. Week.	[*to v.* 10	[*v.* 16 *to* 30
1 Lesson.	Gen. 11	Num. 11
2 Lesson.	1 Cor. 12	1 Cor. 14 [*to v.* 26
Tuesday in Whits. Week.	[*v.* 18	
1 Lesson.	1 Sam. 19	Deut. 30
2 Lesson.	1 Thes. 5 *v.* 12 *to v.* 24	1 John 4 [*to v.* 14
S. Barnabas.		
1 Lesson.	Ecclus. 10	Ecclus. 12
2 Lesson.	Acts 14	Acts 15 [*to v.* 36
S. John Bapt.		
1 Lesson.	Malac. 3	Malac. 4
2 Lesson.	Matt. 3	Matt. 14 [*to v.* 13
S. Peter.		
1 Lesson.	Ecclus. 15	Ecclus. 19
2 Lesson.	Acts 3	Acts 4
S. James.	Ecclus. 21	Ecclus. 22
S. Barthol.	—— 24	—— 29
S. Matthew	—— 35	—— 38
S. Michael.		[*to v.* 5
1 Lesson.	Gen. 32	Dan. 10
2 Lesson.	Acts 12 [*to v.* 20	Jude *v.* 6 [*to v.* 16
S. Luke.	Ecclus. 51	Job 1
S. Simon and S. Jude.	Job 24, [25	—— 42
All Saints.	[*to v.* 10	[*to v.* 17
1 Lesson.	Wisd. 3	Wisd. 5
2 Lesson.	Hb. 11 *v.* 33. & *ch.* 12 *to v.* 7	Rev. 19 [*to v.* 17

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THE CALENDAR; WITH THE TABLE OF LESSONS.

JANUARY hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	A	*Circumcision.*				
2	b	———	Genesis 1	Matth. 1	Genesis 2	Romans 1
3	c	———	3	2	4	2
4	d	———	5	3	6	3
5	e	———	7	4	8	4
6	f	*Epiphany.*				
7	g	———	9	5	12	5
8	A	Lucian, P. & M.	13	6	14	6
9	b	———	15	7	16	7
10	c	———	17	8	18	8
11	d	———	19	9	20	9
12	e	———	21	10	22	10
13	f	Hilary, B. & C.	23	11	24	11
14	g	———	25	12	26	12
15	A	———	27	13	28	13
16	b	———	29	14	30	14
17	c	———	31	15	32	15
18	d	Prisca, V. & M.	33	16	34	16
19	e	———	35	17	37	1 Cor. 1
20	f	Fabian, B. & M.	38	18	39	2
21	g	Agnes, V. & M.	40	19	41	3
22	A	Vincent. Mart.	42	20	43	4
23	b	———	44	21	45	5
24	c	———	46	22	47	6
25	d	*Conversion of*				
26	e	——— [*S. Paul.*	48	23	49	7
27	f	———	50	24	Exodus 1	8
28	g	———	Exodus 2	25	3	9
29	A	———	4	26	5	10
30	b	King *Charles*,	6 *to v.* 14.	27	7	11
31	c	——— [Mart.	8	28	9	12

FEBRUARY hath XXVIII Days.
And in every Leap-Year XXIX Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	d	——— Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	*Purif. of V. M.*		2		14
3	f	Blasius, Bp.	12	3	13	15
4	g	———	14	4	15	16
5	A	Agatha, V. &	16	5	17	2 Cor. 1
6	b	——— [M.	18	6	19	2
7	c	———	20	7	21	3
8	d	———	22	8	23	4
9	e	———	24	9	32	5
10	f	———	33	10	34	6
11	g	———	Levit. 18	11	Levit. 19	7
12	A	———	20	12	26	8
13	b	———	Num. 11	13	Num. 12	9
14	c	Valentine, Bp.	13	14	14	10
15	d	———	16	15	17	11
16	e	———	20	16	21	12
17	f	———	22	Lu. 1 *to* 39	23	13
18	g	———	24	1 *v.* 39	25	Galat. 1
19	A	———	27	2	30	2
20	b	———	31	3	32	3
21	c	———	35	4	36	4
22	d	———	Deuter. 1	5	Deuter. 2	5
23	e	——— Fast,	3	6	4	6
24	f	*S. Matthias*, A.		7		Ephes. 1
25	g	———	5	8	6	2
26	A	———	7	9	8	3
27	b	———	9	10	10	4
28	c	———	11	11	12	5
		———	13	Matth. 7	14	Rom. 12

MARCH hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	d	David, Archb.	Deut. 15	Luke 12	Deut. 16	Ephes. 6
2	e	Chad, Bp. of L.	17	13	18	Philipp. 1
3	f	———	19	14	20	2
4	g	———	21	15	22	3
5	A	———	24	16	25	4
6	b	———	26	17	27	Coloss. 1
7	c	Perpetua, M.	28	18	29	2
8	d	———	30	19	31	3
9	e	———	32	20	33	4
10	f	———	34	21	Joshua 1	1 Thess. 1
11	g	———	Joshua 2	22	3	2
12	A	Gregory, M.	4	23	5	3
13	b	———	6	24	7	4
14	c	———	8	John 1	9	5
15	d	———	10	2	23	2 Thess. 1
16	e	———	24	3	Judges 1	2
17	f	———	Judges 2	4	3	3
18	g	Edward, King	4	5	5	1 Tim. 1
19	A	———	6	6	7	2, 3
20	b	———	8	7	9	4
14 21	c	Benedict, Ab.	10	8	11	5
3 22	d	———	12	9	13	6
23	e	———	14	10	15	2 Tim. 1
11 24	f	——— Fast.	16	11	17	2
25	g	*Annun. of V. M.*	———	12	———	3
19 26	A	———	18	13	19	4
8 27	b	———	20	14	21	Titus 1
28	c	———	Ruth 1	15	Ruth 2	2, 3
16 29	d	———	3	16	4	Philemon
5 30	e	———	1 Sam. 1	17	1 Sam. 2	Heb. 1
31	f	———	3	18	4	2

APRIL hath XXX Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
13 1	g	———	1 Sam. 5	John 19	1 Sam. 6	Heb. 3
2 2	A	———	7	20	8	4
3	b	Rich. Bp.	9	21	10	5
10 4	c	S. Ambrose, B.	11	Acts 1	12	6
5	d	———	13	2	14	7
18 6	e	———	15	3	16	8
7 7	f	———	17	4	18	9
8	g	———	19	5	20	10
15 9	A	———	21	6	22	11
4 10	b	———	23	7	24	12
11	c	———	25	8	26	13
12 12	d	———	27	9	28	James 1
1 13	e	———	29	10	30	2
14	f	———	31	11	2 Sam. 1	3
9 15	g	———	2 Sam. 2	12	3	4
16	A	———	4	13	5	5
17 17	b	———	6	14	7	1 Peter 1
6 18	c	———	8	15	9	2
19	d	Alphege, Abp.	10	16	11	3
20	e	———	12	17	13	4
21	f	———	14	18	15	5
22	g	———	16	19	17	2 Peter 1
23	A	S. George, M.	18	20	19	2
24	b	———	20	21	21	3
25	c	*S. Mark*, Evan.	———	22	———	1 John 1
26	d	———	22	23	23	2
27	e	———	24	24	1 Kings 1	3
28	f	———	1 Kgs. 2	25	3	4
29	g	———	4	26	5	5
30	A	———	6	27	7	2, 3 John

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THE CALENDAR; WITH THE TABLE OF LESSONS.

MAY hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	b	*S. Philip* and *S.*				Jude
2	c	—— [*James.*	1 Kings 8	Acts 28	1 Kings 9	Romans 1
3	d	Inv. of Cross.	10	Matth. 1	11	2
4	e		12	2	13	3
5	f		14	3	15	4
6	g	S. John Evan.	16	4	17	5
7	A		18	5	19	6
8	b		20	6	21	7
9	c		22	7	2 Kings 1	8
10	d		2 Kings 2	8	3	9
11	e		4	9	5	10
12	f		6	10	7	11
13	g		8	11	9	12
14	A		10	12	11	13
15	b		12	13	13	14
16	c		14	14	15	15
17	d		16	15	17	16
18	e		18	16	19	1 Cor. 1
19	f	Dunstan, Abp.	20	17	21	2
20	g		22	18	23	3
21	A		24	19	25	4
22	b		Ezra 1	20	Ezra 3	5
23	c		4	21	5	6
24	d		6	22	7	7
25	e		9	23	Nehem. 1	8
26	f	Augus. Abp.	Nehem. 2	24	4	9
27	g	Ven. Bede, Pr.	5	25	6	10
28	A		8	26	9	11
29	b	*King Char. II.*	10	27	13	12
30	c	—— [Rest.	Esther 1	28	Esther 2	13
31	d		3	Mark 1	4	14

JUNE hath XXX Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	e	Nicomede, M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f		7	3	8	16
3	g		9	4	Job 1	2 Cor. 1
4	A		Job 2	5	3	2
5	b	Bonif. B. & M.	4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	*S. Barnabas*, A.				
12	b		16	12	17, 18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g	S. Alban, M.	29	Luke 1	30	Galat. 1
18	A		31	2	32	2
19	b		33	3	34	3
20	c	Tr. of K. Edw.	35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	—— Fast	41	7	42	Ephes. 1
24	g	*S. John Baptist.*				
25	A		Prov. 1	8	Prov. 2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	—— Fast.	7	11	8	5
29	e	*S. Peter*, Ap.				
30	f		9	12	10	6

JULY hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	g		Prov. 11	Luke 13	Prov. 12	Philipp. 1
2	A	Visit. of Virg.	13	14	14	2
3	b	——[Mary.	15	15	16	3
4	c	Tr. S. Martin,	17	16	18	4
5	d	——[Bp.	19	17	20	Coloss. 1
6	e		21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1 Thes. 1
10	b		29	22	31	2
11	c		Eccles. 1	23	Eccles. 2	3
12	d		3	24	4	4
13	e		5	John 1	6	5
14	f		7	2	8	2 Thes. 1
15	g	Swithun, Bp.	9	3	10	2
16	A		11	4	12	3
17	b		Jerem. 1	5	Jerem. 2	1 Tim. 1
18	c		3	6	4	2, 3
19	d		5	7	6	4
20	e	Marg. V. & M.	7	8	8	5
21	f		9	9	10	6
22	g	S. Mary Magd.	11	10	12	2 Tim. 1
23	A		13	11	14	2
24	b	——[Fast.	15	12	16	3
25	c	*S. James*, Ap.		13		4
26	d	S. Anne. ——	17	14	18	Titus 1
27	e		19	15	20	2, 3
28	f		21	16	22	Philemon
29	g		23	17	24	Heb. 1
30	A		25	18	26	2
31	b		27	19	28	3

AUGUST hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	c	Lammas Day.	Jerem. 29	John 20	Jerem. 30	Heb. 4
2	d		31	21	32	5
3	e		33	Acts 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transfigurat.	39	4	40	9
7	b	Name of Jesus.	41	5	42	10
8	c		43	6	44	11
9	d		45, 46	7	47	12
10	e	S. Lawrence.	48	8	49	13
11	f		50	9	51	James 1
12	g		52	10	Lamen. 1	2
13	A		Lamen. 2	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2	13	Ezek. 3	5
16	d		6	14	7	1 Peter 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Daniel 1	4
20	A		Daniel 2	18	3	5
21	b		4	19	5	2 Peter 1
22	c		6	20	7	2
23	d	—— Fast.	8	21	9	3
24	e	*S. Bartholom.*		22		1 John 1
25	f		10	23	11	2
26	g		12	24	Hosea 1	3
27	A		Hos. 2, 3	25	4	4
28	b	S. August. Bp.	5, 6	26	7	5
29	c	S. John Baptist	8	27	9	2, 3 John
30	d	— [beheaded.	10	28	11	Jude
31	e		12	Matth. 1	13	Romans 1

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THE CALENDAR; WITH THE TABLE OF LESSONS.

SEPTEMBER hath XXX Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	f	Giles, Ab. & C.	Hosea 14	Matth. 2	Joel 1	Rom. 2
2	g	———	Joel 2	3	3	3
3	A	———	Amos 1	4	Amos 2	4
4	b	———	3	5	4	5
5	c	———	5	6	6	6
6	d	———	7	7	8	7
7	e	Enurchus, Bp.	9	8	Obadiah	8
8	f	Nat. of Virgin	Jonah 1	9	Jonah 2,3	9
9	g	———[Mary.	4	10	Micah 1	10
10	A	———	Micah 2	11	3	11
11	b	———	4	12	5	12
12	c	———	6	13	7	13
13	d	———	Nahum 1	14	Nahum 2	14
14	e	Holy-cross d.	3	15	Hab. 1	15
15	f	———	Hab. 2	16	3	16
16	g	———	Zephan. 1	17	Zephan. 2	1 Cor. 1
17	A	Lambert, Bp.	3	18	Haggai 1	2
18	b	———	Haggai 2	19	Zech. 1	3
19	c	———	Zech. 2, 3	20	4, 5	4
20	d	——— Fast.	6	21	7	5
21	e	*S. Matthew*, A.	———	22	———	6
22	f	———	8	23	9	7
23	g	———	10	24	11	8
24	A	———	12	25	13	9
25	b	———	14	26	Malac. 1	10
26	c	S. Cyprian, M.	Malac. 2	27	3	11
27	d	———	4	28	Tobit 1	12
28	e	———	Tobit 2	Mark 1	3	13
29	f	*S. Michael*, A.	———	2	———	14
30	g	S. Jerom. C.D.	4	3	6	15

OCTOBER hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	A	Remigius, Bp.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	———	9	5	10	2 Cor. 1
3	c	———	11	6	12	2
4	d	———	13	7	14	3
5	e	———	Judith 1	8	Judith 2	4
6	f	Faith, V. & M.	3	9	4	5
7	g	———	5	10	6	6
8	A	———	7	11	8	7
9	b	St. Denys, Bp.	9	12	10	8
10	c	———	11	13	12	9
11	d	———	13	14	14	10
12	e	———	15	15	16	11
13	f	Trans. K. Edw.	Wisdom 1	16	Wisd. 2	12
14	g	———	3	Lu. 1 *to* 39	4	13
15	A	———	5	— 1 *v.* 39	6	Galat. 1
16	b	———	7	2	8	2
17	c	Etheldr. V. Q.	9	3	10	3
18	d	*S. Luke*, Evan.	———	4	———	4
19	e	———	11	5	12	5
20	f	———	13	6	14	6
21	g	———	15	7	16	Ephes. 1
22	A	———	17	8	18	2
23	b	———	19	9	Ecclus. 1	3
24	c	———	Ecclus. 2	10	3	4
25	d	Crispin, Mart.	4	11	5	5
26	e	———	6	12	7	6
27	f	——— Fast.	8	13	9	Philipp. 1
28	g	*S. Simon* and *S.*	———	14	———	2
29	A	———[*Jude.*	10	15	11	3
30	b	———	12	16	13	4
31	c	——— Fast.	14	17	15	Coloss. 1

NOVEMBER hath XXX Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	d	*All Saints' Day.*	———	———	———	———
2	e	———	Ecclus. 16	Luke 18	Ecclus. 17	Coloss. 2
3	f	———	18	19	19	3
4	g	———	20	20	21	4
5	A	*Papists' Consp.*	22	21	23	1 Thess. 1
6	b	Leonard, Conf.	24	22	(a) 25	2
7	c	———	27	23	28	3
8	d	———	29	24	(b) 30	4
9	e	———	31	John 1	32	5
10	f	———	33	2	34	2 Thess.
11	g	S. Martin, Bp.	35	3	36	2
12	A	———	37	4	38	3
13	b	Britius, Bp.	39	5	40	1 Tim. 1
14	c	———	41	6	42	2, 3
15	d	Machutus, Bp.	43	7	44	4
16	e	———	45	8	(c) 46	5
17	f	Hugh, Bishop.	47	9	48	6
18	g	———	49	10	50	2 Tim. 1
19	A	———	51	11	Baruch 1	2
20	b	Edmund, Kg.	Baruch 2	12	3	3
21	c	———	4	13	5	4
22	d	Cecilia, V. & M.	6	14	Hist. Sus.	Titus 1
23	e	S. Clement.	Bel & Dr.	15	Isaiah 1	2, 3
24	f	———	Isaiah 2	16	3	Philemon
25	g	Catharine, Vir.	4	17	5	Heb. 1
26	A	———	6	18	7	2
27	b	———	8	19	9	3
28	c	———	10	20	11	4
29	d	——— Fast.	12	21	13	5
30	e	*S. Andrew*, Ap.	———	Acts 1	———	6

Note, that (a) Ecclus. 25. is to be read only to ver. 13. and (b) Ecclus. 30. only to ver. 18. and (c) Ecclus. 46. only to ver. 20.

DECEMBER hath XXXI Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	f	———	Isaiah 14	Acts 2	Isaiah 15	Heb. 7
2	g	———	16	3	17	8
3	A	———	18	4	19	9
4	b	———	20, 21	5	22	10
5	c	———	23	6	24	11
6	d	Nicholas, Bp.	25	7 *to v.* 30	26	12
7	e	———	27	7 *v.* 30	28	13
8	f	Concep. of Vir.	29	8	30	James 1
9	g	———[Mary.	31	9	32	2
10	A	———	33	10	34	3
11	b	———	35	11	36	4
12	c	———	37	12	38	5
13	d	Lucy, V. & M.	39	13	40	1 Peter 1
14	e	———	41	14	42	2
15	f	———	43	15	44	3
16	g	O Sapientia.	45	16	46	4
17	A	———	47	17	48	5
18	b	———	49	18	50	2 Peter 1
19	c	———	51	19	52	2
20	d	——— Fast	53	20	54	3
21	e	*S. Thomas*, Ap.	———	21	———	1 John 1
22	f	———	55	22	56	2
23	g	———	57	23	58	3
24	A	——— Fast.	59	24	60	4
25	b	*Christmas Day.*	———	———	———	———
26	c	*S. Stephen*, M.	———	———	———	———
27	d	*S. John*, Evan.	———	———	———	———
28	e	*Innocents' Day.*	———	25	———	5
29	f	———	61	26	62	2 John
30	g	———	63	27	64	3 John
31	A	Silvester, Bp.	65	28	66	Jude

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THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENT,

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

GENESIS *hath Chapters*	50	II. CHRONICLES	36	DANIEL	12
EXODUS	40	EZRA	10	HOSEA	14
LEVITICUS	27	NEHEMIAH	13	JOEL	3
NUMBERS	36	ESTHER	10	AMOS	9
DEUTERONOMY	34	JOB	42	OBADIAH	1
JOSHUA	24	PSALMS	150	JONAH	4
JUDGES	21	PROVERBS	31	MICAH	7
RUTH	4	ECCLESIASTES	12	NAHUM	3
I. SAMUEL	31	THE SONG OF SOLOMON	8	HABAKKUK	3
II. SAMUEL	24	ISAIAH	66	ZEPHANIAH	3
I. KINGS	22	JEREMIAH	52	HAGGAI	2
II. KINGS	25	LAMENTATIONS	5	ZECHARIAH	14
I. CHRONICLES	29	EZEKIEL	48	MALACHI	4

THE BOOKS CALLED APOCRYPHA.

I. ESDRAS *hath Chapters*	9	ECCLESIASTICUS	51	THE IDOL BEL, AND THE DRAGON.	
II. ESDRAS	16	BARUCH, WITH THE EPISTLE OF JEREMIAH	6	THE PRAYER OF MANASSES.	
TOBIT	14	THE SONG OF THE THREE CHILDREN.		I. MACCABEES	16
JUDITH	16	THE STORY OF SUSANNA.		II. MACCABEES	15
THE REST OF ESTHER	6				
WISDOM	19				

THE BOOKS OF THE NEW TESTAMENT.

MATTHEW *hath Chapters*	28	EPHESIANS	6	TO THE HEBREWS	13
MARK	16	PHILIPPIANS	4	THE EPISTLE OF JAMES	5
LUKE	24	COLOSSIANS	4	I. PETER	5
JOHN	21	I. THESSALONIANS	5	II. PETER	3
THE ACTS	28	II. THESSALONIANS	3	I. JOHN	5
THE EPISTLE TO THE ROMANS	16	I. TIMOTHY	6	II. JOHN	1
I. CORINTHIANS	16	II. TIMOTHY	4	III. JOHN	1
II. CORINTHIANS	13	TITUS	3	JUDE	1
GALATIANS	6	PHILEMON	1	REVELATION	22

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LIST OF THE MAPS AND PLATES IN THE FAMILY BIBLE,

With Directions to the Binder for placing them.

MAPS.

I. The World as known to the ancients, shewing the dispersion and settling of nations by the descendants of Noah,..... } At the beginning of Genesis.
II. Mesopotamia, &c. adapted to the histories of Abraham, Isaac, and Jacob,.....At Gen. xii. 1.
III. The journeyings and encampments of the Israelites in the wilderness, ...To face Exod. xiii. 1.
IV. Canaan, illustrating the books of Joshua and Judges, ...At Joshua i.
V. The dominions of David and Solomon, ...To face 1 Kings iv. 21—24.
VI. The kingdoms of Judah and Israel,.....At 1 Kings xii. 1.
VII. Palestine, illustrating the New Testament,..... { At the beginning of the New Testament.
VIII. The places mentioned in the Acts of the Apostles, illustrating St. Paul's travels, ... } At the beginning of the Acts.
IX. Jerusalem, with the neighbouring country, ... { At the beginning of the New Testament.

PLATES.

1 The Tabernacle of the wilderness, altar of burnt offerings, &c. ..... } Exod. xxv. 10, &c.
2 The table of shewbread, the altar of incense, &c. ..... }
3 The high priest in his robes, ... —— xxviii. 4.

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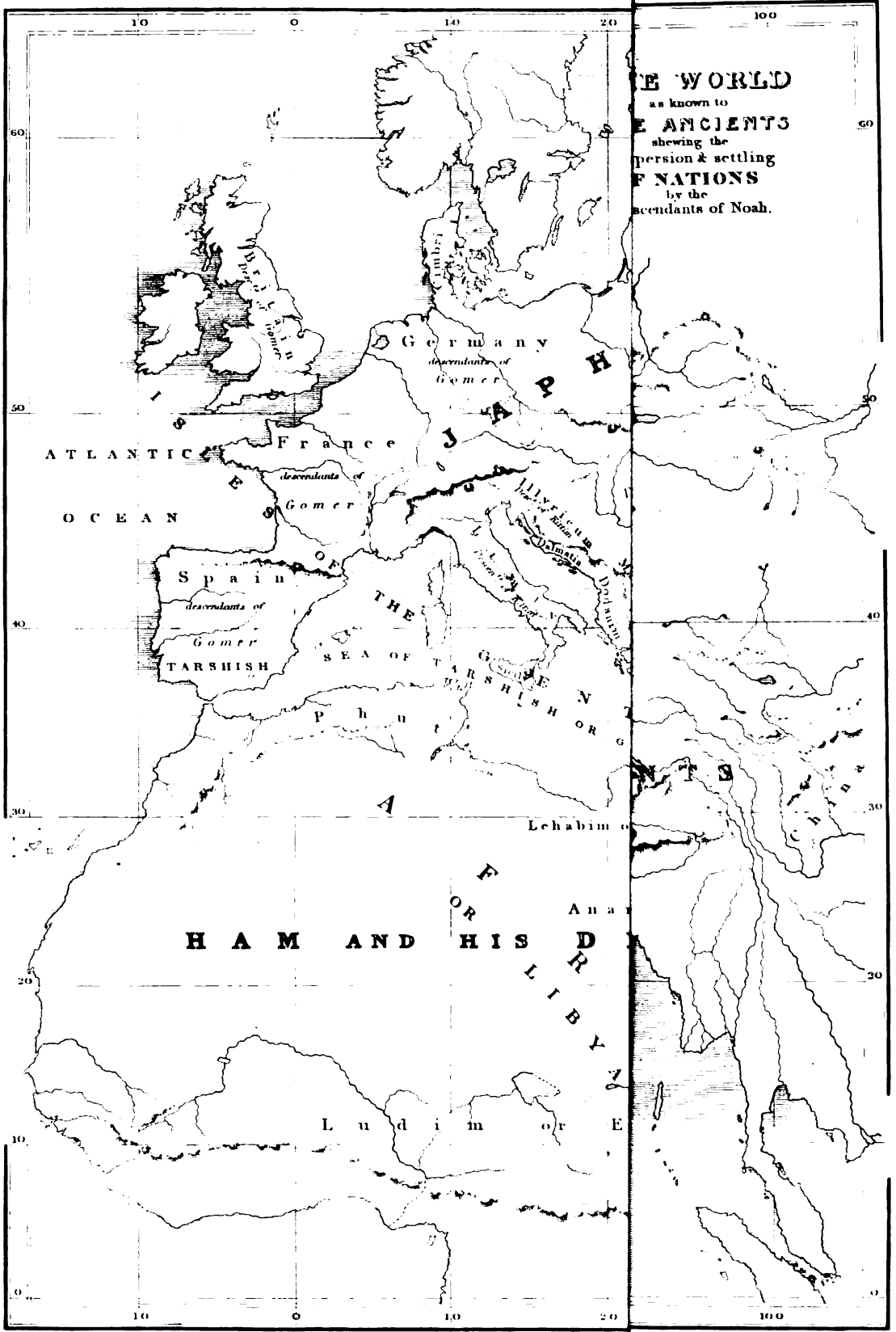

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THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

INTRODUCTION.

THE first five Books of the Bible, commonly called the Pentateuch, were composed by Moses, as the concurrent testimonies of all ages declare; and as hath ever been firmly believed by the Jews, with whom the fact continues to this day to be one of the thirteen articles of their creed. The word "Pentateuch" is of Greek original; being compounded of two words, signifying *five*, and *book*, or *volume*. It was probably first prefixed to the Greek version of the "Septuagint," or seventy translators; to denote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy: all of which had been written by the hand of Moses in Hebrew, probably in the order in which they now stand, though not distributed by their author into books, but forming one continued work.

The first book is usually entitled Genesis, from a Greek word, which signifies *generation;* and is so called, because it contains the history of the Creation of the World, and the genealogy of the Patriarchs.

Moses was assisted by the Holy Spirit in the composition of this important work, which forms a proper introduction to the laws and judgments delivered in the subsequent books. The description, which he gives in it, of the Creation, as relating to circumstances before the existence of mankind, could be derived only from immediate revelation. As to subsequent events, the Israelites must have been able to judge by tradition how far the account of Moses was consistent with truth. For that tradition was conveyed from Adam to Moses through seven intermediate persons; namely, Methuselah, Noah, Shem, Abraham, Isaac, Joseph, and Amram, the father of Moses. The sacred character of the book is established by the internal evidence of its inspiration; by the revealed history of the Creation of the World; by the several predictions, afterwards fully accomplished; and lastly by the testimony of our Saviour and his Apostles, who have cited from it in the New Testament at least twenty-seven passages, word for word, and thirty-eight according to the sense.

This book comprehends a period of 2369 years, or thereabouts. It begins with the history of the Creation of the world in six days, and contains also an account of the disobedience and punishment of Adam and Eve; the increase of mankind; the progress of wickedness; the general destruction of the human race by the deluge, except Noah and his family, who were miraculously preserved in the ark; the promise of God, that the world should no more be destroyed by a flood; the confusion of tongues, and the dispersion of the descendants of Noah; the call of Abraham, and the covenant of God with him; the repetition of that covenant with Isaac and Jacob; the destruction of Sodom and Gomorrah; the history of Joseph; and the settlement of the Israelites in Egypt. This is the oldest book in the world. And it is remarkable, that the books which come nearest to it in age are those which make either the most distinct mention of, or the most evident allusion to, the facts related in Genesis, concerning the formation of the world from a chaotick mass, the primeval innocence and subsequent fall of man, the longevity of mankind in the first ages of the world, the depravity of the antediluvians, and the destruction of the world by a deluge. *Dr. Gray, Bp. Tomline, Gisborne, Bp. Watson.*

Before CHRIST 4004.

CHAP. I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9 *of the earth separated from the waters,* 11 *and made fruitful,* 14 *of the sun, moon, and stars,* 20 *of fish and fowl,* 24 *of beasts and cattle,* 26 *of man in the image of God.* 29 *Also the appointment of food.*

Before CHRIST 4004.

IN the [a] beginning God created the heaven and the earth.

2 And the earth was without form and void; and darkness *was* upon the

[a] Ps. 33. 6. & 136. 5. Acts 14. 15. & 17. 24. Hebr. 11. 3.

Chap. I. ver. 1. *In the beginning God created the heaven and the earth.*] In the beginning of time, God, the Father, Son, and Holy Ghost, made, of nothing, the whole great and goodly frame of the world; both the heaven and the earth, and the other elements, with all the furniture and inhabitants of them all. *Bp. Hall.*

Moses, the divine lawgiver, designing to hang the whole frame of his polity upon piety towards God, and

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face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, [b] Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided † the light from the darkness.

5 And God called the light Day, and the darkness he called Night. † And the evening and the morning were the first day.

6 ¶ And God said, [c] Let there be a † firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the [d] firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, [e] Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Before CHRIST 4004.

b 2 Cor. 4. 6.

† Heb. *between the light and between the darkness.*

† Heb. *and the evening was, and the morning was,* &c.

c Ps. 136. 5. Jer. 10. 12. & 51. 15.

† Heb. *expansion.*

d Jer. 51. 15.

e Ps. 33. 7. & 136. 6. Job 38. 8.

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to make the Creator of all the founder of his laws, begins with Him. As if he had told the Hebrew nation, that He, who gave them the law contained in these books, was the King and Lawgiver of the whole world, which was, like a great city, governed by Him: whom therefore he would have them regard, as the Enactor, not only of their laws, but of those also which all nature obeys. *Bp. Patrick.*

Moses, though divinely inspired, does not go about to prove that there is a God: he justly supposes, that whoever considers the works of creation must be convinced, that a Being of infinite perfections, wisdom, and power, whom we call God, was the Creator of all things. *Bp. Wilson.*

1. —— *God created*] The Hebrew word *Elohim*, which is here, and generally throughout the Old Testament, rendered "God," is a plural substantive, and yet is here and elsewhere joined to a singular verb. By which sort of expression it is very reasonably supposed, that the inspired writer designed to intimate the Trinity of Persons in the Unity of the Godhead: namely, as the plural noun denotes the plurality of persons, so the singular verb joined to it denotes the unity of the Godhead. *Dr. Wells.* See note on ver. 26.

—— *the heaven and the earth.*] Or the world: in the scripture-phrase "the heaven and earth" are used to express what is otherwise called the world or universe. *Bp. Kidder.*

The ancient Hebrews seem to have had no word in use among them, which singly of itself signified the world; and therefore they used in conjunction the "heaven and earth," as the grand extremities, within which all things are contained. *Bp. Pearson.*

2. *And the earth was without form and void;*] A confused indigested heap, without any order or shape. Having no beasts, nor trees, nor herbs, nor any thing else, with which we now see it adorned. *Bp. Patrick.*

—— *and darkness was upon the face of the deep.*] Nothing was to be seen for want of light; which lay buried, as all things else did in that great abyss, or vast confused heap of matter, before mentioned. *Bp. Patrick.*

—— *the Spirit of God*] The third Person in the blessed Trinity. *Dr. Wells.*

—— *the Spirit of God moved* &c.] That is, the Divine Spirit, by moving on the waters, operated toward the order and ornament of what was confused before. *Bp. Kidder.*

The word we here translate *moved*, signifies literally brooded upon the waters, as a hen doth upon her eggs. *Bp. Patrick.*

The word seems used to express that act of the Holy Spirit, by which He imparted motion, activity, and life to the particles of matter, lying yet in a mixed and shapeless heap. *Dr. Wells.*

3. *And God said,*] Wherever in the history of the creation we read these words, *He said*, the meaning must be understood to be, *He willed. Bp. Patrick.* For this is the admirable power of God, that with Him to will is to effect, to determine is to perform. *Bp. Pearson.*

—— *Let there be light:*] Not of the sun or stars, which were not yet created; but a common brightness only, to distinguish the time, and to remedy the former confused darkness. *Bp. Hall.*

4. *And God saw the light, that it was good:*] He approved it, as agreeable to his design and accommodated to the use of the world. *Bp. Kidder.*

—— *and God divided the light from the darkness.*] Appointed that they should constantly succeed one another. *Bp. Patrick.*

5. — *And the evening and the morning were the first day.*] By the evening is here denoted one whole course of darkness; and by the morning, the next following whole course of light. The evening is mentioned before the morning, probably because the darkness was before the light, according to the history of the creation. *Dr. Wells.* Hence the natural day of the Jews began in the evening. Levit. xxiii. 32. *Bp. Kidder.*

Instead of making all things at once, it is probable that God was pleased to divide His work into six days, partly to give us occasion for considering His works with more attention and seriousness; and partly to lay the foundation for the weekly sabbath. *Stackhouse.*

6. *And God said, Let there be a firmament* &c.] Then God willed that there should be a large, clear, airy distance, betwixt those upper waters, which are gathered into clouds, and these below. *Bp. Hall.*

The Greek version has given us a word, which has produced in our translation the corresponding word *firmament.* But this term by no means furnishes us with the true idea of the original word, which is derived from a verb, signifying, to *spread abroad, expand, enlarge, make thin,* &c. The proper rendering then is, the *expansion:* as it is said in other parts of Scripture; "Who *stretchest out* the heavens like a curtain!" "That *stretcheth out* the heavens as a curtain, and *spreadeth them out* as a tent to dwell in," Psal. civ. 2; Isaiah xl. 22. *Bp. Horne.*

7. — *divided the waters* &c.] *Under the firmament;* namely, in the seas and rivers, &c. *Above the firmament;* namely, in the clouds, which are said therefore to *cover the heaven,* (Ps. cxlvii. 8; compare Prov. viii. 28.) that is, the air or lower heaven. Compare 2 Sam. xxi. 10. *Bp. Kidder.*

9. — *Let the waters* &c.] This work of God, whereby the waters were sent down into their proper channels, and the earth made dry, and fitted for the habitation of such creatures as were afterwards created, is observed by Strabo, a Greek geographer, as an act of divine Pro-

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10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth † grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

† Heb. *tender grass.*

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [f] lights in the firmament of the heaven to divide † the day from the night; and let them be for signs, and for seasons, and for days, and years:

[f] Deut. 4. 19. Psalm. 136. 7.
† Heb. *between the day and between the night.*

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light † to rule the day, and the lesser light to rule the night: *he made* the stars also.

† Heb. *for the rule of the day,* &c.

17 And God set them in the firmament of the heaven to give light upon the earth,

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18 And to [g] rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

[g] Jer. 31. 35.

19 And the evening and the morning were the fourth day.

20 And God said, [h] Let the waters bring forth abundantly the || moving creature that hath † life, and fowl *that* may fly above the earth in the † open firmament of heaven.

[h] 2 Esdras 6. 47.
|| Or, *creeping.*
† Heb. *soul.*
† Heb. *face of the firmament of heaven.*

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, [i] Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

[i] Chap. 8. 17. & 9. 1.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing,

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vidence. "Because," says he, "the water covered the earth, and man is not a creature that can live in the water, God made many cavities and receptacles in the earth for the water; and raised the earth above it, that it might be fit for man's habitation." *Bp. Patrick.*

11. — *whose seed is in itself,*] The meaning is, that the plant should include in itself its proper seed, by means of which it should be afterwards propagated from one generation to another. *Dr. Wells.*

14. — *Let there be lights*] Or *luminous bodies,* by which light is communicated. The light produced at first was now distributed into several *luminaries,* distant from the earth, "in the firmament of heaven;" or in those upper regions, where the sun and the planets are placed. *Bp. Patrick.*

— *to divide* &c.] Partly to make a perpetual and constant division between day and night; and partly to be certain and natural signs for man's direction, in his course of judgment and practice, for sowing, planting, sailing, and such other common affairs; and partly, to make a distinction of seasons, summer, winter, spring, autumn, years, months, weeks, days, hours. *Bp. Hall.* As also to direct mankind afterwards in their solemn festivals. *Bp. Kidder.*

We must distinguish betwixt God's saying, Let such a thing *be,* and let such a thing *do,* so or so. By the first He produced the thing out of nothing: by the other He gave laws to it, then in being. As, when He said, "Let there be light," by that word, the light, which was not before, began to *be:* but when He said, "Let there be lights in the firmament, to divide the day from the night, &c." He thereby gave laws to the light He had before made, *where* He would have it *be,* and *what* He would have it *do.* This is what we call the law of nature: that law, which God hath put into the nature of every thing, whereby it always keeps itself within such bounds, and acts according to such rules, as God hath set it, and by that means shews forth the glory of His wisdom and power. *Bp. Beveridge.*

15. *And let them be for lights* &c.] Let them there continue to give constant light and warmth to the earth and its inhabitants, which is their principal use. *Bps. Hall* and *Patrick.*

16. — *two great lights;*] That is, which appear to us greater than all the rest; namely, the sun and moon. With regard to the inhabitants of the earth, the moon, though certainly an opaque or dark body, and less than most of the planets, may be not improperly called *a great light:* since, on account of its nearness, it communicates more light, and is of more use and benefit to us, than all the other planets put together. *Dr. Wells, Bp. Patrick, Stackhouse.*

— *to rule the day,* &c.] As the sun is said "to rule the day," because he then only appears in the firmament; so the moon and stars are said to "rule the night," because they then appear with splendour, and give a supply of light, which the sun does not then immediately afford. *Dr. Wells, Bp. Kidder.*

17. *And God set them* &c.] By repeating this so often, Moses intended to fix in the people's mind this notion; that though the heavenly bodies be very glorious, yet they are but creatures *made* by God, and *set* or appointed by His order, to give us light. And therefore He alone is to be worshipped, not they. *Bp. Patrick.* This supposition is the more probable, because the most early idolatry is reasonably judged to have been that of worshipping the host of heaven, or the celestial lights. *Dr. Wells.*

21. — *whales,*] Or great fishes of all sorts. *Dr. Wells.*

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and beast of the earth after his kind: and it was so.

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

k Chap. 5. 1. & 9. 6. 1 Cor. 11. 7. Ephes. 4. 24. Col. 3. 10.

26 ¶ And God said, [k] Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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27 So God created man in his *own* image, in the image of God created he him; [l] male and female created he them.

l Matt. 19. 4. Wisd. 2. 23.

26. *And God said, Let us make man*] God not only reserved man for the last of His works, but, as it were, advises and consults about his production; not to signify any deliberation within Himself, or any difficulty in the work: but to represent to us the dignity of man, and that he was made with admirable wisdom and great prudence. It is to be observed also, that God does not say, "Let the earth bring forth man," as He said before of other animals; and that for the same reason: namely, to represent man as a far more noble work, than any other upon earth. *Bp. Patrick.*

——*Let us*] The ancient Christians looked upon this as a plain intimation of a plurality of persons in the Godhead. Epiphanius says, "This is the language of God to His WORD and only begotten, as all the faithful believe;" and again, "Adam was formed by the hand of the Father and the Son and the Holy Ghost." *Bp. Patrick.*

It is the language of St. Barnabas, one of the apostolical Fathers, "And for this cause the Lord was content to suffer for our souls, although He be the Lord of the whole earth; to whom God said, before the beginning of the world, Let US make man, &c." *Abp. Wake.*

St. Chrysostom concludes some observations on the same passage, in the following eloquent terms: "Who was He, to whom God said, Let us make man? Who else but He, the Angel, of the Great Council, the Wonderful Counsellor, the Mighty One, the Prince of Peace, the Father of the future age, the only-begotten SON of GOD, the equal to his Father in essence, by whom all things were made? To HIM it was said, Let US make man."

"Let US make man." *Us.*—He speaks to one who has the power of creating. John i. 1, 2, 3. *Bp. Wilson.*

The phraseology, in which this resolution is couched, is remarkable. "Let *us* make man:" but the Old Testament furnishes more instances of a similar kind: "Behold, the man is become as *one of us*;" "Let *us* go down, and there confound their language;" "Whom shall I send, and who will go for *us*?" These plural forms, thus used by the Deity, demand our attention. Gen. iii. 22: xi. 7: Isaiah vi. 8.

Three solutions of the questions have been offered. The first is that given by the Jews, who tell us, that in these forms God speaks of Himself and His angels. But may we not ask upon this occasion, "Who hath known the mind of the Lord, or who hath been His counsellor?" With which of the angels did He at any time vouchsafe to share His works and His attributes? Could they have been His coadjutors in the work of creation, which He so often claims to Himself, declaring He will not give the glory of it to another?

A second account of the matter is, that the King of heaven adopts the style employed by the kings of the earth. But doth it seem at all reasonable to imagine, that God should borrow his way of speaking from a king, before man was created upon the earth? Besides, as it hath been judiciously observed, "though a king and governour may say *us* and *we*, there is certainly no figure of speech that will allow any single person to say, 'one of us,' when he speaks only of himself. It is a phrase that can have no meaning, unless there be more persons than one concerned."

What then should hinder us from accepting the third solution, given by the best expositors ancient and modern, and drawn from this consideration, that in the unity of the Divine Essence there is a plurality of Persons, coequal and co-eternal, who might say, with truth and propriety, "Let *us* make man," and, "Man is become as ONE OF US?" Of such a personality revelation informs us: it is that upon which the economy of man's redemption is founded; his creation, as well as that of the world, is, in different passages, attributed to the Father, to the Son, and to the Holy Spirit; what more natural therefore than that, at his production, this form of speech should be used by the Divine Persons? What more rational than to suppose, that a doctrine, so important to the human race, was communicated from the beginning, that men might know whom they worshipped, and how they ought to worship? What other good and sufficient reason can be given, why the name of God, in use among believers from the first, should likewise be in the *plural* number, connected with verbs and pronouns in the *singular*? It is true, we Christians, with the New Testament in our hands, may not want these arguments to prove the doctrine: but why should we overlook, or slight, such very valuable evidence of its having been revealed and received in the Church of God, from the foundation of the world? It is a satisfaction, it is a comfort, to reflect, that in this momentous article of our faith we have patriarchs and prophets for our fathers; that they lived, and that they died in the belief of it; that the God of Adam, of Noah, and of Abraham is likewise our God; and that when we adore Him in three Persons, and give "glory to the Father, to the Son, and to the Holy Ghost," we do "as it was" done "in the beginning, is now, and ever shall be." *Bp. Horne.*

——*in our image, after our likeness:*] Approaching to the Divine likeness in understanding, freedom of choice, spirituality, immortality, &c. in righteousness, and true holiness likewise, as may be gathered from the Apostle, Eph. iv. 24. *Bp. Patrick.* Of man's distinguishing excellencies we are taught to entertain the most exalted sentiments, when we are told, that he was made "in the image and likeness of God." For what more can be said of a creature, than that he is made after the similitude of his Creator? *Bp. Horne.*

We should learn to be cautious, lest we charge God foolishly, by ascribing that to Him or the nature He has given us, which is owing wholly to an abuse of it. Men may speak of the degeneracy and corruption of the world, according to the experience they have had of it; but human nature, considered as the Divine workmanship, should methinks be treated as sacred: for in the image of GOD made He man. *Bp. Butler.*

27. ——*him;*] God thought fit to make one man to be the head and parent of the whole race of mankind, that men might not boast and vaunt of their extraction and original, (as the Jews have observed,) and that they

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28 And God blessed them, and God said unto them, [m] Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that † moveth upon the earth.

m Chap. 9. 1.

† Heb. *creepeth.*

29 ¶ And God said, Behold, I have given you every herb † bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [n] to you it shall be for meat.

† Heb. *seeding seed.*

n Chap. 9. 3.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* † life, *I have given* every green herb for meat: and it was so.

† Heb. *a living soul.*

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

o Ecclus. 39. 16.

CHAP. II.

1 *The first sabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THUS the heavens and the earth were finished, and all the host of them.

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might think themselves under an obligation to love and assist each other, as proceeding from the same original and common parent. Acts xvii. 26. *Bp. Kidder.*

—— *male and female*] That is, *one* male, and *one* female; and the female from the male. Polygamy and divorce were not from the beginning. Compare Matt. xix. 3, 4. *Bp. Kidder.*

He made woman the same day He made man, as He did both sexes of all other living creatures; also He made woman, as well as man, "in the image of God;" forming the male of the matter of the earth, and the female afterwards of the male, of which a more particular account is reserved for the following chapter. *Bps. Patrick* and *Hall, Dr. Wells.*

28. *And God blessed them,*] That is, besides the excellent endowments, which He bestowed on them, He gave them power to multiply and increase their kind. See Psalm cxxviii. 3, 4. *Bp. Kidder.* This power He had before bestowed upon other creatures: He adds to it here two other things, "replenish the earth, and subdue it." He gives them the whole earth for their possession, with a power to "subdue" it; that is, to make it fit for their habitation, by bringing under, or driving away wild beasts. For, secondly, He gives them the "dominion" over all other creatures, whether in the water, air, or earth. *Bp. Patrick.*

—— *have dominion*] The divine writers have informed us, that God at the beginning gave mankind *dominion* (that is, an impressed awe and authority) over every living thing that moveth upon the earth, as a defence and security against the beasts of prey, which would otherwise have destroyed them. *Dr. Bentley.*

By the dominion God gave him over the creatures, Adam, though naked and defenceless, had full security that they could not hurt him; and he had a convincing proof of this by their obedience, when they were brought before him. *Bp. Wilson.*

29. — *Behold, I have given you* &c.] Here he assigns them their food; and makes no mention at all of beasts, but only of plants and fruits of the earth. The allowance was expressly enlarged after the flood, when He gave them every living thing for meat, as well as the herbs, Chap. ix. 3. *Bps. Patrick* and *Kidder.*

31. — *very good.*] Exactly fitted to the ends and uses, for which He designed it; and contributing, as much as it could, to the manifestation of His glory. *Bp. Beveridge.* The least or worst of creatures in their original is not any way derogatory to the Creator. Whatsoever is evil, is not so by the Creator's action, but by the creature's defection. *Bp. Pearson.*

The narrative contained in this chapter redounds greatly to the honour and glory of God: for the work of creation is an illustrious display of the Divine Wisdom, Power, and Goodness. When the Holy Psalmist had enumerated the great mercies of God to His creatures in various instances, Ps. civ. he exclaimed, ver. 24, "O Lord, how manifold are Thy works! in *wisdom* hast Thou made them all: the earth is full of Thy riches." Every thing indeed is *wisely* contrived and adapted to the ends for which it was designed. 2dly, The works of Creation demonstrate the all-sufficient *power* of God, who made heaven and earth by His word, and "all the hosts of them by the breath of His mouth:" nay, who can produce a world with no more labour than by barely *willing* it to be. Lastly, the Divine *Goodness* is highly magnified in the works of Creation. There was a time, when there was nothing but God: but there was no time, when He was not infinitely happy; therefore He was infinitely happy in Himself, and wanted not His creatures to add any thing to Him. But His good pleasure and free grace disposed Him to create them, and impart a share of His own happiness to them. Some of them He hath placed in heaven; and "the earth hath He given to the children of men:" which would have been a secondary heaven to us, had we not brought death into it by sin. Nevertheless this death shall prove the beginning of eternal life to all those, who serve God in the faith of His Son Jesus Christ, who hath "opened the kingdom of heaven to all believers." *Reading.*

The Mosaical account of the Creation of the World is distinguished for its simplicity and perspicuity, above all the accounts of the Romans, Greeks, Phenicians, Egyptians, and Chinese; which still, however, tend to confirm and verify it in the leading circumstances. *Dr. Hales.*

Chap. II. Moses, having given a short account of the orderly production of all things, from the meanest to the noblest, explains more largely in this chapter some things, which, in the foregoing, were delivered briefly, because he would not interrupt the connection of his discourse about the works of the six days. Particularly he relates how Eve was made; and also further illustrates the production of Adam, &c. *Bp. Patrick.*

Ver. 1. — *all the host of them.*] That is, of each of them. The word "host" is plainly used to signify every thing that is in heaven or in earth; or, as we say, in the whole world, which in Hebrew is always expressed by these two words, "heaven and earth." *Bp. Beveridge.* The several creatures are called "host" or *army*, be-

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2 [a] And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

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

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But ‖ there went up a mist from the earth, and watered the whole face of the ground.

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

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst

[a] Exod. 20. 11. & 31. 17. Deut. 5. 14. Hebr. 4. 4.

† Heb. *created to make.*

‖ Or, *a mist which went up from*, &c.

† Heb. *dust of the ground.*

[b] 1 Cor. 15. 47.

[c] 1 Cor. 15. 45.

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cause of their vast variety and excellent order. *Bp. Patrick.*

2. *And on the seventh day God ended his work*] Or rather, *had ended*, (as it may be translated,) for He did not work on the seventh day. *Bp. Patrick.* The verse may be rendered, agreeably to the translation of the Seventy, "On the sixth day God ended His work which He had made: and He rested on the seventh day from all His work which He had made." *Dr. Wells.* An emblem of the rest that we shall have, when we have done our work faithfully, and left none undone. *Bp. Patrick.*

3. — *blessed*] That is, ordered it to be observed, as a day for praising Him, and for obtaining His blessings: and no doubt it was so observed by all good men from Adam to Moses. *Bp. Wilson.*

— *sanctified*] That is, set it apart, that it might preserve to all ages the memory of the Creation and the Creator; man being by an express law obliged to commemorate them fifty-two times a year. And as the neglect of this law brought in idolatry and infidelity, so the breach of it has ever since been punished most remarkably, by a judicial hardness of heart, forgetfulness of God, and exemplary judgments; as numberless offenders have confessed. *Bp. Wilson.*

4. *These are the generations* &c.] This is a faithful account of the generation, or original, of the world. *Bp. Patrick.*

—— *in the day*] Or, at the *time*, "that the LORD God made the earth and the heavens." From henceforward the Supreme Being is called "Lord," having been hitherto called only "God." The Hebrew doctors observe, that JEHOVAH ELOHIM, (LORD God) joined together, is the full and perfect name of God; and therefore fitly reserved till this place, when the works of God were perfected. *Bp. Patrick.*

7. — *of the dust of the ground*,] Not *dry* but *moist* dust, or clay; such as is used by potters: as the Greek and Hebrew words are thought most properly to signify. Upon this original of man's body the ancient Fathers make many pious reflections; but none better or shorter than this, that it is intended to teach us, that when we are inclined to be lifted up, because we are made after God's image, the thoughts of the *dirt*, out of which we are taken, may humble and lay us low. *Bp. Patrick.*

In this instance, as in another since, God seemeth to have chosen the base things of the world, to confound things honourable and mighty, when of the dust of the ground He composed a frame, superior, in rank and dignity, to the heavens and all their hosts. *Bp. Horne.*

—— *breathed into his nostrils the breath of life*;] This being said of no other creature, leads us to conceive, not only that the soul of man is a distinct thing, of a different original from his body; but that a more excellent spirit was put into him by God (as appears by its operations) than into other animals. For though the simple phrase of inspiring him with "the breath of life" would not prove this, yet Moses speaking in the plural number, that "God breathed into him the breath or spirit of *lives*," it plainly denotes that spirit, which makes man not only *breathe* and *move*, but *think* also, *reason* and *discourse*. *Bp. Patrick.*

8. *And the Lord God planted a garden*] Or *had planted*, probably on the third day: "eastward," that is, eastward of Judea, or of the desert of the Amorites, where Moses wrote these books, in a country, long after called "Eden" from its pleasantness and fruitfulness. *Bp. Patrick, Dr. Wells.*

When we think of Paradise, we think of it as the seat of delight. The name EDEN authorizes us so to do. It signifies PLEASURE; and the idea of pleasure is inseparable from that of a garden, where man still seeks after lost happiness; and where, perhaps, a good man finds the nearest resemblance of it, which this world affords. "What is requisite," exclaims a great and original genius, (Dr. Young,) "to make a wise and happy man, but reflection and peace? And both are the natural growth of a garden. A garden to the virtuous is a Paradise still extant; a Paradise unlost." *Bp. Horne.*

—— *and there he put the man* &c.] We cannot conceive such a creature, as man, to be put into a more happy state than this. The ground naturally, without any labour or trouble, brought forth every thing that was necessary and convenient, and also every thing that was pleasant and delightful. So that there was nothing for man to do, but to dress and to keep the garden for his diversion, and to satisfy himself with all the variety which it afforded. *Dr. John Clarke.*

9. — *the tree of life*] So called, because he, that ate of it, would have lived for ever, either by virtue of that tree, or by the appointment of God; as the sacraments are means of grace. *Bp. Wilson.* This garden being a type of heaven, perhaps God intended by this tree to represent that immortal life, which He meant to bestow upon man with Himself. Rev. xxii. 2. In other trees there was a *nourishment* for man; but in this also a *sacrament*. For it was a *symbol* both of that life, which God had already bestowed upon man; (who was hereby put in mind that God was the author of his being, and

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of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

d Ecclus. 24. 25.

11 The name of the first *is* d Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that

† Heb. Cush.

compasseth the whole land of † Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth || toward the east of Assyria. And the fourth river *is* Euphrates.

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|| Or. *eastward to Assyria.*

15 And the LORD God took || the man, and put him into the garden of Eden to dress it and to keep it.

|| Or, *Adam.*

16 And the LORD God commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

† Heb. *eating thou shalt eat.*

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof † thou shalt surely die.

† Heb. *dying thou shalt die.*

18 ¶ And the LORD God said, *It*

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all his enjoyments;) and of that life which he was to hope for in another world, if he proved obedient. *Bp. Patrick.* By means of this sacrament, had Adam gone happily through his probation, and persevered in obedience unto the end, he would have been admitted, in the kingdom of heaven, to that state of eternal life with God, for which he was always designed, and of which Paradise was the earthly resemblance. *Bp. Horne.*

——*tree of knowledge of good and evil.*] A tree, which would make those that should eat of it sensible of good and evil. *Bp. Wilson.* It was so called, as being the appointed test of the obedience or disobedience of our first parents; procuring "good" or happiness in the former case; and "evil" or misery in the latter. *Dr. Hales.*

10. *And a river went out of Eden* &c.] It should seem that Paradise lay on the confluent stream of the rivers Euphrates and Tigris, but principally on the eastern bank; which divided into two branches above the garden, and two more below it. From the description of these rivers by the ancient historians and geographers, Major Rennell collects, that in ancient times they kept distinct courses to the sea, until the time of Alexander; although at no great distance of time afterwards they became united, and joined the sea in a collective stream. The Cyrus also and Araxes kept distinct courses in ancient times. This, however, does not invalidate a primeval junction of these rivers, before the deluge, which certainly produced a prodigious alteration in the face of the primitive globe. Besides, the changes in the beds of other great rivers, such as the Nile, the Ganges, and Barampooter, even in modern times, are known to be very great. *Dr. Hales.*

11.—*Pison:*] The westerly branch, by which the Euphrates empties itself into the Persian gulph. Both this river and the Gihon have long lost their names; the Greek and Roman writers calling them, after their parting, by the names which they had before they met, Euphrates and Tigris. *Bp. Patrick, Dr. Wells.*

——*compasseth the whole land of Havilah,*] That is, washes, with a winding stream, all *one side* of the land of Havilah; or of the eastern tract of Arabia Felix. *Bp. Patrick, Dr. Wells.*

12. *And the gold of that land* &c.] Arabia was famed for its gold, both as to its fineness and its quality; as also for its aromatic gums and pearls, whichever of these is intended by "bdellium:" and for its precious stones, whatever was the particular species signified by the word rendered "onyx-stone." *Bp. Patrick, Dr. Wells.*

13.—*Gihon:*] The easterly channel of the two, into which the Euphrates, after its conjunction with the Tigris, is again divided. *Bp. Patrick, Dr. Wells.*

——*Ethiopia.*] Not the country so called in Africa, but another in Asia, adjoining to the easterly mouth of the Euphrates; called in Hebrew, as in the margin of our translation, *Cush;* by the Greeks and Latins *Susiana;* and now called by the Persians *Chusistan*, that is, the province of *Chus. Bp. Patrick, Dr. Wells.*

14.—*Hiddekel:*] The Tigris. The word, which is rendered *toward the east*, should be rendered simply *toward* or *before.* For it has that signification, as well as the other; and so expresses better the course of the river, which does not run *toward the east* of the province, properly called, of old, *Assyria;* but does run *before* it, in respect to the place where Moses wrote. *Bp. Patrick, Dr. Wells.*

——*Euphrates.*] In Hebrew *Perath* or *Phrath.* The course of it was so well known, that Moses gives no description of it. *Bp. Patrick, Dr. Wells.*

17.—*thou shalt not eat of it:*] It was fit to lay upon Adam this small restraint, to make him sensible, that though he had dominion over all things, yet he was not their *Lord*, but a *servant* of the Most High, who required this abstinence in token of his subjection, and to prove his obedience to Him. But still some ask, Why should his obedience be tried in such an instance as this? not considering that a trial of it could scarce have been made in any of the moral precepts, which there was no opportunity of violating. For what should tempt him to idolatry, or to take God's name in vain, or to murder his wife? How was it possible to commit adultery, when there was nobody but he and she in the world? How could he steal, or what room was there then for coveting, when God had put him in possession of all things? It had been in vain to forbid that, which could not be done: and it had been virtue to abstain, not from that, to which there was no temptation, but from that, which invited them to transgress. I speak of *them* in the plural number, because it must be remembered that this prohibition was given, not to Adam only, but to Eve also, Chap. iii. 1, 2. *Bp. Patrick.*

——*thou shalt surely die.*] This does not signify, as appears by the event, that he should instantly die, but that he should *become mortal;* lose the immortality with which he was invested, Chap. iii. 19. Diseases, sicknesses, and pains, the forerunners of death, are included in this threatening. *Bp. Patrick.*

The threatening implies a promise, that if he did *not* eat of the fruit, he should *not die*, but live. This was the first covenant which God made with man. *Bp. Beveridge.*

18. *And the Lord God said,*] Or *had said*, before the

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is not good that the man should be alone; I will make [e] him an help † meet for him.

e Ecclus. 36. 24.

† Heb. *as before him.*

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto ‖ Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

‖ Or, *the man.*

† Heb. *called.*

20 And Adam † gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

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22 And the rib, which the LORD God had taken from man, † made he a woman, and brought her unto the man.

† Heb. *builded.*

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was [f] taken out of Man.

f 1 Cor. 11. 8.

24 [g] Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

g Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

25 And they were both naked, the man and his wife, and were not ashamed.

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delivery of this commandment, which was given to both. *Bp. Patrick.*

—— *It is not good*] Not so comfortable an estate, that the man should live alone. I will make him an helper, of his own nature, meet for him. *Bp. Hall.*

19. — *Adam*] The Hebrew word, hitherto rendered *Man*, or *the Man*, is here rendered as a proper name. *Dr. Wells.* It is commonly thought that this name, given to the first man, signifies as much as *red earth.* But it is far more probable, that it imports *elegant* or *beautiful.* *Bp. Patrick.*

20. *And Adam gave names* &c.] The ancient and modern professors of Atheistical philosophy represent the faculty of articulate speech, or language, as the mere *instinctive* expression of the wants and desires of a herd of associated savages, gradually invented for mutual convenience of communication, and established by mutual consent. But our great Lexicographer justly remarks, that "language must have come by inspiration: a thousand, nay a million of *children*, could not invent a language: while the organs are pliable, there is not understanding enough to form a language; and by the time that there is understanding enough, the organs are grown stiff. We know, that after a certain age, we cannot learn a language." *Boswell's Life of Dr. Johnson.* This is confirmed by experience. Alexander Selkirk, when cast away on the desert island of Juan Fernandez, almost lost the use of his native tongue, after some years residence. The young savage, called Peter, caught in the woods of Hanover, several years ago, though soon tamed and reconciled to society, never could be taught to speak. And lately, the young savage of Aveyron, in France, though put under the care of the celebrated Sicard, master of the deaf and dumb school, has never yet been observed to utter an articulate sound, not even to express his most urgent wants.

It is remarkable, that Adam was endued with the faculty of speech in his solitary state, and gave names to the animal tribes before the formation of Eve. *Dr. Hales.*

21. *And the Lord God caused a deep sleep* &c.] Adam was thus less sensible of bodily pain; at the same time that there was represented to his mind, both what was done to him, and the mystery of it, as appears by ver. 23, 24. *Bp. Patrick.*

—— *and he took one of his ribs,*] God did not form *Eve* out of the ground; as He had done *Adam;* but out of Adam's side, that He might create the greater love between him and her, as parts of the same whole. By this He also effectually recommended marriage to all mankind, as founded in nature: and as the reunion of man and woman.

No mention is here made of God's breathing a soul into *her*, as into *him:* for Moses only explains what is peculiar to Eve: the rest is supposed in the words, "I will make an help meet for him;" which the Latin Vulgate rightly translates, "*like unto him.*" It was likewise said before, that both man and woman were made "in the likeness of God." *Bp. Patrick.*

22. *And the rib —— made he a woman,*] Which was as easy for the Divine power to do, as to make the man himself out of the earth. *Bp. Patrick.*

—— *and brought her unto the man.*] Presented and gave her to him to be his wife. God Himself made the espousals (if I may so speak) between them, and joined them together in marriage. *Bp. Patrick.*

23. — *This is now bone of my bones,* &c.] Now indeed have I found, what I could not see before among all God's creatures, a fit helper for me; even *another self.* *Bp. Hall.*

—— *she shall be called Woman,*] Partake of my name, as she doth of my nature. For he called her *Isha*, as he was called *Ish.* *Bp. Patrick.*

24. *Therefore shall a man leave* &c.] Dwell with his wife, rather than with his father and his mother, and be joined to her in the closest and most inseparable affection, as if they were but one person, and had but one soul and one body; an obligation arising from the singular union of the flesh of our first parents, one of whom was taken out of the other. *Bp. Patrick.*

—— *wife:*] Not wives. All this must be from express revelation; for otherwise Adam knew not what a father or a mother was, nor that the affections of children and parents were great: and yet that the ties of husband and wife would be greater. But it appears from our Saviour's words, Matt. xix. 4, that this revelation was from God; that it is founded upon the law of nature, for one man to have one woman only; for God knew, and none else could know, the evil consequences of unlimited mixture, and that the number of males and females should be so nearly equal, that many of them would be deprived of the comforts of marriage, if it were otherwise than as God ordained. *Bp. Wilson.*

25. — *were not ashamed.*] Because they were innocent, and had done nothing as yet to be ashamed of. *Bp. Kidder.*

If we consider seriously *what God is;* how great,

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CHAP. III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.* 9 *God arraigneth them.* 14 *The serpent is cursed.* 15 *The promised seed.* 16 *The punishment of mankind.* 21 *Their first clothing.* 22 *Their casting out of paradise.*

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, † Yea, hath God said, Ye shall not eat of every tree of the garden?

† Heb. *Yea, because, &c.*

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

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3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 [a] And the serpent said unto the woman, Ye shall not surely die:

a 2 Cor. 11. 3. 1 Tim. 2. 14.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

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almighty, and wise He appears to be by the creation of this heaven and this earth; and how beneficent and gracious He is to man: if further we consider *what man was* in his original state, how dignified and distinguished above all other visible creatures: we cannot now, in this our present forlorn condition, make any doubt of the reasonableness and justice of confessing and repenting of those sins, whereby we have degraded our nature, and offended so great, so gracious a Being, our Maker, our Benefactor, and our God. And to make us thoroughly sensible *why* we ought to *repent*, was the main design of the inspired writer, in describing to us the original and happiness of mankind, and the great riches of the Divine Goodness. That very "shame," which in a state of innocence we were strangers to, but which we now inherit by a natural descent, ought to excite our repentance and self-abhorrence. *Wogan.*

Chap. III. We have here an account of the state of man, both before and after his fall: that he was created in the image of God, and placed in Paradise, in a state of trial, in order to a greater happiness and an immortal life, if he should keep the covenant which God made with him and his posterity.

This covenant, through the temptation of the devil, he broke; and was therefore turned out of Paradise, became subject to sin, and to the punishment of sin, which is misery, afflictions, and death after all: and this was the occasion of that universal corruption, which we see in the world. But then this transgression gave occasion to God to manifest, together with His justice and holiness in the punishment of sin, another of His glorious perfections, His infinite goodness and mercy.

For seeing man in this deplorable condition, He had compassion on him, and forthwith made him this promise of life and comfort, "That the Seed of the woman," one who was not to have a man for his father, "should bruise the head of that serpent," the devil, which had beguiled her. *Bp. Wilson.*

Ver. 1. — *the serpent*] That this was the devil's act, in the serpent, we have the authority of Christ himself, who says, "He was a murderer from the beginning," John viii. 44; plainly in allusion to this seduction of our first parents, and the mortality thereby induced. The same appears also from the Apostle, who calls the devil or Satan, "the great dragon, that old serpent, which deceiveth the whole world." Rev. xii. 9; xx. 2, 10. And the author of the Book of Wisdom, ch. ii. ver. 24, who was well acquainted with the doctrines of the Jewish Church, tells us, "Through envy of the devil came death into the world." *Bp. Beveridge, Dr. Kennicott.*

—— *more subtil*] And therefore a fitter instrument for the devil, who made use of him; and also a more perfect resemblance of his craft and wiliness. *Bp. Kidder.*

—— *Yea, hath God said*, &c.] The best interpreters understand this to have been spoken interrogatively, Hath God indeed said? or, Dost thou think God meant absolutely by saying, &c.? *Pyle.*

The devil in these words seems to question the kindness of God, in that He did not permit to man the eating of every tree in the garden. *Bp. Kidder.*

2. — *We may eat of the fruit*, &c.] She seems to have understood him, as if he thought God had forbid them to eat of *any* fruit in the garden. And indeed the foregoing question is ambiguous. *Bp. Patrick.*

4. — *Ye shall not surely die*:] As before he called in question God's kindness to man, so does he here deny God's veracity or truth: and deserves the character, which our Saviour gives him, of "a liar," John viii. 44. *Bp. Kidder.* From this first lie that was told in the world by the devil himself, he seems to be more particularly called by our Saviour, "The Father" of lies. *Dr. Wells.*

Unbelief is not only a great sin of itself, but one great cause of all other sins. It may be truly called the Mother of sin, as the devil is the Father: for it was that, which by his instigation brought forth sin at first into the world; and it is that which still maintains and keeps it. When the old serpent assaulted our first parents, the first attack he made was upon their faith; and when that was once shaken, he soon overcame them. *Bp. Beveridge.*

5. *For God doth know* &c.] The first accuser that ever was in the world was a *false accuser;* and that was the devil. He was "a liar from the beginning;" and the first false report he raised, was of the Most High: unjustly accusing God Himself unto our mother Eve, in a few words, of no fewer than three great crimes at once, *Falsehood, Tyranny, and Envy.* He was then a *slanderous* accuser of his *Maker;* and he hath continued ever since a *malicious* accuser of his *brethren. Bp. Sanderson.*

—— *your eyes shall be opened, and ye shall be as gods*,] The eyes of your understanding, which are now half-shut, shall be fully opened, and ye shall be full of divine knowledge, like your Maker. *Bp. Hall.* Or, like the angels of God, who are frequently called "gods" in Scripture. *Bp. Patrick.*

Be our ends and aims what they will, unless we arm ourselves with strong resolutions beforehand, not to do any thing we know to be *unlawful* upon any terms, seem it otherwise never so expedient; and then afterwards use all our best prayers and endeavours by God's grace to hold our resolutions, we are gone. Satan is cunning, and we are but weak, and he will be too hard for us, if he do but find us at all staggering in our resolutions to

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6 And when the woman saw that the tree *was* good for food, and that it *was* † pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, [b] and did eat, and gave also unto her husband with her; and he did eat.

† Heb. *a desire.*

b Eccles. 25. 24. 1 Tim. 2. 14.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves ‖ aprons.

‖ Or, *things to gird about.*

8 And they heard the voice of the LORD God walking in the garden in the † cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

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† Heb. *wind.*

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of

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do nothing but what is *lawful;* or lending an ear to any persuasions, for the doing of any thing that is *unlawful.* By this very means he overcame our first mother Eve; and prevailed with her to taste of the forbidden fruit, though it were *unlawful,* by persuading her that it was *expedient.* This one is a sure ground for us to build upon; to a good Christian that desireth to make conscience of his ways, nothing can be truly *expedient,* that he knows to be *unlawful. Bp. Sanderson.*

—— *knowing good and evil.*] An Hebrew phrase, signifying as much as to *know every thing,* or a very enlarged knowledge, as in 2 Sam. xiv. 17 and 20. And on the contrary, to know or speak *neither good nor evil,* is to know or speak *nothing at all,* Deut. i. 39; Gen. xxxi. 29. *Pyle.*

6. *And when the woman saw* &c.] She could conclude that it was good for food, only by the serpent's eating of it before her eyes, and by seeing that he did not thereupon die, as God had threatened: so she gave *him* credit and distrusted *God's* word. *Bp. Wilson.*

—— *did eat,*] Her sin was great and various; being guilty of ambition, incredulity, ingratitude, curiosity, inordinate desire, open rebellion against God, and the drawing aside of her husband, and the involving of him in sin, and their posterity in misery also. *Bp. Kidder.*

—— *and gave also unto her husband with her;*] Besides the aggravations common to both our parents, Eve adds one more to her weight, in that she was not content to sin herself alone, but she allured, and drew her husband also into the like horrible transgression with her; whereby she was not only guilty of her own personal sin, but of her husband's also. And this added so much to her former sins, that St. Paul speaks of her, as if she had been the only transgressor; "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. ii. 14. So great and horrible a thing it is in the eye of God, to be the cause or mover of another's sin. *Jos. Mede.*

7. *And the eyes of them both were opened,*] They had no sooner transgressed than they began to reflect upon the guilt, and feel the fatal consequences of so doing. Their understandings were indeed "opened," not in the sense the tempter had promised; but in a manner that discovered to them their own folly, degeneracy, and shame. *Pyle.*

—— *and they knew that they were naked;*] Who knows not the story of Adam's fall? Who hath not heard of the sin of Eve our mother? If there were no Scripture, yet the unexampled irregularity of our whole nature, which all the time of our life runs counter to all order and right reason; the woeful misery of our condition, being a scene of sorrow without any rest or contentment; this might breed some general suspicion, that from the beginning it was not so: that He, who made us lords of His creatures, made us not so worthless and vile as now we are; but that some common father to us all had drunken some strange and devilish poison, wherewith the whole race is infected. This poison, saith the Scripture, was the breach of God's commandment in Paradise, by eating of the forbidden fruit. *Jos. Mede.*

—— *and they sewed fig-leaves together,*] They twisted the branches of the fig-tree about them for coverings: as the true translation is. The fig-tree leaves in eastern countries are so broad, that a few will cover the body of a man. *Pyle.*

8. *And they heard the voice of the Lord God walking in the garden*] The sound of the Majestick Presence, or the glory of the Lord, approaching nearer and nearer to the place, where they were. For the "walking" is to be referred to the *voice,* and not to the *Lord. Bp. Patrick.*

—— *hid themselves*] Their very reason was so corrupted, as to think they could hide themselves, as wild beasts run into a wood when they see a man. *Bp. Wilson.*

9. — *the Lord God called unto Adam,*] Emphatically called, JEHOVAH ELOHIM, God the Lord. By which, in the language of Philo, according to the opinion of all the ancient Fathers, is to be understood GOD the FATHER, speaking by CHRIST, the LOGOS, the WORD, or *Son* of *God:* the *Messenger* and *Representative* of the *Father,* "the brightness of His glory, and the express image of His person;" who appeared in, and spake from, the *Shechinah,* or cloud of glory; the same *cloud* of *light,* with its heavenly host of angels, from whence He communed with Adam, with Noah, with Abraham, and the Patriarchs; and communicated His will to, and conducted, the Israelitish nation. For of God the Father it is expressly said, "No man hath seen Him at any time," John i. 18; vi. 46. "Neither heard His voice at any time, nor seen His shape," John v. 37. *Pyle.*

—— *Where art thou?*] Such questions do not argue ignorance in Him that asks them; but are intended to awaken the guilty to a confession of their crimes. As appears from chap. iv. 9, "Where is Abel thy brother?" Of whom, when Cain stubbornly refused to give an account, the Lord said immediately, (to shew that He needed not to be informed,) "the voice of thy brother's blood crieth unto me from the ground." *Bp. Patrick.*

10. — *because I was naked;*] They became sensible that they were divested of their inward purity; they also blushed at their bodily nakedness, of which before they were not ashamed. This shame was part of their punishment; and it is entailed upon their posterity, as a standing memorial of the sins that occasioned it, being an impression from God upon their spirits: for no other account can be given of its being so universal as it is. *Bps. Patrick* and *Wilson.*

11. *And he said, Who told thee that thou wast naked?*] Adam appears to have avoided a confession of the *cause,*

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the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

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

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy

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by acknowledging only the *effect*: he owned no more than that he hid himself, "because he was naked." But God, who knew that this discovery, or sense of his *nakedness*, could only arise from his transgression, interrogates him again thus: "Who told thee that thou wast naked?" No one could shew thee this: this must be thy own discovery, and is a strong presumption of thy loss of innocence. *Dr. Kennicott.*

12.—*The woman whom thou gavest to be with me,*] He throws the blame upon his wife, which however he did not intend should rest there, but recoil back upon his Creator. "I have eaten," says he, "but the woman gave me of the tree:" even the woman, "whom thou gavest to be with me," or to be my constant companion. Thus we are apt to excuse and palliate our faults; by laying that load upon others, with which we ought to charge ourselves. *Dr. Kennicott, Bp. Patrick.* From the beginning man hath always been apt to lay the blame of his faults where it can least lie, upon goodness and perfection itself. The very first sin, that ever man was guilty of, he endeavoured to throw upon God. And his posterity are still apt to excuse themselves the same way. *Abp. Tillotson.*

13. *And the Lord God said unto the woman,* &c.] He from whom no secrets are hid, He that formed the heart of man, and knows all the works we do, He that searcheth and trieth the heart and reins, even He will first examine the fact, will first hear what miserable man can say for himself, before his sentence shall pass upon him: not out of ignorance of what was done; for how should the omniscient God be ignorant? but out of His wonderful clemency and unspeakable moderation towards *man*: I say, towards *man*; for to him alone He shews this favour: for as for the *serpent*, we see He vouchsafes not to ask him one question, nor to wait for what he could say for himself, but presently without examination proceeds to judgment against him. *Jos. Mede.*

——*What is this that thou hast done?*] Who would not think this rather the speech of a familiar and condoling friend, than of so great a Judge, so greatly offended? Here is no word of asperity, but of lenity: no menacing, no upbraiding terms; but only, "What is this that thou hast done?" *Jos. Mede.*

——*and the woman said, The serpent beguiled me,*] My weakness was deceived by the cunning of the devil. Thus she also threw the blame upon another. But God, no doubt, convinced them both of the greatness of their guilt, and the miserable condition into which they were fallen by their transgression, before He ended this discourse with them. This shews the infinite mercy of the Creator of all, who would not abandon them, but sought after them to "save" them, when they had "lost" themselves. *Bp. Patrick.*

——*beguiled*] This first act of the devil is that wherein we may behold, "as in a glass," the art he still useth to tempt us to sin, and bring us to utter destruction. His practice is uniformly to "beguile." He presents all things fair to our face, and suffers not evil to appear before us in its own deformed shape; for then every man would fly from it. When he would tempt a man to covetousness, he calls it thrift; and the same is the case with other vices. This is what the Scripture saith, "Satan is transformed into an angel of light," 2 Cor. xi. 14. *Jos. Mede.*

——*me,*] The devil assaults us where he finds us weakest, as here, in this first sin, he attempts the *woman*, the *weaker* vessel. "The serpent beguiled me:" for he knows this is the readiest way to overcome. *Jos. Mede.*

Let the fatal example of the fall of Eve be a warning to others, how they listen to sophistry in opposition to divine truths. For though the tempter, since that time, has no more made use of serpents, in such a way, yet he has other instruments proper to work with, and often does the same thing by the tongues or pens of serpent-like men. *Dr. Waterland.*

14. *And the Lord God said unto the serpent, Because thou hast done this,* &c.] Namely, because he had beguiled the man and woman, which God hath made, and caused them to transgress his great commandment. He therefore that is the *cause* and *occasion* of another's sin is as hateful to God as the doer, and is liable to as great or rather a greater punishment. Nay, the serpent's doom is first read to him, as if he were the arch-offender: for which same reason the woman's sentence comes next, because she had been a sin-maker, and was guilty, not only of her own personal sin, but of her husband's also. The same might be confirmed from the quality of their several judgments; in that the serpent alone is doomed to be "cursed," and no such sentence is pronounced either upon the man or upon the woman. *Jos. Mede, Bp. Patrick.*

——*thou art cursed* &c.] What follows has a reference to the serpent, the instrument; and to Satan, who made use of that creature. As an argument of the detestableness of the sin, and a constant memorial of it, the abused beast is "cursed." Compare Exod. xxi. 28, 32; Levit. xx. 15, 16; and Gen. ix. 5.

The curse upon the serpent consisted, 1, in bringing down his stature, which was probably in great measure *erect* before this time: "upon thy belly shalt thou go;" or, "upon thy breast," as some versions have it: 2dly, in the meanness of his provision, "and dust shalt thou eat," inasmuch as creeping upon the ground, it cannot but lick up much dust together with its food: 3dly, in that "enmity," which hereafter ensued between this creature and mankind: for the wisest naturalists among the heathens (proper witnesses in the present case) have agreed, that there is a mortal enmity between the human and the serpentine species. *Bps. Patrick* and *Kidder, Dr. Kennicott.*

15.—*I will put enmity* &c.] This last particular more peculiarly refers to the devil or Satan, who made use of the serpent as an instrument, and is called a serpent, Rev. xii. 9; xx. 2. "Thy seed;" that is, The apostate spirits, and all those that in wickedness resemble their father, the devil, John vi. 70; viii. 44; Acts xiii. 10. "Her seed;" that is, the *Messiah* or *Christ*, (who is peculiarly the seed of the woman, Isa. vii. 14; Gal. iii. 16; iv. 4;) and His members, Eph. vi. 11, 12; Rev. xii. 13. "It shall bruise thy head;" that is, the seed of the

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seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* ‖ to thy husband, and he shall [e] rule over thee.

‖ Or, *subject to thy husband.*

e 1 Cor. 14. 34.

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

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18 Thorns also and thistles shall it † bring forth to thee; and thou shalt eat the herb of the field;

† Heb. *cause to bud.*

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name † Eve; because she was the mother of all living.

† Heb. *Chavah.*

21 Unto Adam also and to his

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woman shall destroy thy power, 1 John iii. 8; John xii. 31; Rev. xii. 7, 8, 10; Heb. ii. 14; 1 Cor. xv. 55, 56, 57. "Thou shalt bruise his heel;" that is, thou shalt persecute the woman's seed, but thou shalt not be able to destroy. *Bp. Kidder.*

God in the midst of judgment remembers mercy; and here promises a deliverance, the seed of a *woman*, (not of a man,) who should break the head of the serpent, the devil, by whom our first parents had been led into sin and misery; at the same time that the promised seed should receive some damage from the serpent, though not in any principal part. So that Jesus Christ was appointed from the beginning to sufferings. *Bp. Wilson.*

Though this promise was not fulfilled till four thousand years after, yet the benefits commenced from this very time: which was before God had rejected Cain and preferred Seth to him; and long before any restriction was made to Noah's family, or Shem's, who derived from him; that all the world might look upon the Messiah, as a common benefit to *all the sons of Adam. Bps. Patrick* and *Wilson.*

—— *it shall bruise thy head,*] "It," that is, the seed of the woman, which is Christ, as our translation rightly expounds it. But the Latin Vulgate renders it, "Ipsa conteret caput tuum," "She shall bruise thy head," as if a woman should do it: which the Papists interpreting of the Virgin Mary, ascribe to *her* this great victory and triumph over sin and Satan; and are taught to say in their addresses to her, "Adoro et benedico sanctissimos pedes tuos, quibus antiqui serpentis caput calcâsti:" "I adore and bless thy most holy feet, whereby thou hast bruised the head of the old serpent." *Bp. Beveridge.*

16. — *I will greatly multiply thy sorrow and thy conception;*] That is, "thy sorrow *in* thy conception:" a figure of speech not unusual in Scripture. See Ps. cxvi. 1; Jer. xxix. 11. *Jos. Mede.*

The sentence upon womankind consists, 1, in her sorrow and pain in conceiving and bringing forth children; it being observed that brute creatures bring forth their young with far less pain, difficulty, and danger than women do; 2dly, in her more helpless condition, by reason of which she would need to have recourse to her husband, and be more subject to him and his corrupt will; for whom at first she was designed for a meet-help. Compare 1 Cor. xiv. 34; 1 Tim. ii. 11, 12; 1 Pet. iii. 6. *Bp. Kidder.*

—— *thy desire shall be to thy husband,*] That is, it shall be subject to him: so the phrase is used, chap. iv. 7. *Bp. Patrick.* By a just retribution, the woman's desire of gratifying her appetites is punished with the pains of child-birth; and her ambition to vie with *gods* in knowledge, or to be exalted, with her subjection to her husband, and her submission to his will. *Dr. Hales.*

17. *And unto Adam he said,*] For Adam's transgression, 1, the ground is cursed: and 2dly, mankind is condemned to labour for bread, that is, for necessary food. Compare Gen. xviii. 5, and xxviii. 20. *Bp. Kidder.*

—— *for thy sake;*] Because of thy sin; which shall be punished partly by the barrenness of the earth, in its being "cursed," or not bringing forth fruit so plentifully, nor so easily as it did. *Bp. Patrick.*

18. *Thorns also and thistles shall it bring forth to thee;*] The word "thorns" seems to be put for all noxious plants, shrubs, &c. by which the labours of the husbandman are impeded, and which are only fit for burning. Our word "thistle" does not denote the plant or plants, meant by the Hebrew word, which signifies something of a prickly kind. The word in the Greek version is the same as in Heb. vi. 8, where it is rendered "briers." We are not to suppose that thorns and briers were now for the first time created: but they now became vexatious; as they grew more abundantly and vigorously, perhaps from favourable seasons; and as man was expelled from his garden to till the land, where they were native, and consequently most prolifick and troublesome. *Script. illustr. Expos. Ind.*

—— *and thou shalt eat the herb of the field;*] Be content with such things as the common field produces, instead of the delicious fruits of Paradise. *Bp. Patrick.*

God made this earth amiable and sweet, and the world a scene of happiness to a creature that was to continue in it: but when sin introduced death, God in His goodness "cursed the earth" by a diminution of its excellence, to make the world less desirable to a creature who was so soon to leave it. *Dr. Delaney.*

God condemned man to toil and misery, that he might look for rest somewhere else than on earth. *Bp. Wilson.*

19. *In the sweat of thy face shalt thou eat bread,*] As some of God's curses (such is His *goodness*) are promises as well as curses; as is that of the "enmity," between the woman's seed and the serpent's; so some of God's curses (such is his *justice*) are precepts as well as curses; as is that of the woman's *subjection* to the man. This of eating our bread in the sweat of our face is all the three: it is a *curse;* it is a *promise;* it is a *precept.* It is a *curse;* in that God will not suffer the earth to afford us bread, without our sweat. It is a *promise;* in that God assureth us, we shall have bread for our sweat. And it is a *precept* too, in that God enjoineth us, if we will have bread, to sweat for it. *Bp. Sanderson.* All Adam's children are bound to labour; for that which was said unto Adam, "In the sweat of thy face shalt thou eat bread," is likewise said unto us. *Bp. Latimer.*

20. *And Adam called his wife's name Eve;*] He had before called her "woman" as her common name, or a name for her and all her sex, because she was taken out of man: and now he called her Eve, because he had found she was still to be "the mother of all living."

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wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Before CHRIST 4004.

CHAP. IV.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curse of Cain.* 17 *Enoch the first city.* 19 *Lamech and his two wives.* 25 *The birth of Seth,* 26 *and Enos.*

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 4003.

Or, as some interpret it, because in her fall, (and his consequent upon hers,) all men being become mortal, in her seed all men were to be made alive. This naming of his wife then may be looked upon as an *act of faith*, exercised by Adam upon the words of God just delivered in the sentence on the serpent. *Dr. Kennicott.*

God in the promise of a Redeemer did a particular kindness to Adam: for he having been seduced by his wife to eat the forbidden fruit, it might have occasioned a breach between them, had not God taken care to prevent it, by making this gracious promise to depend upon his union with his wife; from whom, He assures them, One should descend, who should repair their losses. Besides, although the fore-mentioned promise was sufficient to induce them to live together as man and wife, yet it seems not enough to have taken away all grounds for *man* (namely Adam or any of his male posterity) reproaching *woman*, (namely Eve or any of her female posterity,) as having been the occasion of human misery. Wherefore, to prevent this, the promised Redeemer is styled peculiarly *the woman's seed*, forasmuch as He was to be born of a woman, without the concurrence of a man. So that the means of our having a Redeemer would be owing to the woman alone of the two, not at all to the man, immediately, or in respect of the birth of Christ himself; whereas the occasion of our misery was owing indeed first, but not only, to the woman, but also to the man jointly, though in the second place. *Dr. Allix, Bp. Patrick, Dr. Wells.*

21. — *did the Lord God make coats of skins,*] This is not to be understood literally. God is frequently said *to do* that which is done by His order and approbation. *Dr. Kennicott.*

It is probable that they were the skins of beasts slain in sacrifice, which was then first instituted in ratification of the gracious covenant, just made by God with our first parents; and which was intended the better to represent to them their guilt, and that the promised Seed should vanquish the devil, and redeem them by shedding His blood. *Bp. Patrick.*

—— *coats of skins,*] Skins have been worn as clothing by many nations; the Tartars, the Hungarians, the Laplanders, the Finlanders, the Russians, still wear skins or furs; the ancient heroes of Greece and of Asia covered themselves with the spoils of lions, of tigers, and wild animals; while the ancient Germans wore short coats of sheep-skins. A skin in its natural state is an effectual defence against both heat and cold; and for duration nothing surpasses it. *Script. illustr. Expos. Ind.*

22. — *as one of us,*] See note on chap. i. 26.

24. — *to keep the way of the tree of life.*] To shew us that eternal life is not to be obtained by us, it being out of our reach, unless Jesus Christ give us power to eat of the tree of life. *Bp. Wilson.*

This "flaming sword," or, as it may be rendered by an usual figure of speech, *sword-like or pointed flame*, is generally considered as a sensible symbol of the Divine Presence: resembling perhaps the flame, that appeared to Moses in the bush, Exod. iii. 2, or that afterwards rested on the heads of the Apostles at the day of Pentecost, in the form of "fiery tongues," or *tongue-like flames*, Acts ii. 3. And it was here "placed" or stationed between two cherubim, or glorious angels, according to the ancient Jewish interpretation, furnishing probably the archetype of the Shechinah, first in the tabernacle in the wilderness, and afterwards in Solomon's temple. *Dr. Hales.*

The garden of Eden was the emblem of the Church upon earth. Man was not made in this Paradise, but placed there, after he was formed out of the earth, chap. ii. 8; so we are not of the Church by nature, but by grace. By nature we are all framed out of the same common and corrupt mass of human generation; which made David say, "I was shapen in iniquity, and in sin did my mother conceive me." But by the grace of God we are taken at Baptism out of that state of pollution, and planted within the pale of his own garden the Church: here we are sanctified and cleansed; here we enter into covenant with God. But as Adam, on his breach of covenant, was expelled from the garden of Eden, to "till the ground from whence he was taken," so shall we be ejected out of the communion of saints, and Church of the living God, if wilfully we break our solemn vow, and do not return to God by a true repentance, founded on a lively faith in His mercy through Jesus Christ. *Wogan.*

Chap. IV. The portion of Scripture, at the beginning of this chapter, contains a very remarkable history, in which the first man that ever was born, is represented as a murderer; and the first person, that ever died, as murdered. These were the sad effects of Adam's transgression. The guilt of it was manifested in his first-born, and its mischievous consequences in his second. *Bp. Conybeare.*

Ver. 1. — *Cain,*] A name emphatically signifying *possession*, and given him, either to express the satisfaction they had in seeing the general promise of their living yet longer, and propagating their kind, actually fulfilled; or else from the earnest expectation they had, that *this* son was to be the promised *Seed*, the Messiah and Saviour of mankind. *Pyle.*

—— *I have gotten a man from the Lord.*] As the man, by the first sentence he uttered after God's promise of a Redeemer, expressed his faith in the promise,

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2 And she again bare his brother † Abel. And Abel was † a keeper of sheep, but Cain was a tiller of the ground.

† Heb. *Hebel.*
† Heb. *a feeder.*

3 And † in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

† Heb. *at the end of days.*

4 And Abel, he also brought of the firstlings of his † flock and of the fat thereof. And the LORD had [a] respect unto Abel and to his offering:

† Heb. *sheep, or, goats.*

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[a] Hebr. 11. 4.

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

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and his expectation of life and redemption by the "Seed of the woman," (chap. iii. 20;) so likewise did the woman herself, in the first speech which is recorded of her, when, upon the birth of Cain, she expressed herself in this manner, "I have gotten a man from the Lord." *Dr. Berriman.*

2. — *she again bare his brother Abel.*] But gives no reason of his name, which signifies *vanity*. Nor is it said who gave him his name; whether his parents at his birth, or others after he was murdered. It seems, however, that his parents made no account of him, in comparison with the first-born; because they did not place in him their hope of the promised Seed; as they did in Cain. *Bp. Patrick, Dr. Wells.*

3. — *in process of time*] That is, at the return of some set and solemn time of Divine worship. *Bp. Kidder.*

4. — *Abel,— brought of the firstlings* &c.] Thereby instructing us, as the law afterwards did the children of Israel, that we ought not to appear before the Lord "empty," or to offer to Him of that "which cost us nothing." The prime of our years, the flower of our strength, the best of our substance, the first fruits of our increase, should be dedicated and devoted to Him, who makes us all we are, and gives us all we have. So shall the benedictions of Heaven descend upon all things around us, and upon ourselves in the use of them. *Bp. Horne.*

——*And the Lord had respect unto Abel and to his offering:*] First to his person, (his faith and purity of mind,) and then to his external service. *Bp. Wilson.*

Why had Almighty God respect to Abel's offering, and not to Cain's? To me the reason seems plainly this, that Cain offered only of the fruit of the ground, which had no respect to Christ, but only to God as the Creator of the world; whereas Abel offered the firstlings of his flock, and the fat thereof, which was a bloody sacrifice, typifying the death of Christ, "the Lamb slain from the beginning of the world;" and so exercised his faith in the promised Messiah. And therefore the Apostle saith, "By faith Abel offered unto God a more excellent sacrifice than Cain," Heb. xi. 4. *By faith;* that is, by believing the promise, which God had made to mankind in Christ; and manifested his faith by offering such a sacrifice, as represented the death of Christ; by whom therefore his sacrifice was well pleasing and acceptable to God. *Bp. Beveridge.*

In this particular the righteous Abel is a constant and useful monitor to every Christian, who comes into the presence of his heavenly Father, to come with the *commemoration*, as he did with the *prefiguration*, of the body and blood of Christ his Saviour. And let the one stir up at least as lively a faith in those who live since the manifestation of the Messiah in the flesh, as the other did in those who lived before it. *Bp. Horne.*

It is not improbable (and it seems to be suggested in the history itself) that there was a main difference in this; namely, that Cain offered the vile and refuse, and Abel the most precious, part of his treasures. Thus it is said of the one, that he "brought (barely) of the fruit of the ground;" and of the other, that he "brought *of the firstlings* of his flock, and *of the fat* thereof." If this were truly the case, the sacrifice of Abel was therefore more acceptable than Cain's, because it expressed a more grateful sense of the Divine goodness.

To this may be added, that probably the general course of Cain's life was vicious and immoral; and the very offering up of his sacrifice was not attended with that devotion which was necessary. The conjecture proposed may receive some confirmation from observing what the Apostle to the Hebrews tells us, (Heb. xi. 4,) "By faith Abel offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts." And St. John more fully declares, (1 John iii. 12,) That Cain "was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." *Bp. Conybeare.*

——*the Lord had respect* &c.] It is probable that God testified His acceptance of Abel's sacrifice by fire coming from heaven; traces of which we meet with in Gen. xv. 17, and very many examples of it, in after-times: when Moses offered the first great burnt-offerings according to the law, Lev. ix. 24; when Gideon offered upon the rock, Judg. vi. 21; when David stayed the plague, 1 Chron. xxi. 26; and Solomon consecrated the temple, 2 Chron. vii. 1; and when Elijah contended with the worshippers of Baal, 1 Kings xviii. 38, &c. Whence the Israelites, wishing all prosperity to their king, pray that God would "accept" (in the Hebrew, *turn into ashes*) "his burnt sacrifice," Psalm xx. 3. *Bp. Patrick.* Hereby it was declared, that the innocent was taken for the guilty; and the sacrifice sustained the vengeance, that must otherwise have been inflicted on the sinner. *Bp. Horne.*

5. — *And Cain was very wroth,*] He was highly incensed against Abel; instead of making severe reflexions on himself, and considering what had provoked God to slight his sacrifice; that so he might amend it and procure his favour. *Bp. Patrick.*

—— *his countenance fell.*] Became not only dejected through grief, but lowering and cloudy, as of one meditating revenge. *Bp. Patrick.*

6. *And the Lord said unto Cain, Why art thou wroth?* &c.] The judgments of God are intended by Him to lead us to repentance. In the very midst of judgment He thinketh upon mercy; and the punishments which are inflicted in this life, are graciously intended for our advantage in another. Happy would it have been for Cain, had he made a proper use of his misfortunes. But it seems a mad passion blinded him. He went on to add sin to sin, and to cut off the very possibility of repentance. And yet numerous as his offences had been, and great as the present provocation was, the Divine mercy was still the greater. God was pleased to condescend so far, as to expostulate the matter with him: "Why," said He, "art thou wroth?" &c. One might have imagined, this would have corrected his extravagance. So gracious a representation of the case must

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7 If thou doest well, shalt thou not ‖ be accepted? and if thou doest not well, sin lieth at the door. And ‖ unto thee *shall be* his desire, and thou shalt rule over him.

‖ Or, *have the excellency?* ; Or, *subject unto thee.*

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8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [b] slew him.

b Wisdom 10. 3. Matt. 23. 35. 1 John 3. 12. Jude 11.

9 ¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

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10 And he said, What hast thou done? the voice of thy brother's † blood crieth unto me from the ground.

† Heb. *bloods.*

11 And now *art* thou cursed from the earth, which hath opened her

be sufficient to allay his present heat; or, if it were not attended with this effect, it must render him the more inexcusable. *Bp. Conybeare.*

7. *If thou doest well,* &c.] We may consider these words, either as setting forth the true reason of Cain's misfortunes; or else as directing him what use and improvement he ought to make of them. In the former view, they represent the unreasonableness of his present anger against his brother. All the disappointments he met with are here charged home upon himself. "If thou doest" *thy duty,* "shalt thou not be accepted?" and receive the same marks of approbation which have been vouchsafed unto thy brother? But, "if thou doest not well, sin" (that is, the punishment of sin) *will constantly attend thee.*—In the other view, they are a direction how he ought to behave for the future; and a kind of promise, that his past sins should be forgiven him on his repentance. To what purpose is it to disquiet thyself; and by thy impatience to aggravate the evils, which thou endurest? Rather consider, that they are the punishments of thy crimes; and know, that as sin hath been the occasion of thy calamities, so repentance must be their cure. *If thou reformest,* "shalt thou not be accepted?" *But if thou persistest in the same course of provocations, expect to suffer a greater train of evils. Bp. Conybeare.*

——*sin lieth at the door.*] Thy punishment is not far off. "Your sin will find you out," Numb. xxxii. 23. "Sin," is sometimes put for its reward or punishment, as well as for the sacrifice, by which it is atoned. Numb. xii. 11; 2 Cor. v. 21; Levit. iv. 24. And it may be said to "lie at the door," when it is near at hand, Matt. xxiv. 33; Jam. v. 9. *Bp. Kidder.* The word rendered "sin" may be rendered "a sin-offering." The sense then is, "If thou doest not well," or, "if thou didst not well," "a sin-offering lieth (that is, croucheth) at the door," in readiness to be sacrificed, as an atonement for thy offence. *Dr. Kennicott, Dr. Hales.*

——*unto thee shall be his desire, and thou shalt rule over him.*] He is still thy younger brother, and shall be subject to thee, (see chap. iii. 16,) and thou shalt be his superiour, and retain the privilege of thy birth-right. *Bp. Patrick.*

These words are connected with the clause, "If thou doest well," and not with the words which immediately go before. See an example to the same purpose, chap. x. 12. *Bp. Kidder.*

That which aggravated Cain's guilt was, that God Himself was pleased to argue with him before he committed the horrid fact, in order to deter him from it. And is not this the very case of all sinners? Does not God, by His ministers and by His word, warn them and set before them the danger and dreadful consequences of sin? And yet it makes no impression upon a heart set upon wickedness, as Cain's was. *Bp. Wilson.*

8.—*Cain—slew him.*] Thus his impiety at length ended in murder. One sin draws on another; a disregard to God naturally shews itself in hatred to man. And it is vain to hope, that he, who hath a contempt of religion, will retain the sentiments of humanity. We may in this example see the gradual progress of sin. The first crime mentioned was a disregard of sacred matters: this was followed by envy, and murmuring against God: and at last finished by the impious and inhuman murder of his brother: a crime, at which nature starts: and the very mention of which is enough to fill every ingenuous mind with horror. *Bp. Conybeare.*

Let every Christian take care, that he fall not after the similitude of this transgression. It is a determined case that, "whosoever hateth his brother, is a murderer:" it is an unquestionable truth, that he, who *envieth* his brother, will soon *hate* him: and it is no less certain, that "the spirit, that dwelleth in us, lusteth to envy." How earnestly and fervently then ought we to pray, as our excellent Church enjoins us to do, that "from envy, hatred, and malice, and all uncharitableness" our "good Lord" would vouchsafe to "deliver us!" *Bp. Horne.*

9. *And the Lord said unto Cain,* &c.] See note on chap. iii. 9.

——*And he said, I know not: Am I my brother's keeper?*] I can give no account of him. Was he committed like a little child to my care; to look after him, and see that he took no harm? *Bp. Patrick.*

Thus adding both falsehood and insolence to all his other crimes; and in a manner, defying the Deity in his own more immediate presence. *Bp. Conybeare.*

For this complication of crimes, *envy,* which led him to *murder* his brother, and then to attempt to hide it by a *lie,* and by an insolent *rebellious* answer to God, Cain is styled in the New Testament, a child "of that wicked one," 1 John iii. 12, as imitating his works, who through *envy* seduced our first parents, and was a "liar" and a "murderer" from the beginning. *Dr. Hales.*

10. *And he said, What hast thou done?* &c.] Though there should be no living witness of thy guilt, beside thyself, yet thine own conscience cannot but accuse thee, and the Almighty Judge of heaven and earth is Himself a spectator of thy crimes. In vain is it to hope for impunity. The innocent blood, which thou hast shed, crieth aloud for vengeance, and hath entered into the ears of the Lord of Hosts.

Though God doth not, in the present age of the world, discover Himself in so astonishing a manner as formerly, still He is not unconcerned in human affairs. Those crimes of men, which are committed with the utmost secrecy, are generally brought to light by the conduct of Providence. Sin will either discover itself, or be discovered. The blood of an Abel will cry aloud from the earth: and almighty vengeance will pursue the murderer. *Bp. Conybeare.*

11. *And now art thou cursed from the earth,* &c.] I pass a sentence upon thee of perpetual banishment from this country, which hath drunk in the blood of thy brother. Hitherto Adam and his children had lived together: but now Cain was banished into a region, far off from his father, who dwelt in the neighbourhood of Paradise. *Bp. Patrick.*

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mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ‖ My punishment *is* greater than I can bear.

‖ Or, *My iniquity is greater than that it may be forgiven.*

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

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16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife, and she conceived, and bare † Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

† Heb. *Chanoch.*

18 And unto Enoch was born Irad: and Irad begat Mehujael: and

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12. — *her strength;*] That is, her fruit or increase, which speaks the strength of the earth, Joel ii. 22. *Bp. Kidder.*

—— *a fugitive and a vagabond shalt thou be in the earth.*] In that strange country thou shalt have no rest; but wander up and down unquietly, and not know where to settle. *Bp. Patrick.*

13. — *My punishment is greater than I can bear.*] This is too heavy a punishment; for I sink under the weight of it. Others interpret it, as appears by the margin of our Bible, "My sin is unpardonable; or too great to be forgiven." Thus he, who at first was not so sensible of his sin as to confess it, now thinks it to no purpose to beg for mercy. *Bp. Patrick.*

Cain, when he had slain his righteous brother, and God had laid a judgment upon him for it, complained of the burden of it, as if the Lord had dealt hardly with him, in laying more upon him than he was able to bear. Solomon noteth it as a fault common among men, when by their own sinful folly they have pulled misery upon themselves, then to murmur against God, and complain of His providence. "The foolishness of man perverteth his way, and his heart fretteth against the Lord," Prov. xix. 3. *Bp. Sanderson.*

14. — *driven me — from the face of the earth;*] Banished me from my own native country, ver. 11. *Bp. Patrick.* From the land, where he then was; not the earth, in the largest sense, for in this he was to be a fugitive and a vagabond. *Bp. Kidder.*

—— *and from thy face shall I be hid;*] And more than that, I am banished from Thy blessed presence, ver. 16, and shall not have the liberty to come before Thy glorious majesty. *Bp. Patrick.*

—— *every one that findeth me shall slay me.*] By the usual progress of guilt, Cain adds to his former sins, that of *despair*, for he does not attempt to supplicate mercy from God; and *terror*, lest he should find no mercy from man. *Dr. Hales.*

He was not only burdened with the sense of present evil, but suspicious of what was farther yet to come. Every crime naturally suggests to us some punishment attending it: but the horror of blood, shed unjustly, will make men suspect the danger even of their own lives. And in truth it is no wonder that the common enemies of mankind should expect to be treated as enemies; and imagine, that the rest of the world will be apt to purchase their own security at their expense. A life, forfeited in this manner, must, according to the common course of things, be in continual danger: and fears, thus grounded, will supply the room of that punishment which is feared. *Bp. Conybeare.*

15. — *Therefore whosoever slayeth Cain,* &c.] Or, as the word we translate "therefore" may be rendered, "not so;" it shall not be as thou suspectest. Or the word may signify "surely:" so that the sense will be, Take it for a certain truth, that if any man slay Cain, &c. *Bp. Patrick.*

—— *sevenfold.*] The number *seven* is an indication of an indeterminate, but great number; signifying as much as, he shall endure many punishments. God intended that the life of Cain should be prolonged in a miserable state, as an example of His vengeance; to deter others from committing the like sin. *Bp. Patrick.*

—— *And the Lord set a mark upon Cain,*] What this mark was is not agreed by interpreters. Probably it might be such an one as at once answered the purposes of punishment, and secured him from human vengeance. We may therefore fairly suppose, that it consisted in a certain horrour of countenance, occasioned by the inward horrour of his mind, which proved, at the same time, the sign and punishment of his guilt. This must affect every spectator with a very lively concern: it must deter men from the commission of the like sin; and make the wretched Cain a living warning to the world. *Bp. Conybeare.*

"Set a mark;" or, as the Seventy say, "God set a sign or wonder to Cain;" that is, he wrought a *miracle* to convince him, or satisfy him, that whoever met him should not kill him. The murder of Abel was not long before the birth of Seth, (see ver. 25,) which was about the year of the world 130. So that at that time the earth was greatly peopled. *Bp. Wilson.*

16. — *from the presence of the Lord.*] It is the opinion of many commentators that there was a Divine Glory, called by the Jews the SHECHINAH, which appeared from the beginning; the sight of which Cain never after this time enjoyed, but was banished from it. And God withdrawing His gracious presence from him, he was also forsaken by God, and put out of His special protection. *Bp. Patrick.*

In the persons of these two brothers, whose history is recorded as an example "for our admonition," are characterized the two opposite spirits, that have ever since divided the world between them, and will continue to do so, till the consummation of all things; that is to say, the humble, obedient, and suffering spirit of faith; and the haughty, rebellious, and persecuting spirit of infidelity. He who would be remembered with the children of God, must copy the example of Abel: he who chooses to have his portion with the seed of the evil one, may go "in the way of Cain." *Bp. Horne.*

—— *the land of Nod,*] Or of *exile*, to which Cain re-

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Mehujael begat Methusael: and Methusael begat † Lamech.

† Heb. *Lemech.*

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

† Heb. *whetter.*

22 And Zillah, she also bare Tubal-cain, an †instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for ‖ I have slain a man to my wounding, and a young man ‖ to my hurt.

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‖ Or, *I would slay a man in my wound,* &c.

‖ Or, *in my hurt.*

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

25 ¶ And Adam knew his wife again; and she bare a son, and called his name † Seth: For God, *said she,* hath appointed me another seed instead of Abel, whom Cain slew.

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† Heb. *Sheth.*

26 And to Seth, to him also there was born a son; and he called his name † Enos: then began men ‖ to call upon the name of LORD.

† Heb. *Enosh.*

‖ Or, *to call themselves by the name of the LORD.*

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tired with his wife, is generally reckoned by the Oriental geographers to have been the low country of Susiana, or Chusistan. *Dr. Hales.*

19. *And Lamech took unto him two wives:*] Polygamy was a deviation from the first institution of marriage, Gen. ii. 24. It was brought into use by Cain's offspring; though it was afterwards allowed to the Israelites, as was divorce also in some cases, "for the hardness of their hearts." *Bp. Kidder.*

It is likely that Lamech was the first who ventured to transgress the original institution, which was observed even by the Cainites till this time. *Dr. Allix.*

20. — *he was the father*] The Hebrews call him the "Father" of any thing, who was the first *inventor* of it; or a most excellent *master* of that art. *Bp. Patrick.*

It demonstrates the superintendance of the great Creator and Conservator of the world, that things of great and absolutely necessary use have soon and easily occurred to the invention of man; but things of little use, or of very dangerous use, are rarely and slowly discovered, or still utterly undiscovered. We have, as early as the Mosaick history, an account of the inventions of the more usual crafts and occupations: thus, Gen. iii. 23, Adam was sent "forth from the garden of Eden" by God Himself "to till the ground." And in the next chapter his two sons, Cain and Abel; the one was of the same occupation, "a tiller of the ground," the other "a keeper of sheep." And the posterity of these are in the latter end of Gen. iv. recorded; Jabal, to have been "the father of such as dwell in tents;" that is, he was the *inventor of tents,* and of pitching those moveable houses in the fields, for looking after and depasturing their cattle in the deserts and uncultivated world. Tubal-Cain was "an instructor of every artificer in brass and iron;" or the first that found out the art of melting and malleating metals, and making them useful for tools and other necessary implements. And his sister Naamah, whose name is only mentioned, is by some thought to have been the inventor of spinning and clothing. Yea, the very art of musick is thus early ascribed to Jubal: so indulgent was the Creator, to find means to divert melancholy, to cheer the spirits, and to entertain and please mankind. *Dr. Derham.*

23. *And Lamech said unto his wives,* &c.] The occasion of this speech of Lamech's not being revealed, it cannot be reasonably expected that any man should positively determine the full sense of it. Thus much seems plain, that they are vaunting words, intimating his expectation of God's extraordinary regard to him, though he had killed, or should kill, a man, as Cain did,) many times beyond what God shewed to Cain, as appears from ver. 24. He seems from Cain's indemnity to encourage himself in his violence and wickedness. *Bp. Kidder.*

The words should be read as a question, Have I slain a man? or so much as a boy? that you should be afraid of my life? It seems the use of weapons being found out by one of Lamech's sons, and grown common, his wives apprehended that some body or other might make use of them to slay him. But he bids them comfort themselves, for he was not guilty of slaying any body himself, and therefore might reasonably hope no body would hurt him. And then the meaning of the next verse is easy. "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." If God hath guarded Cain so strongly, who was a murderer, as to threaten great and long punishments to those that slay him; he will punish *them* far more, and pursue them with a longer vengeance, who shall slay me, being a guiltless person. *Bp. Patrick.*

It should seem that Lamech endeavours to reason his family out of fears which were entertained by the descendants of Cain, lest the family of Adam should revenge Abel's death upon them. *Shuckford.*

25. — *called his name Seth:*] The word signifies *appointed,* or *substituted.* Eve gave this son the name of Seth, because she looked on him as *appointed* by God to be what Cain, she thought, should have been, till God rejected his sacrifice, and he slew Abel. In whose room she believed God had *substituted* this son to be the seed, from whom the Redeemer of the world should come. *Dr. Allix.*

26. — *he called his name Enos:*] Signifying the weak and miserable condition of mankind, which he seemed, by giving him this name, to deplore. *Bp. Patrick.*

—— *then began men to call upon the name of the Lord.*] This does not import, that men did not "call upon the Lord," which includes all his worship and service, before this time; but that now they were awakened to be more serious and frequent in religious offices: or rather, they began to hold more publick assemblies; for families being now multiplied, to which religion was before confined, they joined together and met in larger societies and communion, for the solemn worship of God by sacrifices and other religious services.

But it being scarce credible, that publick assemblies were not held long before this, some men of note follow our marginal translation, "then began men (that is, the children of Seth) to call themselves by the

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CHAP. V.

Before CHRIST 4004.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godliness and translation of Enoch.*

a 1 Chron. 1. 1. THIS *is* the [a] book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Wisd. 2. 22. 2 [b] Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3874. 3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

c 1 Chron. 1. 1. &c. 4 [c] And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

3769. 6 And Seth lived an hundred and

† Heb. *Enosh.* five years, and begat † Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

3679. 9 ¶ And Enos lived ninety years,

† Heb. *Kenan.* and begat † Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

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11 And all the days of Enos were nine hundred and five years: and he died.

3609. 12 ¶ And Cainan lived seventy years, and begat † Mahalaleel:

† Gr. *Maleleel.* 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

3544. 15 ¶ And Mahalaleel lived sixty and five years, and begat † Jared:

† Heb. *Jered.* 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

3382. 18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

3317. 21 ¶ And Enoch lived sixty and five years, and begat † Methuselah:

† Gr. *Mathusala.* 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

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name of the Lord;" that is, the servants or worshippers of the Lord, in distinction from the Cainites, and such profane persons as had forsaken Him. *Bp. Patrick.*

Moses, in this short account of what passed before the flood, takes no notice of the institution of sacrifices, of the observation of the sabbath, of prayer, of the rules of virtue and morality, no doubt given to Adam; these being received duties, known and practised by all good men from the beginning. *Bp. Wilson.*

Chap. V. ver. 1. *This is the book of the generations of Adam.*] That is, here follows a catalogue of the posterity of Adam. So the word "Book" signifies in Matt. i. 1, an account of those, from whom Christ the "second Adam" came; as here an account of those who came from the "first Adam." Yet not of all; but of the principal persons, by whom, in a right line, the succession was continued down to Noah, and Abraham the father of the faithful, and so to the Messiah. As for the collateral lines, which, no doubt, were very many, by the other sons and daughters of the persons here mentioned, they are omitted: because no more was pertinent to Moses's purpose. *Bp. Patrick.*

—— *in the likeness of God*] This is again mentioned, to remind men how highly God had honoured them, and how shamefully they had requited him. *Bp. Patrick.*

2. — *called their name Adam,*] Or, *Man.* The common name to both sexes; like *Homo* in Latin, &c. *Bp. Patrick.*

3. *And Adam lived an hundred and thirty years,*] For the more speedy propagation of mankind, for the quicker increase of arts and sciences, and that the knowledge of religion might with the greater certainty be established and conveyed down to posterity, it pleased the Divine Providence to prolong the lives of men before the flood to a much greater age than they have ever since been. *Pyle.*

—— *in his own likeness, after his image;*] Not so perfect as himself, when he was created; but with those imperfections which impaired him, after he had eaten the forbidden fruit; that is, inclined to sin, and subject to death. For "*his own* likeness and image," wherein this son was begotten, seems to be opposed to the likeness and image of *God*, wherein Adam was made; and which, though not quite lost, was lamentably defaced. *Bp. Patrick.*

22. — *And Enoch walked with God*] That is, was a religious man: he pleased God, and had therefore a true faith in Him, (Heb. xi. 5, 6,) and a firm belief of future rewards, Jude ver. 14, 15. *Bp. Kidder.* Enoch "walked with God" in the way of His commandments and ordinances: such was the effect and evidence of his faith, which "saw Him," who is otherwise "invi-

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Before CHRIST 3317.

23 And all the days of Enoch were three hundred sixty and five years:

24 And [d] Enoch walked with God: and he *was* not; for God took him.

[d] Eccles. 44. 16. Hebr. 11. 5.

25 And Methuselah lived an hundred eighty and seven years, and begat [†] Lamech.

3130. [†] Heb. *Lamech.*

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

2948. [†] Gr. *Noe.*

29 And he called his name [†] Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

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31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth. 2448.

CHAP. VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair;

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rible," ever present to his soul, and "set the Lord always before him," as the inspector of all his ways. *Bp. Horne.*

24. — *he was not;*] Moses doth not say, that he *died;* as he doth of the rest in this chapter, both before and after; but that he "was not" any longer among men in this world; for "God took him," or translated him to another place. Which plainly signifies the different manner of his leaving this world; insomuch that the Apostle saith, "He did not see death," Heb. xi. 5. *Bp. Patrick.*

God translated him either in soul or body, or both, to a place and state of happiness:—A most convincing argument and proof of a life after this; and sufficient, one would have thought, to have silenced the Sadducees, who received this book: but they had hardened their hearts. God gave the world this instance, perhaps to convince them, how he would have dealt with Adam, and all his posterity, had they continued in obedience to his command. *Bp. Wilson.*

"It is appointed unto all men once to die:" this is the general rule; but we meet with an exception to it in the case of Enoch; and another in that of Elijah. Thus it pleased God to vouchsafe the world two rehearsals of the ascension of the holy Jesus: one for the building up of those before the law, the other, of those under the law, in the faith of that great and important article; and both, that we of these latter days might admire the wisdom of God in foreshewing what hath been accomplished, and adore His mercy and power in the accomplishment of what was foreshown. *Bp. Horne.*

—— *God took him.*] At the time appointed by the Father for the accomplishment of Enoch's prophecy, when the Lord shall come to judgment with ten thousand of His saints, Jude ver. 14; that which was foreshewn by the translation of Enoch, and fulfilled in the ascension of the natural body of Christ, shall be brought to pass likewise in His mystical body, the Church, and the members thereof. They shall "not be found" in the ruins of a burning world, because God shall have "translated" them to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them. This is but the completion of that great work begun in them by the Spirit of God in this life, renewing and transforming their souls by hearty repentance, lively faith, and fervent charity; by prayer, and fasting, and alms-deeds; by holy mourning, and pious meditation; by reading, hearing, and communicating; thus training them up by the means of grace to the hope of glory. Blessed and holy is he, who hath part in this first "translation" from sin to righteousness, the sure pledge and earnest of the second from dust to glory. *Bp. Horne.*

29. — *he called his name Noah,*] Which signifies *rest;* or *refreshment,* which proceeds from rest and quiet: because, as his father foretold of him, "This same shall comfort us." Some think that his father expected him to be the promised Seed. In fact, he brought "comfort" and "rest" to mankind, by improving the art of husbandry, and so easing men as to the toil of their hands; by planting a vineyard, and finding out the art of making wine, which cheers the heart and revives the spirits of men, that are spent with labour; and by restoring the world, after it had been dispeopled by the flood, and upon his oblations receiving the assurance that "God would not again curse the ground any more for man's sake." *Bps. Patrick* and *Kidder, Dr. Wells.*

32. — *and Noah begat Shem, Ham, and Japheth.*] Of these three sons, the eldest was Japheth, as appears from chap. x. 21, the second was Shem, from x. 21, and the youngest Ham, from ix. 24. Nevertheless both here, and a little lower, Shem is named first; whether it was that the rights of primogeniture were transferred to him, though the sacred historian says nothing of it; or that God was minded thus early to show that He would not be confined to the order of nature in the disposal of His favours, which He frequently bestowed upon the younger children; or, what I think the most likely, because the nation of the Jews were to descend from him; and he and his posterity were to be the principal subject of this whole history. *Stackhouse.*

Chap. VI. ver. 2. — *the sons of God*] There are two famous interpretations of these words, besides that of some of the ancients, who took them to mean angels. Some understand by "the sons of God," the great

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Before CHRIST 2448.

and they took them wives of all which they chose.

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

2469. 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

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5 ¶ And GOD saw that the wickedness of man *was* great in the earth, and *that* ‖ every imagination of the thoughts of his [a] heart *was* only evil † continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from

‖ Or, *the whole imagination.* The Hebrew word signifieth not only *the imagination*, but also *the purposes and desires.*

[a] Chap. 8. 21. Matt. 15. 19.

† Heb. *every day.*

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men, nobles, rulers, and judges; who being captivated with the beauty of "the daughters of men," that is, of the meaner sort, took by force and violence as many as they pleased.

But there are other ancient interpreters, and most of the later, who by "the sons of God" understand the posterity of Seth, who were worshippers of the true God, chap. iv. 26, and who now "saw," or *conversed with*, "the daughters of men," that is, the daughters of the ungodly race of Cain. *Bps. Patrick* and *Kidder.*

——*of all which they chose,*] Whomsoever they liked, without regard to any thing else but their beauty. It is supposed, that the Cainites spent their time in feasting, musick, dancing, and sports: this allured the children of Seth to come down from the mountainous country, which under a solemn injunction from their godly forefathers they inhabited; and marry with the descendants of Cain. The consequence was all manner of impurity, impiety, idolatry, rapine, and violence. For "evil communications" naturally "corrupt good manners." And so the example of the wicked prevailed, and by degrees consumed, with few exceptions, all remains of religion in the posterity of Seth. Moses takes notice of these things, that he may give the reason why the descendants of Seth, even those who sprung from that holy man Enoch, except Noah and his family, were overwhelmed with the deluge, as well as the family of Cain. *Stackhouse.*

These daughters of Cain proved to the sons of Seth what the Moabitish women were afterwards to the children of Israel, and what women of bad principles always have been, and always will be, to men of good ones, who are no wiser than to contract alliances with them in their state of error and delusion. *Bp. Horne.*

3. *My spirit*] Either speaking by His prophets, such as Enoch had been, and Noah was; or, working inwardly in all men's hearts. "Shall not always strive with man," chide and reprove them, and thereby endeavour to bring them to repentance; but proceed to punish them. "For that he also is flesh;" for that, besides his wicked actions, he is grown wholly fleshly in his inclinations and affections. He savours nothing but carnal things, and consequently is incurable. "Yet his days shall be an hundred and twenty years;" yet I will not destroy mankind presently; but have patience with them so long, that it may appear I would willingly have saved them. *Bp. Patrick.*

The time of the primary denunciation of this sad judgment was no less than 120 years before it came. Which was, I suppose, the time, that "the long-suffering of God waited in the days of Noah, while the ark was a preparing," 1 Pet. iii. 20; and while Noah himself, the great "preacher of righteousness," warned them of the certainty and greatness of this impending calamity. *Whiston.*

As it was with the world in the days of Noah, so will it be also in the days of the Son of Man, and so is it in the present days with nations and individuals. They have their times and their seasons of trial and probation, and they have their warnings: after which the axe is laid to the root of the tree, and nothing in heaven or in earth can stay for one moment the uplifted hand of Justice from striking the fatal stroke. Open then, blessed Lord, our eyes, that we may see the things which belong unto our peace, before they are hid for ever from our sight! *Bp. Horne.*

4. *There were giants in the earth in those days;*] It is not agreed upon by interpreters, whether Moses intended, by this phrase, to express the uncommon stature and bulkiness of these men; or the cruelty, rapine, and violence of their dispositions and practices, describing them as thieves, robbers, and oppressors. *Pyle.*

They were giants, of the *property* of giants: not that they were greater men of stature and strength of body, than other men were; but they were "giants" for their cruelty, violence, and covetous oppression. *Bp. Latimer.*

From the marriages of the sons of Seth with the daughters of Cain sprang a race of men, who, whatever they were as to stature, became overgrown monsters of apostacy, impiety and iniquity: so that in process of time the earth was totally overspread with "corruption" and "violence" of all kinds. *Bp. Horne.*

5. *And God saw*] That is, when the merciful space of "an hundred and twenty years," allowed for man's repentance, was expired. *Pyle.*

——*every imagination* &c.] All the secret thoughts and purposes of his mind were always bent upon evil. Not only the *practices* of men were evil, (as it is said, "God saw that the wickedness of man was great,") but the *principles*, from whence those actions flowed, were generally corrupted also. *Bp. Kidder.*

While principles remain, practices may be altered and amended: but *those* once gone, there remains no farther hope of a reformation, because there is then nothing to ground one upon. Let this be a warning to all, who would avert the judgments of God, that they spare no time or pains in fixing Christian principles in the hearts of those for whom they are concerned. *Bp. Horne.*

This is a description of an *extraordinary* degeneracy of men, signifying that the world was *then* extremely bad, and depraved to the highest degree. God gives this as a reason, why he was resolved to drown the world, and to "destroy man from the face of the earth," because their wickedness was grown to so great an height. *Abp. Tillotson.*

6. *And it repented the Lord* &c.] God can properly neither *repent*, nor *be grieved.* But such expressions signify He resolved to do, as men do; who, when they repent of any thing, endeavour to undo it. *Bp. Patrick.*

As the conversion of a sinner is said to cause "*joy* in heaven," so here, to shew the exceeding love of God

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the face of the earth; † both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

† Heb. *from man unto beast.*

8 But Noah found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: [b] Noah was a just man *and* ‖ perfect in his generations, *and* Noah walked with God.

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b Ecclus. 44. 17. 2 Pet. 2. 5.

‖ Or, *upright.*

10 And Noah begat three sons, Shem, Ham, and Japheth.

towards us, and His unwillingness that any should perish, He is represented as "*repenting* that He had made man, and *being grieved* at His heart." Thus an all-merciful God is pleased to represent Himself as feeling for us, what we, alas! do not feel for ourselves, or for one another. *Bp. Horne.*

It is manifest, that this is only an emphatical way of expression, to signify God's just displeasure at the great and universal wickedness of mankind, and at their having so far fallen from the noble end of their creation: and that therefore, after having tried the methods of indulgence towards them, He saw fit to send a destructive deluge for exterminating that incorrigible race. And it is plain, that according to the doctrine of the sacred writings, which every where represent God as foreknowing the actions of men, this corruption of mankind was what He foresaw from the beginning: and the punishing of them in this manner made a part of the original scheme of Divine Providence, though it did not actually take effect till the proper time came for executing it. *Dr. Leland.*

The following observations from Stackhouse apply to a variety of passages in the sacred volume, and are well worthy of the attention of the reader: "When the holy Scriptures speak of God, they ascribe *hands*, and *eyes*, and *feet* to Him; not that He has any of these members, according to the literal signification; but the meaning is, that He has a power to execute all those acts, to the effecting of which these parts in us are instrumental: that is, He can converse with men, as well as if He had a tongue or mouth; can discern all that we do or say, as perfectly as if He had eyes and ears; and can reach us as well as if He had hands or feet, &c. In like manner, the Scripture frequently represents Him, as affected with such passions, as we perceive in ourselves; namely, as angry and pleased, loving and hating, repenting and grieving, &c. and yet upon reflection we cannot suppose, that any of these passions can *literally* affect the Divine Nature: and therefore the meaning is, that He will as certainly punish the wicked, as if He were inflamed with the passion of anger against them; as infallibly reward the good, as we will those for whom we have a particular affection: and that, when He finds any alteration in His creatures, either for the better or the worse, He will as surely change His dispensations towards them, as if He really repented or changed His mind. It is by way of *analogy* and *comparison* therefore, that the nature and passions of men are ascribed to God: so that when He is said to *repent* or *grieve*, the meaning must be, not that He perceived any thing that He was ignorant of before, to give Him any uneasiness; (for "known unto God are all His works from the beginning;") but only that He altered His conduct with regard to men, as they varied in their behaviour towards Him, just as we are wont to do, when we are moved by any of these passions and changes of affection."

Dr. Leland has noticed upon this subject the observation of a deistical writer, that "we must speak of God after the manner of men:" and the remarkable concession of another, that "was not God to be represented by expressions, which, literally understood, attribute to Him human passions and actions, they, who by their occupations in the world, are incapable of those more just ideas, which men of thought know to belong to that Being, would perhaps think Him incapable of taking cognizance of their actions. And therefore to make a revelation useful and credible in itself, it must consist of words whose *literal* meaning is false, but whose real meaning is consistent with the justest notions of reason and philosophy."

8. *But Noah found grace*] The phrase here means, obtained favour. Compare Heb. xi. 7. *Bp. Kidder.* This single person God resolved to spare, because (as it follows) he continued untainted, in the midst of an universal contagion. *Bp. Patrick.*

9. *These are the generations of Noah:*] This is an account of his family: or, these are the things which befel him and his family. *Bp. Patrick.*

—— *Noah was a just man* &c.] Had not the same Spirit by St. Peter, 2 Pet. ii. 5, told us that he was "a preacher of righteousness," we should not have known it. This shews that a great many things in this short account, which Moses gives, are omitted. Noah, having been convinced of God's hatred to sin by his own deliverance, and the punishment of the former world, no doubt took all imaginable pains, and became a great "preacher of righteousness" to the new world as well as to the old. *Bp. Wilson.*

—— *perfect in his generations,*] He was an upright and sincere man, and unblamable in the midst of a wicked and ungodly world. *Bp. Kidder.*

"Perfect," not as the holy Jesus was *perfect*, or as "the spirits of just men" are to be made *perfect* in heaven; but with such perfection as man can attain unto in this his state of pilgrimage. *Bp. Horne.*

Sincerity, or *integrity of heart*, is that which God is pleased to accept of in the new covenant, instead of perfection, and is frequently called by that name: as where Noah is said to be "a just man and perfect," Gen. vi. 9, and Job to be a "perfect and upright" man, chap. i. 1; that is, they were cordial and sincere in all their duties to God, serving Him in holiness and righteousness before Him or in His sight all their days, Luke i. 75. Thus God himself seems to explain the word, when He ratified and confirmed the new covenant with Abram, saying, "Walk before Me, and be thou perfect." Gen. xvii. 1. As if He had said, "Walk always as in my sight, so as to keep thy heart *right* and *sincere* before Me, and then by the covenant, which I now establish with thee, thou shalt be *perfect*, for I will accept of thee as such." *Bp. Beveridge.*

—— *and Noah walked with God.*] It is of unspeakable advantage to possess our minds with an habitual good intention, and to aim all our thoughts, words, and actions at some laudable end, whether it be the glory of our Maker, the good of mankind, or the benefit of our own souls. A person, who is possessed with such an habitual good intention, enters upon no single circumstance of life, without considering it as well-pleasing to the Author of his being, conformable to the dictates of reason, suitable to human nature in general, or to that particular station in which Providence has placed him. He lives in a perpetual sense of the Divine Presence, regards himself as acting, in the whole course of his existence, under the observation and inspection of that

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11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them ‖ with the earth.

14 ¶ Make thee an ark of gopher-wood; † rooms shalt thou make in the ark, and shall pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of

‖ Or, *from the earth.*

† Heb. *nests.*

Being, who is privy to all his motions and all his thoughts, who knows his "downsitting and his uprising, who is about his path, and about his bed, and spieth out all his ways." In a word, he remembers that the eye of his Judge is always upon him, and in every action he reflects that he is doing what is commanded or allowed by Him, who will hereafter either reward or punish it. This was the character of those holy men of old, who in that beautiful phrase of Scripture are said to have "walked with God." *Addison.*

This was said before of Enoch; and it denotes that general and habitual course of religion and piety which he led: not only in preaching righteousness to the old world, but in preaching it on every occasion in his own life and conversation: as a light and example, as well as an instructor to others. In a word, it denotes that uniform obedience, which we all promise in our holy vow at Baptism, and almost in the same words, "the keeping of God's holy will and commandments, and *walking* in the same all the days of our life." *Wogan.*

11. *The earth also was corrupt*] It is remarkable that our Lord, speaking of this generation, chiefly insists upon their *carnality*, or *worldly-mindedness*, as the door at which all other abominations entered. "In the days of Noah," says he, "they were eating and drinking, marrying, and giving in marriage:" thereby intimating, that when we see a people wholly immersed in the cares of the world, and the pleasures of sense, regardless of that heavenly country to which they are travelling, it is a sure sign of approaching destruction. So was it in the days of Noah: so was it in the days of Lot: and so shall it be in the days of the Son of Man. Let every reader of this examine his own heart in this particular, and take heed lest at any time it "be overcharged with surfeiting and drunkenness and cares of this life, and so that day," the day either of particular or general judgment, "come upon him unawares." *Bp. Horne.*

——*violence.*] Cruelty, and outrage, and injustice of every kind. Men were corrupt, that is, *irreligious* towards God; and *unjust* to one another. *Bp. Kidder.* Uncleanness, covetousness, and oppression, were the special causes which occasioned the flood. *Bp. Latimer.*

In the period between the creation of the world and the flood, all mankind had, or might have had, a perfect knowledge of the will of God, and of their duty, had it not been their own fault: for Methuselah lived with Adam two hundred and forty-three years, and with Noah six hundred: so that no man needed to want information of the creation, &c. that had a mind to be informed. *Bp. Wilson.*

12. *And God looked upon the earth,*] The hundred and twenty years, allowed by God for mankind to repent, now drawing to an end, God is represented, as if in a special manner He "looked upon the earth" to see what use mankind had made of His gracious forbearance. *Dr. Wells.*

13.— *The end of all flesh is come before me;*] I am determined to make an end of, that is to destroy, all mankind shortly. *Bp. Patrick.*

Very many methods of mercy having been employed by God for the recovery of mankind, and especially "in the days, that His long-suffering waited, while the ark was a preparing," they amply vindicate the ways of God with man, and justify His severity in "bringing in the flood upon the world of the ungodly," which neither His restraints, nor rewards, nor all the monitions and exhortations of His Prophets, added to His own declarations, institutions, inflictions, and denunciations of vengeance could reclaim, in the course of many preceding centuries.

Other living creatures, it is true, were not culpable in this manner. They all answered the end of their production, and man was the only rebel against his Maker. But as, in an *universal* deluge, it was impossible to preserve them alive, without a miracle: so having in some measure been made *instrumental* to man's wickedness, innocent though they were, they were all to be destroyed, in order to evince the malignity of sin, and God's abhorrence of it. For the great end of His Providence in sending the deluge was not so much to "ease Himself of His adversaries," as to leave a perpetual monument of His unrelenting severity; that thereby He might deter future ages from the like provocations. For this is the inference which the Apostle draws from all His judgments of old: "If God spared not the angels that sinned, but cast them down to hell; if He spared not the old world, but brought in a flood upon the ungodly; if He turned the cities of Sodom and Gomorrah into ashes, and condemned them with an overthrow; these are an example unto those, that after shall live ungodly, that," however they may escape in this life, "He hath reserved the unjust unto the day of judgment to be punished," 2 Pet. ii. 4, &c. *Stackhouse.*

14. *Make thee an ark*] This vessel was not made in the form of one of our ships or boats, sharp forward and at the bottom to cut the waves, but broad at the ends, like a chest, and flat at the bottom, with a cover or a roof. *Bp. Patrick, Dr. Wells.*

The Hebrew word, which we render *ark*, occurs only here, and in another place, where Moses, when an infant, is said to have been put into *one* made of bulrushes, Exod. ii. 3. It is supposed to come from a root, which signifies to *dwell* or *inhabit*, and may therefore here denote a *house* or place of abode. *Stackhouse.*

——*gopher-wood;*] Probably cypress; which abounded in Babylonia, and was a durable timber fit for shipbuilding. The bitumen also, with which the ark was pitched both inside and outside, abounded in Babylonia, which probably was the country of Noah's residence; not far, we may presume, from the original settlement of Adam's family, in the neighbourhood of Eden, after the fall. *Dr. Hales.*

——*rooms shalt thou make*] Little cabins or cells, to sever the beasts from the birds; the clean beasts from the unclean; and to preserve their several kinds of food. *Bp. Patrick.*

15. *And this is the fashion* &c.] When one sees with what unconcernedness Moses relates the dimensions of the ark, which at first view seems too little for such a number of creatures and provisions as it was to hold;

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the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

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18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and

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and this without explaining himself, whereas a writer of his own head would have taken pains to obviate difficulties and explain them;—this is a sure proof that Moses wrote just as he was inspired to write; and after-ages, notwithstanding all objections of infidels, have found all most agreeable to truth and the reason of things. *Bp. Wilson.*

—— *The length of the ark* &c.] The dimensions of the ark were 300 cubits in length, 50 in breadth, and 30 in height: and it consisted of three stories or floors. Reckoning the cubit at 18 inches, it must have been of the burden of 42,413 tons. A first-rate man of war is between 2,200 and 2,300 tons; and consequently the ark had the capacity or stowage of 18 such ships, the largest in present use, and might carry 20,000 men with provisions for six months, besides the weight of 1800 cannons and of all military stores. It was then by much the largest ship ever built. Can we doubt of its being sufficient to contain eight persons, and about 200 or 250 pair of fourfooted animals; (a number, to which, according to Buffon, all the various distinct species may be reduced;) together with all the subsistence necessary for a twelvemonth? *Dr. Hales.*

—— *cubits.*] The Hebrews made use of three sorts of cubits: 1. The common cubit, which was about one foot and a half of our measure. 2. The sacred cubit, which was a hand's breadth more than the common cubit. 3. The geometrical cubit, which was about nine feet. The ark is to be measured by the common cubit. The standard of the common cubit was that part of a man's arm, which reaches from the bend of the elbow to the point of the middle finger. If we think the stature of mankind in Moses' time larger than it is now, we may suppose the common cubit something larger than we shall now compute it: if not, the strict measure of the ark will be, length 450 feet, breadth 75, height 45: and the best writers generally agree, that the common stature of mankind has always been much the same that it now is. *Shuckford.*

16. *A window shalt thou make*] To let in light to the several apartments. For which purpose should we conceive that one great window might be contrived so as to be sufficient, that would not exclude many little ones, here and there, for greater convenience. *Bp. Patrick.*

—— *and in a cubit shalt thou finish it above;*] *It*, that is, the ark; which was covered with a roof, *raised a cubit high* in the middle to carry off the rain. *Stackhouse.*

—— *with lower, second, and third stories*] The lower story was probably for the greater beasts; the second for stowage of provisions; the third for Noah's family, and the fowls, and perhaps some of the smaller creatures. *Bp. Kidder.*

17. *And, behold, I, even I, do bring a flood of waters* &c.] That is, all creatures shall unavoidably be swept away; for I myself will bring a deluge upon them: not an ordinary flood; but one, of which I will appear to be the author. *Bp. Patrick.*

If we take the circuit of the globe, and inquire of the inhabitants of every climate, we shall find, that the fame of this deluge is gone through the earth; and that in every part of the known world there are certain records and traditions of it: that the *Americans* acknowledge and speak of it in their continent; that the *Chinese*, who are the most distant people in *Asia*, have the tradition of it; that the several nations of *Africa* tell various stories concerning it; and that in the *European* parts the flood of Deucalion is the same with that of Noah, only related with some disguise. So that we may trace the deluge quite round the globe; and, what is more remarkable still, every one of these people has a tale to tell, some one way, some another, concerning the restoration of mankind, which is a full proof, that they thought all mankind was once destroyed in that deluge. *Stackhouse.*

18. — *with thee will I establish my covenant;*] Either the promise to preserve him and his family in the ark; or the covenant concerning the promised Seed of the woman. *Bp. Patrick.*

Although this is the first place, where a "covenant" is expressly mentioned in Scripture, it appears, from the form of words here used, to have subsisted before. It is not said, *a* covenant, but "*my* covenant will I establish with thee;" plainly referring to the same covenant, which God had made with Adam. As if God had said, "I do not revoke My covenant made with Adam, notwithstanding it hath, on man's part, been so grievously infringed: but I *establish* and *confirm* it to thee, and to all that shall descend from thee." The covenant, here spoken of, is not the first, but the second covenant; not the covenant of works, but that of grace and mercy, by which we are now saved, even the gospel of peace, and grand charter of our salvation: the person, spoken to, was Noah, not in his private capacity only, but in his publick character, as a second Adam, the head and representative of all mankind, and so the type and figure of Christ, the new man, who was to restore to the world that life which had been lost by the first: and the benefit, thus renewed and confirmed, was to extend to his posterity, to "him, and his sons, and his seed after him." Consequently as the grant is general, and without any limitation or reservation whatsoever, except what necessarily results from the nature of the covenant itself, namely, the terms and conditions on our part; and as God has likewise in the Gospel declared, that "He would have *all* men to be saved;" the miscarriage of no one soul can justly be imputed to Him on His part of the covenant He has never failed, and never will: the default is wholly on the side of men, who reject the covenant when it is offered to them, or neglect the terms of it, and so forfeit the benefit. *Wogan.*

19. — *two of every sort*] Not that there shall be *but*

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of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

c Heb. 11. 7.

22 [c] Thus did Noah; according to all that God commanded him, so did he.

CHAP. VII.

1 *Noah, with his family, and the living creatures, enter into the ark.* 17 *The beginning, increase, and continuance of the flood.*

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a 2 Pet. 2. 5.

AND the [a] LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by † sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

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† Heb. *seven seven.*

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I † destroy from off the face of the earth.

† Heb. *blot out.*

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

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons'

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two of *any* sort, (compare chap. vii. ver. 2,) but there must be *two at least*, namely, male and female, of *every* kind, ver. 20. *Bp. Kidder.*

20. — *two of every sort shall come unto thee.*] In the foregoing verse he had said, "two of every sort shalt thou bring into the ark." Which Noah might think impossible; for how should he get them all together? Therefore it is here explained in these words, they "shall come unto thee;" by the care of God, who made them, and moved them to it. *Bp. Patrick.*

22. *Thus did Noah; according to all that God commanded him,* &c.] The Apostle to the Hebrews, chap. xi. 7, mentions Noah's building the ark, as an heroick act of faith: "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark, to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." For, we may well imagine that this work of his was not only costly and laborious, but esteemed by the generality very foolish and ridiculous; especially when they saw all things continue in the same posture and safety, for so many scores of years together. *Stackhouse.*

The conduct of the patriarch upon this occasion shows us what ours ought to be in like circumstances. "According to all that God commanded him, so did he." Being once well assured, upon good and sufficient evidence, what the will of God is, we should suffer no appearances of things, or opinions of men, to discourage and prevent us from accomplishing it, to the utmost of our ability. The only question to be asked is—Hath God spoken it? This being resolved in the affirmative, the soul is to rest on His word and promise, as an anchor sure and stedfast, from which she should never suffer herself to be parted by all the doubts, difficulties, and objections in the world. In simplicity and godly sincerity let her do what she is commanded to do, waiting with patience the appointed time; and in the end God will be found true, though all men are liars. *Bp. Horne.*

Noah built the ark and laid up provisions for all creatures, as here directed, when the hundred and twenty years drew towards an end. *Bp. Patrick.*

Chap. VII. Noah had as perfect an account of whatever had happened since the Creation, as any man can have of what happened in the days of his own father and grandfather; or as any man can have of what happened sixty years ago: for Lamech, Noah's father, had conversed with Adam fifty-six years. *Bp. Wilson.*

Ver. 1. — *for thee have I seen righteous before me in this generation.*] Thee only have I found, in this corrupt and depraved age, free from the common infection of wickedness, and sincere-hearted towards Me. *Bp. Hall.*

2. *Of every clean beast*] The distinction between beasts, that were *clean* and *unclean*, being made by the law, has given some a colour to imagine, that Moses wrote this book, after his coming out of Egypt, and receiving of the law. But though with respect to man's food, the distinction between *clean* and *unclean* was not before the law, yet some were accounted fit for sacrifices, and others unfit, from the very first beginning; and then, *unclean* beasts in this place must denote such as are *rapacious*, which were not to be offered to God. In short, since the rite of sacrificing was before the flood, we may well suppose that this distinction also was before it: and we may suppose farther, that, as the rite was undoubtedly of God's institution, so the difference of *clean* and *unclean* creatures to be sacrificed, was of His appointment likewise. *Bp. Patrick, Stackhouse.*

Many things, established afterwards in the law of Moses, obtained before that law, and were generally practised by the worshippers of God; for example: *sacrifices*, (chap. iv. 3, 4; viii. 20; xiii. 18,) the paying of *tithe*, (chap. xiv. 20,) *circumcision*, (chap. xvii. 11,) the *right of primogeniture*, (chap. xxv. 33.) *making vows*, (chap. xxviii. 20; xxxi. 13,) *marrying* the brother's wife, (chap. xxxviii. 8.) And some of those things, which Moses forbad, were forbidden before his law: as the *eating* of *blood*, and *murder*, which was a capital crime before the law, (chap. ix. 4, 6.) And there is no doubt, but the difference of clean and unclean beasts, with respect to sacrifice, was known and observed before the Law of Moses, and before the Flood. *Bp. Kidder.*

—— *by sevens,*] Seven couple, most probably; that they might have sufficient for sacrifice when they came out of the ark; and if need were, for food, if other provision did not hold out: at least for food after the flood, when God enlarged their former grant, chap. ix. 3. *Bp. Patrick.*

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wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

‖ Or, *on the seventh day.*

10 And it came to pass ‖ after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the

‖ Or, *flood-gates.*

‖ windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

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14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every † sort.

† Heb. *wing.*

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the

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11. — *were all the fountains of the great deep broken up.*] By "the great deep" is meant those waters that are contained in vast quantities within the bowels of the earth: which by some cause unknown to us were now made suddenly to gush out at several parts of the earth, where they either found or made a vent: the waters of the sea likewise at the same time breaking in upon the land. *Bp. Patrick, Dr. Wells.*

—— *and the windows of heaven were opened.*] By this must be understood the causing of the waters, which were suspended in the clouds, to fall upon the earth, not in ordinary showers, but in floods, or (as the Seventy translate it) in *cataracts;* of which travellers may have the truest notion, who have seen those prodigious falls of water, so frequent in the Indies, where the clouds many times do not break into drops, but fall with a terrible violence in a torrent. *Bp. Patrick, Stackhouse.*

In the Scriptures, the heavens are said to be "opened" when it rains, and "shut" when rain is withholden, and the like. The original word here does not signify *windows*, according to the modern idea; but rather *clefts, fissures, passages;* these were opened, the clouds were *rent*, as we say. The waters, rising from beneath, met the rains descending from above; and uniting their forces, they deluged the world. *Bp. Horne.*

Some are puzzled to find water enough to form an universal deluge: to assist their endeavours it may be remarked, that was all that precipitated, which is dissolved in the air, it might probably be sufficient to cover the surface of the whole earth to the depth of above thirty feet. *Bp. Watson.*

12. *And the rain was upon the earth forty days* &c.] It continued raining so long without any intermission. *Bp. Patrick.*

16. — *and the Lord shut him in.*] God, probably by the ministry of an angel, fastened and secured the door of the ark, into which Noah was entered, from the danger of the waters, as well as against the attempts of those, that might else have broken in upon him. *Bp. Kidder.*

17, 18. *And the flood* &c.] At the end of forty days the waters were come just high enough to lift the ark from the ground; and afterward increased so far as to carry it freely up and down, as the waves drove it. *Pyle.*

19. — *all the high hills, that were under the whole heaven, were covered.*] These words, and other passages, which say, that "all flesh died," ver. 21, prove the flood to have been universal. The truth is, there is every reason to suppose that the world was, at the least, full as well peopled as it is now; perhaps much more so: and that to destroy its inhabitants, the inundation must have fallen upon every quarter, and encompassed the whole globe. *Bp. Patrick, Stackhouse.*

20. *Fifteen cubits upward did the waters prevail;*] That is, about twenty-two feet and a half above the mountains. Whereas Moses assures us, that the waters prevailed fifteen cubits above the highest mountains, let the mountains themselves be appealed to for the truth of this assertion. Examine the highest eminences of the earth, and they all with one accord, produce the spoils of the ocean, deposited upon them on that occasion; the shells and skeletons of sea-fish and sea-monsters of all kinds. The Alps, the Apennines, the Pyrennees, the Andes, the Atlas, and Ararat, every mountain of every region under heaven, from Japan to Mexico, all conspire in one uniform universal proof, that they all had the sea spread over their highest summits. Search the earth, and you will find the Moose-deer, natives of America, buried in Ireland; Elephants, natives of Asia and Africa, buried in the midst of England; Crocodiles, natives of the Nile, in the heart of Germany; shell-fish, never known in any but the American seas, together with entire skeletons of whales, in divers other countries; and, what is more, trees and plants of various kinds, which are not known to grow in any region under heaven. All which are

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waters prevail; and the mountains were covered.

21 [b] And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils *was* the † breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and [c] Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

b Wisd. 10. 4.

† Heb. *the breath of the spirit of life.*

c Wisd. 10. 4. 2 Pet. 2. 5.

CHAP. VIII.

1 *The waters asswage.* 4 *The ark resteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded,* 18 *goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God accepteth, and promiseth to curse the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

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2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth † continually: and after the end of the hundred and fifty days the waters were abated.

† Heb. *in going and returning.*

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters † decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

† Heb. *were in going and decreasing.*

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

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a perfect demonstration, that Moses's account of the deluge is incontestably true. *Stackhouse.*

—— *the mountains were covered.*] It appears upon examination that the highest mountain in the world is not more than four miles perpendicular. *Bp. Stillingfleet.*

21. *And all flesh died*] "If God spared not the old world, but saved Noah, a preacher of righteousness, &c. the Lord knoweth how to deliver the godly, and to reserve the unjust unto the day of judgment to be punished," 2 Pet. ii. 4, &c.

"As it was in the days of Noah," saith our Saviour, so shall sinners be surprised in the midst of their security. Consider here, what was the consequence of a forgetfulness of God, a contempt of His Laws, an abuse of His patience, and the turning of a deaf ear to the preachers of righteousness: a whole world of sinners, surprised by death and judgment, in the midst of the greatest security! Whether something like this is not the case of too many Christians, when death surprises them, is worthy of the consideration of every one who reads this history. *Bp. Wilson.*

Chap. VIII. ver. 1. *And God remembered Noah,*] This is spoken of God after the manner of men. The meaning is, that God shewed His care of Noah. We are said *to remember* that which we *take care of*. God is said to "remember," when He *relieves* and *shews mercy*, Heb. vi. 10; Ps. cxxxvi. 23. *Bp. Kidder.*

He remembered the promise He had made to Noah, of preserving him, and all that were with him in the ark. *Dr. Wells.*

—— *and God made a wind to pass over the earth,*] Which by degrees drove back the waters into the several channels and caverns, whence they had broken out. *Pyle.*

4. — *upon the mountains of Ararat.*] That is, upon *one of the mountains;* as chap. xix. 29. "God overthrew the cities in which Lot dwelt;" that is, in *one of which* he dwelt, Judg. xii. 7. "Jepthah was buried in the cities of Gilead;" that is, in *one of the cities. Bp. Patrick.*

Mount Ararat, according to Major Rennell's excellent map of the ancient Persian empire, (Geogr. of Herodotus, p. 229,) lies in 39° 30′ North lat. and 40° 30′ East long. nearly in the middle of the vast ridge of Taurus, that "stony girdle encompassing the earth," as aptly described by the Arabian Geographers, which runs eastward from Cilicia, through the whole extent of Asia; for Ararat lies nearly midway between the southern extremities of the Euxine and Caspian seas. *Dr. Hales.*

The Persians call mount Ararat *Asis*, or the *happy mountain*, on account of the choice which God made of it, to serve as a port for Noah's ark. The Armenians maintain by tradition, that, since Noah, no one has been able to climb this mountain, because it is perpetually covered with snow, which never melts, but to make room for some newly fallen: that Noah, when he left the ark, settled at Erivan, twelve leagues from Ararat; and that at a league from this city, in a very happy aspect, this Patriarch planted a vine, in a place, where at present there is excellent wine made. *Calmet.*

5. — *were the tops of the mountains seen.*] The ark by its weight settled on Mount Ararat, while the top of the mountain, where it rested, was covered with water, and that several cubits high: so that the top of this mountain might not appear much before the tops of the other mountains. That the top of it was higher than the neighbouring ones, is probable from the ark's settling upon it. *Bp. Patrick, Dr. Wells.*

6. — *window*] Or, casement. It is not the same word, which is used chap. vi. 16. And most probably, (by comparing the word used here by the Chaldee, with Dan. vi. 10,) it is to be understood of some *shut* or *casement;* which, being easily removed, gave a prospect abroad, as well as a passage out for the raven, and

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7 And he sent forth a raven, which went forth † to and fro, until the waters were dried up from off the earth.

† Heb. *in going forth and returning.*

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and † pulled her in unto him into the ark.

† Heb. *caused her to come.*

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

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12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

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

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14 And in the second month, on

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dove; and for the rest of the fowls afterwards. *Bp. Kidder.*

7. — *he sent forth a raven,*] To make discovery, whether the earth was dry: for, if it were, the smell of the dead carcases, he knew, would allure it to fly away from the ark. *Bp. Patrick.*

— *went forth to and fro,*] In the Hebrew more plainly, *going forth and returning.* After many flights, finding nothing but water, it still betook itself to the ark; either entering into it, or sitting upon it: till at last, the waters being dried up, it returned no more: that is, fifty days after its first going forth. *Bp. Patrick.*

8. *Also he sent forth a dove*] As a proper creature to make farther discoveries; being of a strong flight, loving to feed on the ground, and pick up seeds, and constantly returning to its rest from the remotest places. This was seven days after he had sent forth the raven. *Bp. Patrick.*

10. *And he stayed yet other seven days;*] It appears by this, that on the seventh day Noah expected a blessing rather than on another day: it being the day devoted from the beginning to religious services. Having probably performed these services, he sent out the dove again on this day, as he had done before, with hope of good tidings. *Bp. Patrick.*

11. — *in her mouth was an olive-leaf*] Some versions read "leaves;" others, "a branch:" perhaps "a *sprig* of olive *leaves*" was what the dove really brought to Noah. Hence the olive-branch has ever been among the forerunners of peace, and chief of those emblems, by which a happy state of renovation and restoration to prosperity has been signified among mankind. *Expos. Ind. Script. illust.*

Dr. Chandler supposes, that the olive-groves are the principal places for the shooting of birds; and he observes, that when the olive blackens, vast flights of doves, pigeons, thrushes, and other birds, repair to the olive-groves for food: the connexion then between Noah's dove and an olive-leaf is not at all unnatural.

The tops of olive-trees might alone, possibly, be in view of the place, where the ark was then floating, though it is a tree of only middling height; but if the dove saw a great number of other trees appear above the water, it was natural for it to repair to olive-trees, where it had been wont to shelter itself, preferably to others, according to Dr. Chandler's account. *Harmer.*

We may be assured, that the ark was providentially wafted into Armenia; as that region seems to have been particularly well calculated for the reception of the Patriarch's family, and for the repeopling of the world. The soil of the country was very fruitful; and especially of that part, where the Patriarch first made his descent: and we have the attestation of Strabo, that it produced the olive. The region styled Araratia was also very high, though it had fine plains and valleys between the mountains. A country of this nature and situation must, after the flood, have been the soonest dried, and consequently the soonest habitable. And it seems, also, in an eminent degree to have contained every requisite for habitation. *Bryant.*

14. — *in the second month,* &c.] If their months were such as ours, twelve of which make 365 days, then Noah stayed in the ark a whole year and ten days, as appears by comparing this verse with chap. vii. 11. But if they were lunar months, which is most probable, then he was in the ark just one of our years, going out on the 365th day after his entrance into it. *Bp. Patrick.*

Basnage has given us the calendar of this melancholy year of Noah's confinement.

The year of the world's creation, 1656.

Month.

I. September. Methuselah died at the age of 969 years.
II. October. Noah and his family entered the ark.
III. November the 17th. The fountains of the great deep were broken up.
IV. December the 26th. The rain began, and continued 40 days and 40 nights.
V. January. All the men and beasts, that were on the earth, were buried under the waters.
VI. February. The rain continued.
VII. March. The waters remained in their elevation, till the 27th, when they began to abate.
VIII. April the 17th. The ark rested on mount Ararat, in Armenia.
IX. May. They did nothing, while the waters were retreating.
X. June the 1st. The tops of the mountains appeared.
XI. July the 11th. Noah let go a raven.
the 18th. He let go a dove, which returned.
the 25th. He let go the dove again, which returned with an olive-branch.
XII. August the 2d. The dove went out a third time, and returned no more.
I. September the 1st. The dry land appeared.
II. October the 27th. Noah went out of the ark with his family. *Stackhouse.*

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the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their †kinds, went forth out of the ark.

† Heb. *families.*

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

† Heb. *a savour of rest.*

21 And the LORD smelled †a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the [a] imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

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[a] Chap. 6. 5. Matt. 15. 19.

22 †While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

† Heb. *as yet all the days of the earth.*

CHAP. IX.

1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant,* 13 *signified by the rainbow.* 18 *Noah replenisheth the world,* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his son,* 25 *curseth Canaan,* 26 *blesseth Shem,* 27 *prayeth for Japheth,* 29 *and dieth.*

AND God blessed Noah and his sons, and said unto them, [a] Be fruitful, and multiply, and replenish the earth.

[a] Chap. 1. 28. & 8. 17.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

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16. *Go forth of the ark,*] Though Noah saw that the earth was fit to be inhabited, he waited for God's order to go out of the ark, as he had for his entering into it. *Bp. Patrick.*

20. *And Noah builded an altar unto the Lord;*] A place, where a sacrifice or oblation was laid, when it was to be offered up. Here is the first express mention of an altar, though it is to be supposed there was one, upon which Cain and Abel offered, in the place appointed for Divine worship. *Bp. Kidder.*

Noah having been preserved from the flood by a miraculous providence, the first thing he did, was to offer a sacrifice of thanksgiving for his deliverance, and for God's faithfulness and truth, in continuing in him and in his posterity the blessing of the promised Seed. This was so acceptable to God, that it drew down a blessing upon the whole earth, and a promise, that it should never be destroyed again by water. *Bp. Wilson.*

——*burnt offerings*] They were offerings, which were entirely burnt, Levit. vi. 9. *Bp. Kidder.*

21. *And the Lord smelled a sweet savour;*] This expression is used in great condescension to human thoughts and human language; and is intended to signify, that God was pleased with the piety and devout services of Noah and others, sacrificing to Him from a pure heart, as men are wont to be pleased with sweet odours. A comparison taken from things human serves in some measure to illustrate things divine: and though it is not exact, as none can be exact, yet it helps to convey a more lively and more affecting idea of the thing than could be given without it. "A sweet-smelling savour" is St. Paul's phrase in the New Testament also; where Christ is said to have "given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour," Eph. v. 2. *Dr. Waterland.* See note on chap. vi. 6.

——*and the Lord said in his heart,*] He determined or resolved in Himself. *Bp. Patrick.* Or, (as the Hebrew will bear,) *to his heart,* meaning the heart of Noah; that is, God spake comfortably to Noah. "To speak to the heart of a man," is, in the Scripture phrase, to *comfort* and *speak kindly* to him, Gen. xxxiv. 3; Isai. xl. 2. *Bp. Kidder.*

——*for the imagination of man's heart is evil from his youth;*] Such a proclivity there is in men to evil, that if I should scourge them thus, as often as they deserve it, there would be no end of deluges. Or, the words may mean, "*Though* the imagination, &c."

Those words, "from his youth," signify a long-rooted corruption, as appears from many places, Isai. xlvii. 12, 15; Jer. iii. 25; Ezek. xxiii. 8, &c. Perhaps they may be extended so far as to signify *from his mother's womb. Bp. Patrick.*

22. *While the earth remaineth, seed-time* &c.] This word is our only security. Our only dependence is upon God. To Him therefore we ought to pray and give praise.

This seems to have been what Noah prayed for, and intended by his sacrifice; and this was granted. *Bp. Wilson.*

Chap. IX. ver. 1. *And God blessed Noah and his sons,* &c.] As He did our first parents. The blessing upon Noah and his offspring is more particularly expressed afterwards: first, in blessing them with increase, "Be fruitful, &c." ver. 7; secondly, restoring them to their dominion over the creatures, ver. 2; thirdly, allowing them the living creatures for food, ver. 3; fourthly, assuring them that He would take special care of their

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3 Every moving thing that liveth shall be meat for you; even as the [b] green herb have I given you all things.

b Chap. 1. 29.

c Lev. 17. 14.

4 [c] But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

d Matt. 26. 52. Rev. 13. 10.

e Chap. 1. 27.

6 [d] Whoso sheddeth man's blood, by man shall his blood be shed: [e] for in the image of God made he man.

7 And you, be ye fruitful, and multiply: bring forth abundantly in the earth, and multiply therein.

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8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

f Isai. 54. 9.

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

12 And God said, this *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

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lives, ver. 5, 6; and lastly, that He would not destroy the earth by another flood, ver. 11. *Bp. Kidder.*

3. *Every moving thing that liveth shall be meat for you;*] Here the first grant made to mankind concerning food is enlarged. The first legislation granted them the use of fruits; but now they are permitted to eat of all living creatures as freely, as formerly of all the fruits of the garden. This is the general sense of the Jews, and of the Christian Fathers, and of the first Reformers. *Bp. Patrick.*

4. *But flesh with the life thereof,* &c.] As the criterion of judging of the aptitude of animals for food was declared to be their moving and having life, a danger appeared of misinterpretation, and that these creatures should be used living; a thing, which God by no means intended: and therefore immediately after, it is said, "But flesh with the life thereof, which is the blood thereof, shall ye not eat;" or, as it is explained by the best interpreters, Flesh, or members torn from living animals, having the blood in them, thou shalt not eat. We see by this prohibition, that the abuse of eating living meat, or part of animals while yet alive, was known in the days of Noah, and forbidden after being known: and it is precisely what is practised in Abyssinia to this day. This law then was prior to that of Moses, but it came from the same Legislator. It was given to Noah, and consequently obligatory upon the whole world. Moses, however, insists upon it throughout his law. He positively prohibits it four times in one chapter of Deuteronomy, chap. xii., and thrice in one of the chapters of Leviticus, chap. xvii. *Bruce.*

Another reason perhaps was, that God intending in after times to reserve the blood for the expiation of sin, required this early abstinence from it, that men might be the better prepared to submit to that law, and understand the reason of it: which was, that God accepted *the life of the beast* instead of *their life*, when they had forfeited it by their sins.

Another plain reason is immediately added, that they might be the more fearful of shedding the blood one of another, when it was not lawful so much as to taste the blood of a beast. *Bp. Patrick.*

——*which is the blood thereof,*] That blood is the seat of life could not be known to Moses, but by revelation; it being a secret in nature never discovered till of late, and that by many experiments and observations, which the age of Moses, and ages following, knew nothing of. *Bp. Wilson.* Life is supposed in Scripture to be seated in, or attached to, the blood: and that excellent anatomist, Mr. John Hunter, from the result of many experiments, has confirmed the doctrine, that *the living principle is inherent in the blood. Dr. Hales.*

5.——*at the hand of every beast will I require it,*] That is, Any beast, that kills a man, shall itself be killed: not as if beasts were to blame if they killed a man; for they are capable of neither vice nor virtue: but this was ordained with respect to men, for whose use beasts were created. For 1st, such owners, as were not careful to prevent such mischief, were hereby punished. 2dly, Others were admonished by their example to be cautious. 3dly, God hereby instructed them that murder was a most grievous crime, the punishment of which extended even to beasts. And 4thly, the lives of men were hereby much secured by killing such beasts as might otherwise have done the like mischief again. *Bp. Patrick.*

——*at the hand of every man's brother*] And therefore "if at the hand of every *beast*, much more will I require it at the hand of every *man*:" whom He calls *brother*, to shew that murder is the more heinous on this account, because we are all brethren. *Bp. Patrick.*

6.——*by man shall his blood be shed:*] That is, by the magistrate or judges. *Bp. Patrick.*

Against murder the Lord thus provided by an early law, enacted and published before him, out of whose loins the whole world after the flood was to be re-peopled: to shew that it was not meant for a national and temporary ordinance, but for an universal and perpetual law. *Bp. Sanderson.*

——*for in the image of God made he man.*] This is a farther aggravation of the sin of murder. It is a great trespass upon God, as it destroys His likeness. And *self-murder* upon this account is forbidden, as well as the killing of others. *Bp. Kidder.*

God having stamped his own image upon every man, and withal signified His blessed pleasure, how precious He would have him to be in our eyes and esteem, according to the tenour of the edict in this verse, and the reason of it; we must expect to answer it as an high contempt of that Sacred Majesty, if we set any man at nought, or make less account of him than God would have us. *Bp. Sanderson.*

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13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

g Ecclus. 43. 11, 12.

14 g And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

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

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18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of † Canaan.

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† Heb. *Chenaan.*

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began *to be* an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a

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13. *I do set my bow in the cloud,*] It was now that the rainbow was appointed by God to be a memorial both of His justice upon the whole world, and of His mercy to the new. Let us, when we look upon it, bless God for being mindful of His covenant, and securing to us the blessing of His promised Seed. *Bp. Wilson.*

When the Jews behold the rainbow, they bless God, who remembers His covenant, and is faithful to His promise. And the tradition of this its designation to proclaim comfort to mankind was strong among the heathen; for according to the mythology of the Greeks, the *rainbow* was the daughter of *wonder*, "a sign to mortal men," and regarded, upon its appearance, as the messenger of the celestial deities. *Bp. Horne.*

It is not at all necessary to inquire whether there was, or was not, any rainbow before the flood. Upon either supposition the Divine Wisdom is very apparent, in appointing the rainbow for a token of His covenant, and a memorial of His promise: that as often as men should see it, they might remember that God had given them such a promise, and that His infallible word should be their sufficient security. *Dr. Waterland.*

14. — *the bow shall be seen in the cloud:*] Not always, but at certain times: often enough to remind men of the promise, and stir up their belief of it. *Bp. Patrick.*

16. — *I will look upon it, that I may remember* &c.] God did not "set this bow in the clouds" for His own sake, to engage His attention, and revive His memory whenever "He looked on it;" though that be the expression, which the Holy Spirit, speaking after the manner of men, has thought fit to make use of: but for our sakes was it placed there, as an illustrious symbol of the Divine Mercy and Goodness, and to confirm our belief and confidence in God. And therefore, whenever we "look upon the rainbow," we should do well to "praise Him that made it; very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it," Ecclus. xliii. 11, 12. *Stackhouse.*

18. — *Ham is the father of Canaan.*] He had other sons besides, chap. x. 6. But Canaan is here mentioned, as the head of a cursed race, whose country God gave to the Israelites; and in order to the ensuing relation, ver. 22. *Bps. Patrick* and *Kidder.*

19. — *of them was the whole earth overspread.*] We see then, that all mankind are of one blood and original; being descended of one common ancestor; and therefore are all brethren, and, as it were, but one family. This consideration shews, not only the reasonableness of that universal benevolence and humanity, which God, the great Lord and Master of all, requires towards all men; but also the folly and injustice of that pride, which puffs up one man against another. "The rich and poor meet together: the Lord is the Maker of them all," Prov. xxii. 2. *Wogan.*

The two continents of Asia and America, so widely separated from each other by the vast Pacific or Eastern Ocean at their southern extremities, are now found to approach each other towards the northern within thirteen leagues, instead of eight hundred, as was supposed. And in this narrow strait there are several intervening islands, as Bering's, &c. Among other good purposes therefore, the voyages of Captain Cook have rendered essential services to religion, by robbing infidelity of a favourite objection to the Mosaical account of the peopling of the earth. North America might have been easily furnished with inhabitants from the opposite coasts of Asia: and South America, by means of the great chain of newly discovered tropical isles, scattered between the two great continents, and successively colonized from Asia; and also, on its eastern side, by vessels driven by storms, or trade winds and currents, from the shores of Europe and Africa. And indeed the similarity of languages, religion, manners, and customs, in several leading points, furnishes decisive evidence of the descent of all mankind from the same parent stock. *Dr. Hales.* See the note on chap. x. 32.

21. *And he drank of the wine, and was drunken;*] Being unacquainted with the strength of the liquor; or else being old, and unable to bear its strength. This happened a great while after the flood. *Bp. Patrick.* Bp. Wilson, after Bedford's Scrip. Chronol., says 100 years.

It is a strong argument of the veracity of Moses, that throughout his history he has drawn no character so fair, as not to leave some blemishes, some instances of human frailty, still abiding on it. And indeed it is an act of singular kindness and benefit to us, that God has ordered the faults and miscarriages of His saints so constantly to be recorded in Scripture; since "they are writen for our admonition," to remind us of our frailty, and to alarm our caution and fear. The example of Noah, who had escaped the pollutions of the *old* world, and was now overcome in a time of security and peace, calls perpetually upon "him that thinketh he standeth, to take heed lest he fall." *Stackhouse.*

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garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

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

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

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26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be ‖ his servant.

‖ Or, *servant to them.*

27 God shall ‖ enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

‖ Or, *persuade.*

25.—*Cursed be Canaan;*] The ancient prophecies must be understood, not of single persons, but of whole nations. The *curse* of servitude pronounced upon Canaan, and the promise of *blessing* and *enlargement* made to Shem and Japheth, extend to their whole race; as afterwards the prophecies concerning Ishmael, and those concerning Esau and Jacob, and those relating to the Twelve Patriarchs. The curse therefore upon Canaan was properly a curse upon the Canaanites. God foreseeing the wickedness of this people, which began in their father Ham, and greatly increased in this branch of his family, commissioned Noah to pronounce a curse upon them, and to devote them to the servitude and misery, which their more common vices and iniquities would deserve. And this account was plainly written by Moses for the encouragement of the Israelites in their expedition against a people, who by their sins had forfeited the Divine Protection, and were destined to slavery from the days of Noah. *Bp. Newton.*

This curse did not affect individuals, nor even nations, so long as they continued righteous. In Abraham's days, before the iniquity of the Canaanites came to the full, in the fourth generation afterwards, Melchizedek, whose name was expressive of his character, "king of righteousness," was a worthy "priest of the Most High God:" and Abimelech, whose name denotes "parental king," pleaded the integrity of his heart, and the righteousness of his nation before God, and his plea was admitted. Yet they appear both to have been Canaanites, chap. xiv. 18—20; xv. 16; xx. 4—9. *Dr. Hales.*

——*a servant of servants shall he be unto his brethren.*] The word *brethren*, in Hebrew, comprehends more distant relations. The descendants therefore of Canaan were to be subject to the descendants of both Shem and Japheth: and the natural consequence of vice in communities, as well as in single persons, is slavery.

Several centuries, 800 years, after the delivery of this prophecy, the Israelites, who were descendants of Shem, under the command of Joshua, invaded the Canaanites, smote about thirty of their kings, took possession of their land, slew several of the inhabitants, made the Gibeonites and others servants and tributaries; and Solomon afterwards subdued the rest, 2 Chron. viii. 7—9.

The Greeks and Romans too, who were descendants of Japheth, not only subdued Syria and Palestine, but also pursued and conquered such of the Canaanites as were any where remaining; as for instance, the Tyrians and Carthaginians, the former of whom were ruined by Alexander and the Grecians, and the latter by Scipio and the Romans. And ever since the miserable remainder of this people have been slaves to a foreign yoke; first to the Saracens, who descended from Shem; and afterwards to the Turks, who descended from Japheth; and they groan under their dominion at this day. *Bp. Newton.*

26.—*Blessed be the Lord God of Shem;*] The old Patriarch doth not say, "Blessed be Shem," as he said, "Cursed be Canaan:" for men's evil springeth of themselves, but their good from God: and therefore in a strain of devotion he breaks forth into thanksgiving to God as the Author of all good to Shem. Neither doth he say the same to Japheth; for God certainly may dispense His particular favours according to His good pleasure, and salvation was to be derived to mankind through Shem and his posterity. God prefers Shem to his elder brother Japheth, as Jacob was afterwards preferred to Esau, and David to his elder brothers, to shew that the order of grace is not always the same as the order of nature. The Lord being called "the God of Shem" particularly, it is plainly intimated that the Lord would be his God in a particular manner. And accordingly the Church of God was among the posterity of Shem for several generations, "of whom as concerning the flesh Christ came." *Bp. Newton.*

27. *God shall enlarge Japheth,*] In the Hebrew there is a plain allusion to Japheth's name, which signifies enlargement; as there is to many others in Scripture; Noah, chap. v. 29; Judah, Dan, Gad, &c. chap. xlix. 8, 16, 19. Japheth was *enlarged* both in territory and in children. As to territory, his posterity possessed, besides all Europe, the lesser Asia, Media, part of Armenia, Iberia, Albania, and those vast regions to the north, which anciently the Scythians inhabited, and now the Tartars; and it is not improbable that the new world was peopled by some of his northern descendants going thither by the straits of Anian. As to progeny, from the next chapter it appears that Japheth had seven sons, whereas Ham had only four, and Shem only five: and the northern hive was always remarkable for its fecundity, and hath been continually sending out colonies southward, both in Europe and in Asia, both in former and in later times. *Bp. Newton.*

——*and he shall dwell in the tents of Shem;*] By this may be meant either that *God* or that *Japheth* shall dwell in the tents of Shem. In either sense it has been fulfilled. In the former sense literally, when the *Shechinah* or Divine Presence rested on the ark, and dwelt in the tabernacle and temple of the Jews; and when "the Word, who was with God and was God," pitched His tent, and "dwelt among us." In the latter sense it was fulfilled, first, when the Greeks and Romans, who sprung originally from Japheth, subdued and possessed Judea and other countries of Asia, belonging to Shem: and again spiritually, when they were proselyted to the true religion; and they, who were not Israelites by birth, became Israelites by faith, and lived, as we and many others of Japheth's posterity live at this day, within the pale of the Church of Christ. *Bp. Newton.*

How just a regard is here shewn both to piety and disobedience! Because Ham sinned against his father, therefore he shall be plagued in his children. Japheth is dutiful to his father, and finds the reward of it in his posterity. Because Ham was an ill son to his father, therefore his sons shall be servants to his brethren; because Japheth assisted Shem to bear the cloke of shame, therefore shall Japheth dwell in the tents of Shem, partaking with him in blessing, as in duty. When we do but what we ought, yet God is gracious

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28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

1 *The generations of Noah.* 2 *The sons of Japheth.* 6 *The sons of Ham.* 8 *Nimrod the first monarch.* 21 *The sons of Shem.*

1998. NOW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 [a] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

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[a] 1 Chron. 1. 5.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togamah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

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

6 ¶ [b] And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

[b] 1 Chron. 1. 8.

7 And the sons of Cush; Seba,

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to us; and rewards that, the omission of which would be a sin. Who could ever yet shew me a man, rebelliously undutiful to his parents, that had prospered in himself and his seed? *Bp. Hall.*

29. — *and he died.*] Not above two and thirty years before Abram was born. *Bp. Patrick.*

Chap. X. ver. 1. *Now these are the generations* &c.] The tenth chapter of Genesis is one of the most valuable and the most venerable records of antiquity. It explains what all profane historians were ignorant of—the origin of nations. Instead of telling us, as other books do, that one nation had sprung out of the earth they inhabited; another from a cricket or a grasshopper; another from an oak; another from a mushroom; another from a dragon's tooth; instead of these absurdities, it gives such an account of the peopling of the earth after the deluge, as no other book in the world ever did give; and the truth of which all other books in the world, which contain any thing on the subject, confirm. The last verse of the chapter says, "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood." It would require great learning to trace out precisely, either the actual situation of all the countries, in which these founders of empires settled, or to ascertain the extent of their dominions. This however has been done by various authors, to the satisfaction of all competent judges; so much at least to my satisfaction, that had I no other proof of the authenticity of Genesis, I should consider this as sufficient. But without the aid of learning, any man who can barely read his Bible, and has but heard of such people as the Assyrians, the Elamites, the Lydians, the Medes, the Ionians, the Thracians, will readily acknowledge that they had Assur, and Elam, and Lud, and Madai, and Javan, and Tiras, grandsons of Noah, for their respective founders. *Bp. Watson.*

The following curious and valuable commentary on the 10th chapter of Genesis, which records the primitive settlements of the three families, is furnished by Abulfaragi, in his History of the Dynasties. "In the 140th year of Phaleg, the earth was divided, by a second division, among the sons of Noah. To the sons of Shem was allotted the middle of the earth; namely, Palestine, Syria, Assyria, Samarra, (a town of Babylonian, or Chaldean Irac,) Babel, Persia, and Hegiaz, (or Arabia Petrea.) To the sons of Ham, Teman, (or Idumea, Jer. xlix. 7,) Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India, (or Western and Eastern India,) on both sides of the Indus. To the sons of Japheth also, Garbia, (the North,) Spain, France, the countries of the Greeks, Sclavonians, Bulgarians, Turks, and Armenians." *Dr. Hales.*

The late excellent Sir William Jones has very satisfactorily traced the origin of all the people of the earth to the three roots, Shem, Ham, and Japheth, according to the account given in this chapter. *Bp. Tomline.*

2. — *Japheth;*] He seems to have been the same with Japetus, whom the Greeks own to have been their father. *Bp. Patrick.*

5. *By these were the isles of the Gentiles divided*] The Hebrews (as Mr. Mede observes) use the word *isles* to signify all those countries divided from them by the sea, Isai. xi. 10, 11; xl. 15; Jer. ii. 10: or the word may be used generally for a region, country, or province, Job xxii. 30; Isai. xx. 6. And the word, here rendered "Gentiles," may signify a multitude of people, or "nations," as it is translated in the last verse of this chapter. The phrase then may be thus interpreted: *By these*, or among these, *were divided the regions of the people*, or *nations*, (descended from Japheth,) *in their lands;* in the several countries which they possessed. *Bp. Patrick.*

"The isles of the Gentiles" mean many of the maritime countries washed by the Mediterranean sea. *Gisborne.*

—— *divided*] It appears by the following words, according to his language, family, and nations, this great *division* of the earth was made in an orderly manner, and not by a confused irregular dispersion, wherein every one went and seated himself where he thought good. *Jos. Mede.*

This distribution was by the immediate appointment of God. We have full evidence of this in that sublime and pathetick hymn of Moses, where he addresses himself to the people of Israel, "Remember the days of old, &c." Deut. xxxii. 7—9. From this we may see that the whole was by God's appointment; and that there was a reserve for a people who were to come after. St. Paul likewise speaks of it expressly as a Divine ordinance, Acts xvii. 26. This is taken notice of by many of the Fathers. Eusebius in particular mentions "the distribution of the earth:" and adds, that it happened in "the 2672d year of the creation, and in the 930th year of the Patriarch's life. Then it was that Noah, by Divine appointment, divided the world between his three sons." The Grecians had some traditions of this partition of the earth, which they supposed to have been by lot, and between Jupiter, Neptune, and Pluto. The tradition probably came to Greece from Egypt. *Bryant.*

—— *after his tongue,*] Not distinct languages, but different dialects. *Bp. Patrick, Pyle.* Many dialects, even now spoken, may be traced to one common language, which, as the primitive stock, has been the original of them all. Sir William Jones has demonstrated, that *three* great branches of language are sufficient to

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Before CHRIST 1998. and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

about 2218. 8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was † Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

† Gr. *Babylon.*

‖ Or, *he went out into Assyria.*

‡ Or, *the streets of the city.*

11 Out of that land ‖ went forth Asshur, and builded Nineveh, and ‡ the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

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

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat † Sidon his firstborn, and Heth,

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16 And the Jebusite, and the Amorite, and the Girgasite,

† Heb. *Tzidon.*

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto † Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

† Heb. *Azzah.*

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The [c] children of Shem; Elam, and Asshur, and † Arphaxad, and Lud, and Aram.

c 1 Chron. i. 17.

† Heb. *Arpachshad.*

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account for all the varieties now extant; and it forms a very strong, as well as a new argument in favour of the Mosaical account of the early postdiluvian ages. *Calmet's Dictionary, Supplement.*

8. — *he began to be a mighty one in the earth.*] He was the first great warriour and conqueror: or, as some say, a more severe governor than they had been, who only exercised paternal authority. For he was the first that put down the government of eldership or paternity, and laid the foundation of sovereign rule. *Bp. Patrick.*

9. *He was a mighty hunter*] Or rather, *mighty in hunting*: by which means he became a great monarch. For he enured himself to labour by this toilsome exercise; and got together a great company of robust young men to attend him in this sport; who were hereby also fitted to pursue men, as they had done wild beasts. For this was looked upon in all ages as the rudiment of warfare, all the heroes of old being bred up to hunting. Besides, in the age of Nimrod, the exercise of hunting might win him the hearts of men, whom he thus delivered from wild beasts, to which they were much exposed, in their rude and unprotected way of living. So that many at last joined with him in the great designs he formed of subduing men, and making himself master of the neighbouring people in Babylon, Susiana, and Assyria. The memory of this hunting of his was preserved by the Assyrians, who made Nimrod the same as Orion; for they joined the dog and the hare, the first creature perhaps that he hunted, with his constellation. *Bp. Patrick.*

—— *before the Lord:*] That is, to the highest degree. For so *a great city to God* is a very great city, Jonah iii. 3, and a child very beautiful is called *fair to*, or *before God*, Acts vii. 20. *Bp. Patrick.* The phrase may perhaps be more properly rendered, "*against* the Lord." *Bibliotheca Biblica.* Bel was the name of the great God of the Babylonians. He is supposed to have been the same with Nimrod; and to have been called *Bel* from his *dominion*, and *Nimrod* from his *rebellion*. For "Bel" or "Baal," which is the same name, signifies *Lord;* and "Nimrod," a *Rebel*, in the Jewish and Chaldean languages; the former was his Babylonish name, by reason of his empire in that place; and the latter his Scripture name, by reason of his rebellion, in revolting from God to follow his own wicked designs. *Dean Prideaux.*

—— *wherefore it is said, Even as Nimrod* &c.] That is, thence came the common proverb: which Moses alleges as a proof of the truth of what he delivered. *Bp. Patrick.*

10. — *the beginning of his kingdom was Babel,*] He first erected the city of Babylon, making it the capital seat of his dominions. *Pyle.*

11. *Out of that land went forth Asshur,*] The translation in the margin is to be preferred, *He went out into Assyria:* meaning that Nimrod went to war against Assyria, which belonged to the children of Shem, but was usurped by this son of Cush. *Bp. Patrick.*

—— *and builded Nineveh,*] So called from his son Ninus. Thus Cain built a city, and called it, not by his own, but by his son's name. *Bp. Patrick.*

13. — *Ludim,*] That is, Lud and his posterity the Ludims; the form of that word, as of several others that follow, being plural, and denoting several nations, probably in Africa. *Bp. Kidder.*

18. — *afterward were the families of the Canaanites spread abroad.*] The race of the Canaanites was so numerous, as not only to spread over the tract of land possessed afterward by the Israelites, but reached into several countries round it. *Pyle.*

21. — *the father of all the children of Eber,*] And so consequently the father of the *Hebrews*, who had their name from him. From him Abram was called an *Hebrew*, chap. xiv. 13, and his posterity *Hebrews*, Gen. xxxix. 14; Exod. i. 15, 16. Some however have thought that *Eber* in this place is not a proper name: and that Abraham is called an *Hebrew*, not from Eber, as the proper name of a man, but as this word imports one who comes from *beyond* the river Euphrates. And

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23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat † Salah; and Salah begat Eber.

† Heb. *Shelah.*

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

d 1 Chron. 1. 19.

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

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Orphir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest, unto Sephar a mount of the east.

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31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAP. XI.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

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AND [a] the whole earth was of one † language, and of one † speech.

a Wisd. 10. 5.

† Heb. *lip.*

2 And it came to pass, as they journeyed from the east, that they

† Heb. *words.*

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then, what we render "the children of Eber," imports the inhabitants beyond the river Euphrates. *Bp. Kidder.*

25. — *Peleg;*] The great dispersion, recorded in the next chapter, happening just when he was born, made his father call him by this name, which signifies *division* and *separation*. *Bp. Patrick.*

32. *These are the families of the sons of Noah,* &c.] The derivation of the human species, all from one stock, Noah, the second father of mankind, has proved a great stumblingblock to minute philosophers: who cannot reconcile the fact to the varieties of the species in different countries, as to colour, size, shape, disposition, &c. However inadequate we may be fully to unfold the mysteries of nature and the ways of Providence, yet much of these alleged varieties may be satisfactorily accounted for, from the influence of climate, local circumstances of air, water, food, customs, &c. which may, in process of time, make a material change in the constitutions and complexions of the inhabitants. If dogs, taken to the frigid zone, grow shaggy; and if sheep, transported to the torrid zone, exchange their wool for hair; why may not the human species gradually partake of the influence of climate?

1. Man was formed to reside in all climates. "The human animal is the only one which is *naked*, and the only one which can *clothe* itself. This is one of the properties, which renders him an animal of all climates and of all seasons. He can adapt the warmth or lightness of his covering to the temperature of his habitation. Had he been born with a fleece upon his back, although he might have been comforted by its warmth in high latitudes, it would have oppressed him by its weight and heat, as the species spread toward the Equator." This is the simple but profound remark of Paley.

2. "Man, though white in Europe, black in Africa, yellow in Asia, and red in America, is still the same animal, tinged only with the colour of the climate. Where the heat is excessive, as in Guinea and Senegal, the people are perfectly black: where less excessive, as in Abyssinia, the people are less black: where it is more temperate, as in Barbary and in Arabia, they are brown: and where mild, as in Europe and in Lesser Asia, they are fair." *Buffon.* This concession from a great naturalist and sceptick is important.

3. Shaw, in his travels through Barbary, found a tribe in the mountains of Auress, south of Algiers, who appeared to be of a different race from the Moors: far from swarthy, their complexion is fair and ruddy, and their hair a deep yellow, instead of being dark, as among the neighbouring Moors. He conjectures that they are a remnant of the Vandals. And they probably retained their complexion from their high mountainous situation; as the natives of Armenia, in western Asia, and Cashmire, in eastern, are fair; owing to the great elevation of the soil in both places, and the temperature of the climate occasioned thereby.

4. On the other hand, a colony of Jews, settled at Cochin, on the Malabar coast, from a very remote epoch, of which they have lost the memory, though originally a fair people in Palestine, and from their customs preserving themselves unmixed, are grown as black as the other Malabarians, who are hardly a shade lighter than the negroes of Guinea. And at Ceylon, the Portuguese, who settled there only a few centuries ago, are degenerated, and grown blacker than the original natives. They are in number about 5000, still speak Portuguese, wear the European dress, and profess the Romish religion.

Still there are anomalies, or exceptions, to the general conclusions of the influence of climate and customs, that must be ascribed to other, and perhaps undiscovered causes, which baffle the pride of human sagacity to develop: and which, after all, must be resolved into the will and pleasure of the Creator, and deposited among "the unsearchable riches" of His wisdom and providence, in the *variety*, no less than the *regularity*, of His works. *Dr. Hales.*

Chap. XI. ver. 1. — *one language,*] The learned are not agreed, whether we have any remains of the primitive language of men: and as the Scriptures are silent upon the subject, we must be content to leave it in uncertainty. Perhaps it is most probable, that the old Hebrew or Syriack is the most ancient language which has descended to us; and in support of this opinion, the Jewish historians assert, that the sons of Eber, or Heber, did not concur with the rest in the attempt to build the tower, and therefore retained the primitive language. Sir William Jones is of opinion that the original language is entirely lost. *Bp. Tomline.*

2. — *as they journeyed from the east,*] Not all the posterity of Noah, who after the flood were planted in

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found a plain in the land of Shinar; and they dwelt there.

3 And † they said one to another, Go to, let us make brick, and † burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of

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† Heb. *a man said to his neighbour.* † Heb. *burn them to a burning.*

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the east; much less Noah himself: but a great colony of them, who, when the east was much peopled, chose to go westward. *Bp. Patrick.*

—*Shinar;*] Not only that part of Assyria where Babylon stood, but all that country which bordered upon the river Tigris unto the mountains of Armenia. *Bp. Patrick.*

—*they dwelt there.*] By what follows it appears, that they intended to dwell there for the future, contrary to God's command of replenishing the earth. *Bp. Kidder.*

3.—*they said*] Nimrod very probably, as Josephus affirms, encouraged others of his race and temper to this contempt of God. *Bp. Kidder.*

—*let us make brick,*] In that low and fat soil there was no stone. Herodotus, Justin, and many others, describe the walls of Babylon as made of burnt bricks.

The cement, here mentioned by the name of slime, was probably what the ancients called *asphaltus* or bitumen; a kind of pitch, which is described by authors as very gluey, and therefore it was used by Noah, under God's direction, about the ark. Assyria abounds with it, both in a liquid and solid state; as we learn from ancient historians and modern travellers, who describe it as cast up from some fountains with the water. Herodotus and many other authors, both Greek and Latin, affirm that the walls of Babylon were cemented with it. And it is observable that Arrian says, The Temple of Belus, in the midst of the city of Babylon, of a vast bigness, was made of brick, cemented with asphaltus. *Bp. Patrick, Stackhouse.*

Many have thought that the tower of Belus, mentioned by Herodotus, and in his time to be seen in Babylon, was the tower of Babel; or at least was built upon the old foundations. *Calmet.*

4.—*a city and a tower,*] The tower was contained in the city, and formed part of it. It was probably the *Acropolis*, as the Greeks call it, a strong place in the highest part of the city, such as we call *a citadel. Bp. Patrick.*

—*whose top may reach unto heaven;*] Or to the clouds. An exceeding high tower. The same is said of the walls of the cities of Canaan, Deut. i. 28; ix. 1. *Bp. Patrick.*

The misunderstanding of this text probably gave rise to the fable of the giants attempting to scale heaven. The silliest of the Pagan fables generally have some foundation in truth, either misunderstood or misapplied. *Stackhouse.*

—*let us make us a name,*] The work was intended to frustrate the good design of regularly peopling the earth; out of an ambitious aim of raising themselves into a powerful state, and getting the honour of being the founders of the first great city and government in the world. *Pyle.*

God hath a special indignation at pride, above all sins; and will cross our endeavours, not because they are evil, (what hurt could there be in laying one brick upon another?) but because they are proudly undertaken. *Bp. Hall.*

—*lest we be scattered abroad*] What they dreaded, they brought upon themselves by their own vain attempt to avoid it: and now there is no memory preserved of the names of those, who conspired in this attempt. Thus what Solomon saith, was long before verified, "The fear of the wicked shall come upon him." But this evil by God's Providence was attended with a great good: for by this dispersion the whole earth was peopled; and the foundation laid of several great nations and kingdoms. *Bp. Patrick.*

5. *And the Lord came down to see* &c.] This is an accommodation to our conceptions. It means, that by the effects He made it appear, that He observed their motions and knew their intentions. *Bp. Patrick.*

—*the children of men*] Children of men in Scripture are opposed to Children of God; as bad men and infidels are to good and faithful. So that the people engaged in this work were not Noah, Shem, and other good men; but some of the worst sort, who had degenerated from the piety of their ancestors. *Bp. Patrick.*

6.—*now nothing will be restrained from them,*] They will give farther instances of their rebellion and tyranny, if they be not defeated. *Bp. Kidder.*

Or the sentence may be taken interrogatively, thus: "Shall they not be restrained in all they imagine to do?" The question amounts to the most express affirmation that they shall be restrained, which accordingly was executed immediately. *Stackhouse.*

7.—*confound their language,*] God did not make every one speak a new different language; but they had such a confused remembrance of their original language, that they spake it very differently: so that by the various inflections, and terminations, and pronunciations of the divers dialects, they could no more understand one another, than they, who understand only Latin, can understand those who speak French, Italian, or Spanish; though these languages arise out of the former.

It is probable that each family had its peculiar dialect; or rather the same common dialect, or way of speaking, was given to those families, whom God intended to form one colony in the following dispersion. *Bp. Patrick.*

8. *So the Lord scattered them*] This followed upon God's multiplying the languages of these builders. For as the unity of one common language had before knit them into one community, so it is the proper effect of pluralities of tongues to sort men into pluralities of societies. *Jos. Mede.* Division of tongues must needs slacken any work. Happy were the Church of God, if we all spake but one language. *Bp. Hall.*

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all the earth: and they left off to build the city.

9 Therefore is the name of it called ‖ Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

‖ That is, *confusion.*

b 1 Chron. 1. 17.

10 ¶ [b] These *are* the generations of Shem: Shem *was* an hundred

2346. years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

2311. 12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

2281. 14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

c 1 Chron. 1. 19.

16 [c] And Eber lived four and thirty

2247. years, and begat [d] Peleg:

d Called, Luke 3. 35. *Phalec.*

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

2217. 18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

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20 And Reu lived two and thirty years, and begat [e] Serug:

e Luke 3. 35, *Saruch.*

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

2155. 22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

2126. 24 And Nahor lived nine and twenty years, and begat [f] Terah:

f Luke 3. 34, *Thara.*

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

2056. 26 And Terah lived seventy years, and [g] begat Abram, Nahor, and Haran.

g Josh. 24. 2. 1 Chron. 1. 26.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

1996. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she *had* no child.

about 1923. 31 And Terah took Abram his son, and Lot the son of Haran his son's

——*upon the face of all the earth:*] The migrations of the three primitive families took place from the central regions of Armenia, Mesopotamia, and Assyria; and by successive colonisations established far distant communities, and various modes of society and government; the Phenicians, Arabians, Egyptians, Ethiopians, and Libyans, southwards; the Persians, Ethiopians, Indians, and Chinese, eastwards; the Scythians, Celts, and Tartars, northwards; and the Goths, Greeks, and Latins, even as far as the Peruvians and Mexicans of South America, and the Indian tribes of North America, westwards. All these various inhabitants of the globe retain a striking affinity in the leading principles of their language, customs, and religions, however diversified in process of time from each other by local circumstances: such affinity evincing their common descent from one and the same parent stock. *Dr. Hales.* See the notes on chap. ix. 19, and x. 32.

——*and they left off to build the city.*] And the tower. They desisted from their enterprise; but the city and tower probably stood long after this, and may have been the very tower afterwards consecrated to Belus. *Bp. Patrick.*

10. *These are the generations of Shem:*] As we have an account in chap. v. of the generations from Adam to Noah, who was the tenth from Adam: so we have here an account from Noah to Abram, who was the tenth from Noah. And hence we may learn that the age of man's life was much shortened after the flood. The whole time from the flood to the birth of Abram is but 352 years; whereas from Adam's creation to the flood was no less than 1656 years. *Bp. Kidder.*

——*Shem was an hundred years old,*] Abram lived with Shem 150 years; and could have from him a most exact account of the creation, flood, &c. for Shem was one hundred years old when the flood came; and had long conversed with Lamech, who had conversed with Adam 56 years. *Bp. Wilson.*

26.—*Abram, Nahor, and Haran.*] Abram seems to have been the youngest: but is named first because of his pre-eminence. *Bp. Patrick.* See note on chap. v. 32.

28. *And Haran died before his father*] He was the first son, who in the natural way died before his father. *Bp. Wilson.*

——*Ur of the Chaldees.*] That part of Mesopotamia, which was next to Assyria, is called "the land of the Chaldees." For Ur was in Mesopotamia. St. Stephen therefore makes Mesopotamia and the land of the Chaldees the same, Acts vii. 2, 4. *Bp. Patrick.*

29.—*Iscah.*] This is supposed to be another name of Sarai, whom Abram married: his eldest brother's daughter, and sister to Lot. Haran had three children: Lot, Milcah whom Nahor married, and Sarai whom Abram married. That is, on the death of Haran, his two surviving brothers married his two daughters. Sarai perhaps had one name before they came out of Chaldea, and the other after. *Bp. Patrick.*

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son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from [h] Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

h Neh. 9. 7. Judith 5. 7. Acts 7. 4.

1921. 32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He departeth with Lot from Haran.* 6 *He journeyeth through Canaan,* 7 *which is promised him in a vision.* 10 *He is driven by a famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh, having taken her from him, by plagues is compelled to restore her.*

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NOW the [a] LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

a Acts 7. 3.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: [b] and in thee shall all families of the earth be blessed.

b Chap. 18. 18. & 22. 18. Acts 3. 25. Gal. 3. 8.

31.—*they went forth—from Ur of the Chaldees,*] Terah removed from his own country with Abram, who had received a command from God to come out of it, Gen. xii. 1; xv. 7; Acts vii. 3. It may be concluded from this obedience to the Divine direction, that Terah, who is supposed to have been an idolater, perhaps an idolatrous priest, was become a worshipper of the true God. *Bps. Kidder* and *Patrick.*

—*and they came unto Haran,*] Or Charran, as St. Stephen calls it; a place in Mesopotamia. *Bp. Patrick.*

—*and dwelt there.*] He intended to go to Canaan, and not to settle here: but being arrested by sickness, could proceed no further. On his death, Abram went forward into Canaan. *Bps. Patrick* and *Kidder.*

32. *And the days of Terah were two hundred and five years:*] By this time a striking change had been experienced in the duration of human life. Adam lived 930 years. His posterity before the flood appear to have passed, upon an average, nearly as large a portion of time, and some individuals even a longer period, upon earth. Noah lived to the age of 950 years. His son Shem fell far short of the age of man before the flood: and in the days of Peleg, man appears to have attained not to one half of the original measure of his existence. In succeeding generations a rapid diminution continued to take place; until at length, by the time when the children of Israel came out of Egypt, the continuance of the pilgrimage of man upon earth was reduced nearly within its present span.

The cause of this change is known to God, but immaterial to us. Our concern is to draw from the fact the moral and religious instruction, which it is so well adapted to suggest, that our lives are in the hand of God, and depend for their continuance, moment after moment, solely on His will. *Gisborne.*

Chap. XII. One great design of Moses being to lead the Jews to understand the genealogy of Abraham, their noble ancestor, he hastens to it: relating other matters briefly, but spending many pages about him. For instance, he comprises the history of the world from the creation to the flood, containing 1656 years, in six chapters: but bestows on the history of Abraham nineteen chapters, though it contains no more time than 175 years. *Bp. Patrick.*

With this period the Mosaical history properly commences. All the preceding part of Genesis is only introductory to the birth of Abraham, the illustrious ancestor of the Israelites, and of the Jews: the father of the faithful, and by the highest of all titles, "the friend of God," and "a blessing" to the world, as being the privileged ancestor of Christ, "in whom all the nations of the earth are blessed." *Dr. Hales.*

Ver. 1. *Now the Lord had said unto Abram,*] Before he came to Haran, and while he lived in Ur of the Chaldees. *Bp. Patrick.*

—*unto a land*] Which was 400 miles off. The father of the faithful was sent out of his own country, to intimate to his children, that they are but sojourners and pilgrims here, and therefore must wean their affections from this present world. *Bp. Wilson.*

—*that I will shew thee:*] This was probably done by some appearance of the Shechinah going before him; as his posterity were afterwards conducted to the same country. *Biblioth. Bibl.*

It argued, as the Apostle observes, great faith in God, that he would follow Him, "not knowing whither" he should be led, Heb. xi. 8. *Bp. Patrick.*

3.—*in thee shall all families of the earth be blessed.*] "In thee," that is, *in thy Seed,* chap. xxii. 18. "And that Seed is Christ." Gal. iii. 16, Acts iii. 25. *Bp. Kidder.*

It seems plain from hence, that Abram, as our Lord observes, John viii. 56, "saw His day, and was glad;" that is, he saw, and it was made known to him, that the Messiah was to come out of his family.

It is plain also that in this and the foregoing verse are two distinct covenants or blessings: the first temporal, which respects only Abram and his family; the second spiritual, which has regard to Christ and the whole world. And all future prophecies have a regard to these two covenants. Ishmael and Esau, and all the family of Abram, had a right to the blessings of the first; and all the world to the blessings of the second. The Jews indeed expect, by virtue of the last, to bear rule over the whole world; but surely this would be no great blessing to the rest of the nations of the world, whatever it might be to them. Therefore saith St. Paul, with respect to this promise, Gal. iii. 28, "There is neither Jew nor Greek, for ye are all one in Christ Jesus," the promised Seed, in which all the families of the earth were to be happy.

The terrible judgment of God upon the wicked world by the flood was now almost forgotten, and the greatest part of the world fallen into idolatry; when God, to preserve all the well-disposed from being infected, appeared to Abram, and by him kept up and preserved the knowledge of the true God in his family and posterity. From this time a particular providence attended the people of Israel, his posterity by his sons Isaac and Jacob: correcting, trying, punishing, redeeming them out of the hands of their enemies, until the promised Seed came. *Bp. Wilson.*

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

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

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, [c] Unto thy seed will [d] I give this land: and there builded he an [d] altar unto the LORD, who appeared unto him.

[c] Chap. 13. 15.
[d] Chap. 13. 4.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

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9 And Abram journeyed, † going on still toward the south.

† Heb. *in going and journeying.*

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife:

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4. *So Abram departed, as the Lord had spoken* &c.] In the foregoing benediction of Abram, we observe the special privileges and advantage of the second, or Christian, covenant. In this noble pattern of his ready obedience, we may as plainly see the obligations, which every Christian takes upon him, when he enters into this covenant of grace. Abram "departed," and forsook all, to follow his Lord and Master: so must we. He believed, "as the Lord had spoken unto him:" so must we believe "all the articles of our Christian faith." "He went forth to go, &c." he actually set about and performed what he was commanded and undertook to do: so must we fulfil our solemn engagement of "keeping God's holy will and commandments, and walking in the same all the days of our life," never stopping, much less turning back again to those things we have renounced, till we arrive, as he did, in Canaan, the promised land, and lot of our inheritance. *Wogan.*

Here begin the 430 years, mentioned Exod. xii. 40, 41; Gal. iii. 17. *Bp. Kidder.*

5. — *and the souls that they had gotten*] That is, all the slaves born in their house, or bought with their money. *Bp. Patrick.*

They were "the little ones of their household," which formed part of the riches of the primitive patriarchal times. See Job xxi. 11; and compare Gen. xiv. 14. *Dr. Hales.*

—— *the land of Canaan;*] It lies between the Mediterranean sea and the mountains of Arabia, and extends from Egypt to Phenicia. It is bounded to the east by the mountains of Arabia; to the south by the wilderness of Paran, Idumea, and Egypt; to the west by the Mediterranean, called in Hebrew the Great Sea; and to the north by the mountains of Libanus. Its length from the city of Dan, since called Cesarea Philippi, which stands at the foot of these mountains, to Beer-sheba, is about 70 leagues, or 210 miles; and its breadth from the Mediterranean sea to the eastern border, in some places 30 leagues or 90 miles. This country, though small, lying in the very middle of the then known world, was chosen by God wherein to work the redemption of mankind. It was first called the land of Canaan, from Canaan, the son of Ham, whose posterity possessed it:—afterwards Palestine, from the people, whom the Hebrews called Philistines, and the Greeks and Romans corruptly Palestines; who inhabited the sea coasts, and were first known to them:—the Land of Promise, from God's promise to Abram of giving it to him:—the Land of Israel, from the Israelites, who afterwards possessed it:—the Land of Judah, or Judea, from the tribe of Judah, the most considerable of the twelve tribes, and the only one that remained after the captivity:—and lastly, the Holy Land, from being the scene of the birth, miracles, death, and resurrection of our Lord Jesus Christ. *Stackhouse, Bp. Wilson.*

6. — *unto the place of Sichem.*] That is, the place where Sichem, Sechem, or Sychar, afterwards was. It was a town of Samaria, in the borders of Ephraim. *Stackhouse.*

—— *unto the plain of Moreh.*] Or, oak of Moreh. It was under this oak, that Jacob hid the strange gods, (chap. xxxv. 4;) and that Rebekah's nurse was buried, (ver. 8.) It was here Joshua set up a great stone, (Josh. xxiv. 26;) and here Abimelech was made king, (Judg. ix. 6;) and here the sons of the old Prophet found the man of God, (1 Kings xiii. 14.) *Bp. Wilson.*

—— *the Canaanite was then in the land.*] This may relate, not to the whole country, but to the part of it where Sichem was. By the Canaanite is meant, not all the posterity of Canaan, or all the Canaanitish tribes, but only one particular tribe of them. *Biblioth. Bibl.* The Canaanite tribe, as distinguished from the rest; the Hivites, Perizzites, &c. *Dr. Hales.* See note on chap. xiii. 7.

7. *And the Lord appeared unto Abram,*] Abram had entirely resigned himself to the disposal of heaven, not knowing whither he was to go. When he was come into Canaan, his faith was rewarded with a farther revelation of God's will, and he was told that *this* was *the land* given to him and to his seed. *Bp. Warburton.*

8. — *unto a mountain*] Mount Ephraim, which lay between Beth-el, a town not far from Jerusalem, northwards, and Hai, which is situated toward the west of Beth-el. *Dr. Wells.*

—— *Beth-el,*] The name of a place called Luz; and after this *Beth-el,* which signifies *the House of God,* chap. xxviii. 19. *Bp. Kidder.*

—— *pitched his tent,*] He did not build an house, being but a sojourner in a strange land, Heb. xi. 9. *Bp. Kidder.*

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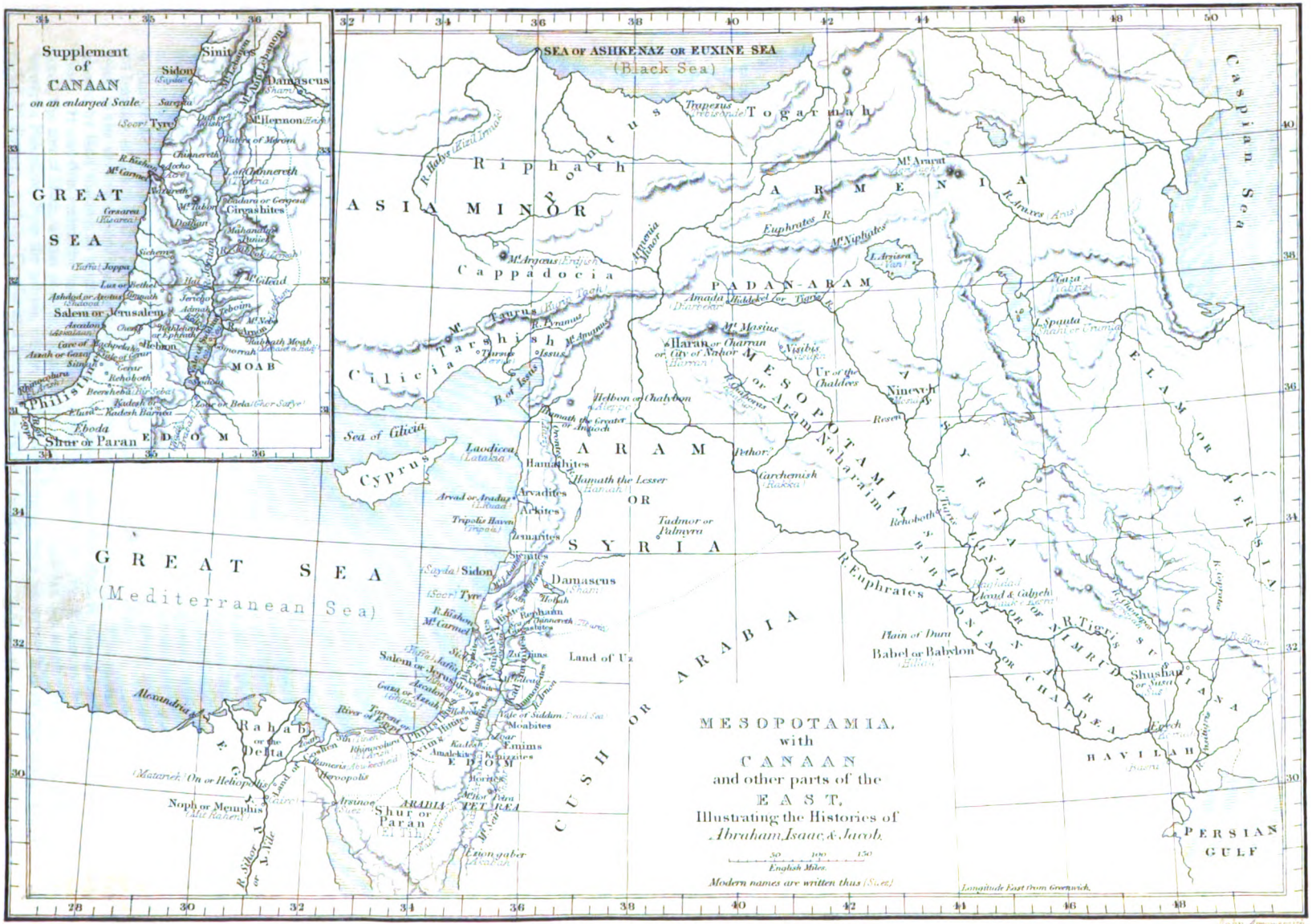
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GREAT SEA
MOAB
EDOM
Philistia
Shur or Paran
SEA OF ASHKENAZ OR EUXINE SEA
(Black Sea)
Caspian Sea
Riphath
ASIA MINOR
Togarmah
ARMENIA
Cappadocia
PADAN-ARAM
Cilicia
Tarshish
Sea of Cilicia
Cyprus
ARAM
OR
SYRIA
MESOPOTAMIA
Aram-naharaim
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(Mediterranean Sea)
Rahab or the Delta
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and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

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14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

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19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 7 *By disagreement they part asunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promise to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

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AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

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13. *Say, I pray thee, thou art my sister:*] He explains in what sense she was so, chap. xx. 12. *Bp. Patrick.* In those early ages of the world, the rules about marrying with their kindred were not so strict, neither was there any reason that they should be. The prohibited degrees came not to be minutely laid down, till the Levitical law commenced; which has been the standard ever since to those that admit Divine Revelation. *Dr. Waterland.*

If this conduct of Abram was weakness and defect in faith, (as who is perfect and sinneth not?) let it teach us to fear for ourselves, to "watch and to pray, lest we also enter into temptation." And if at any time, through frailty of the flesh, we happen to fall, let it also be an encouragement to us, that we shall not perhaps be cast away; that God is gracious, and may overlook our infirmities. But be it considered likewise, that, at this time, Abram was, as it were, in the state of natural religion: he was not yet circumcised, nor yet professedly entered into covenant with God, as we are. His fall therefore, if it was a fall, is no excuse for ours, when in any article of danger we shall happen to betray an unworthy fear, or use unlawful means for our escape. *Wogan.*

15. — *Pharaoh*] This name was very ancient, and continued to be the name of all the kings of Egypt till the captivity of Babylon, perhaps longer: as Ptolemy was their name after the times of Alexander; and Cesar Augustus the names of the Roman Emperours; and Candace the name of the queens of Ethiopia. Pharaoh is supposed to mean *Father* of the *country*. *Bp. Patrick.*

The name signified "the king," in the Egyptian tongue. *Dr. Hales.*

16. *And he entreated Abram well* &c.] The valuable acquisitions, made by Abram in Egypt, were not a consideration paid by Pharaoh, for permission to espouse one that was taken for Abram's sister; for a brother appears not to have had such a right: but they are to be understood as a gift of generosity, like that made to Laban, mentioned in Gen. xxiv. *Harmer.*

—— *sheep, and oxen,*] The word, rendered "sheep," includes both the goat kind and the sheep kind. It denotes also a *flock* of either kind; as the word, rendered "oxen," has also an extended signification, and implies sometimes a herd of cattle. *Script. illust.*

17. — *his house*] Pharaoh's courtiers partake of the punishment, because they were partners in the intended sin. *Bp. Patrick.*

19. *Why saidst thou, She is my sister?*] Notwithstanding the piety and worth of Abram, it must be acknowledged, that in this instance of denying his wife Sarai, he was guilty of a manifest dissimulation. This may be said in extenuation of his fault, that it proceeded from a weakness of faith, and a prevalency of fear, which are incident to the best of men. He considered himself as a stranger, among a licentious sort of people, and exposed to the power of an arbitrary government; and from a principle of worldly caution, both to preserve his own life, and his wife's virtue, he concluded, that this would be the best expedient: but much more wisely had he done, had he committed the whole matter to God's management, in reliance on His promises, and in confidence of His protection. "The most celebrated saints of God," says St. Austin, "are not secure from sinning: and from their faults there is no arguing to the prejudice of the Book, in which as we find them recorded as matter of history, so we find them condemned as matter of morality. God has informed us of what passed, but not authorized it; and set the example before us, not for a pattern, but for a warning." *Stackhouse.*

Chap. XIII. ver. 1. — *into the south.*] Not southward; for Canaan was north of Egypt; but into the southern part of Canaan. This part of the land is called the south, Josh. x. 40; and the south country, Josh. xi. 16. *Bp. Kidder.*

2. — *Abram was very rich* &c.] His riches being increased, since he went into Egypt, by the bounty of Pharaoh. *Dr. Wells.* Abram lived with all the elegance of a modern Arab emir, or prince; or at least with no other abatement than what arose from his great antiquity. He was very rich in silver and in gold, as well as in cattle; and consequently he was able to procure the ancient elegancies of his way of life, as well as the modern Arab princes are theirs.

Authors have sufficiently explained how these ac-

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3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the [a] place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

a Chap. 12. 7.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

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8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* † brethren.

† Heb. *men brethren.*

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it

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quisitions might be made. Dr. Russell tells us, that the people of Aleppo are supplied with the greater part of their butter, their cheese, and their cattle for slaughter, by the Arabs, Rushwans, or Turcomans, who travel about the country with their flocks and their herds, as the Patriarchs did of old. The patriarchs doubtless supplied the ancient cities of Canaan in like manner with these things. Hamor expressly speaks of their trading with his people, Gen. xxxiv. 21.

At the same time that the Arabs receive money for their commodities, their expenses are very small, so that their princes are rich in silver and gold as well as in cattle, and amass large quantities of these precious metals. Abram's expenses, like those of the Arabs, by no means equalled his profits: he was therefore continually making acquisitions of "money current with the merchant," Gen. xxiii. 16, or of such precious commodities as were easy of carriage, and suited to his way of life. And more especially might he do this in Egypt, where, as being a rich country, his exchanging his cattle might be more advantageous to him than usual. For which reason perhaps, his being rich in silver and gold is mentioned immediately after his return from thence. *Harmer.*

6. — *the land was not able to bear them,*] There was not sufficient pasturage for them both in that part of the country. *Bp. Patrick.*

7. — *and the Canaanite and the Perizzite dwelled then in the land.*] This part of the country was inhabited by the people peculiarly called Canaanites, and by the Perizzites, perhaps a branch of the family of the Canaanites, a very rugged and barbarous nation, (chap. xv. 20,) among whom contention would have been dangerous, at least very scandalous. *Bp. Patrick.*

The same observation concerning the Canaanite occurs in chap. xii. 6. It does not follow, that the Canaanites had been expelled when this clause was written: it may mean no more, than that the Canaanites were *even at that time* in the land, which God had promised to give to the seed of Abram. This observation in the former place, may have been intended to illustrate the faith of Abram, who did not hesitate to obey the command of God, by sojourning in this strange land, though even then inhabited by a powerful nation, totally unconnected with, if not averse to, him; a circumstance intimated by Abram's remonstrance to Lot, to avoid any enmity between them, "because they were brethren:" as if he had said, It would be extreme imprudence in us, who are brethren, who have no connexion or friendship but with each other, to allow any dissension to arise between us, surrounded as we are by strangers, indifferent or even averse to us, who might rejoice at our quarrel, and take advantage of it to our common mischief: "for the Canaanite and the Perizzite dwelled" *even* "*then* in the land." Another reason may be given why Moses noticed the circumstance of the Canaanite and the Perizzite having been then in the land, which, he immediately after the first notice of it, declares, that God promised to the seed of Abram. The Israelites might thus be most clearly satisfied, that no change had taken place in the purpose of God to give them this land; when they were reminded, that at the very time this purpose was declared, the very same nation possessed the country, who now occupied it. *Dr. Graves.*

8. *And Abram said unto Lot,*] The best, the wisest men, and those of greatest experience in the world, are most inclined to peace, and most yielding in order to it. *Bp. Patrick.*

—— *we be brethren.*] Near kinsmen, whom the Hebrews call brethren. He was uncle to Lot. He was also Lot's brother, having married Sarai, sister to Lot. *Bp. Kidder.*

9. *Is not the whole land before thee?*] The settlements of the primitive families at first seem to have been scattered and detached from each other, according to local convenience: and in Abram's days there were considerable tracts of unappropriated land in Canaan, on which he and Lot freely grazed their cattle, without hindrance or molestation. That country was not fully peopled till the departure of the Israelites from Egypt. *Dr. Hales.*

10. — *beheld all the plain of Jordan,*] A fruitful and pleasant country, well watered by the streams of Jordan; which in many windings and turnings ran through it, and at some times overflowed it, and so rendered it very rich. Therefore Moses compares this plain to the garden of Eden, as most understand the words, "the garden of the Lord," which was well watered by a river running through it; and to the land of Egypt, which is enriched by the overflowing of the Nile, as this was by the overflowing of Jordan. *Bp. Patrick.* The description that is given us of some well-watered places in the east of late times, may serve to enliven our apprehensions of the fruitfulness and the beauty of the plain, where Sodom and Gomorrah stood, before God destroyed those cities. *Harmer.*

—— *Jordan,*] This river is of great note in the Sacred Writings. It is said to derive its name from *Jor* a spring, and *Dan* a small town near its source; or from the two rivulets, *Jor* and *Dan*: perhaps it was so called from *Jarad*, to descend, by reason of the fall and rapid course of the river.

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was well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

about 1917.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and sinners before the LORD exceedingly.

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

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15 For all the land which thou seest, [b] to thee will I give it, and to thy seed for ever.

b Chap. 12. 7. & 26. 4. Deut. 34. 4.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the † plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

† Heb. *plains.*

From its source, near Cesarea Philippi, it runs through a space of about 50 leagues, till it discharges itself into the Dead sea or the lake Asphaltites, where it is lost. Five or six leagues from its spring, it forms the lake Semechon. Thence it enters, and passes through, the lake of Tiberias. It overflows its banks about the time of barley-harvest, or the feast of the Passover.

We know from Scripture what miracles were performed in the river Jordan: how it was divided to leave a free passage for the Hebrews under the conduct of Joshua; how Elijah and Elisha walked over its waters; how Elisha made the axe-head of iron, which fell into it, swim; how when the Saviour of the world was baptized in the same river, the heavens opened and the Holy Spirit descended upon Him. *Calmet.*

—— *as thou comest unto Zoar.*] These words are not to be referred to "the land of Egypt," immediately foregoing, from which Zoar was at a great distance; but to those words in the beginning, "a plain well watered every where;" even to the utmost skirts of it, which was Zoar. Such transpositions are not uncommon in Scripture: see Josh. xxiv. 26; Mark xi. 13, 14; xiv. 3, 4; Zoar was so called afterwards, chap. xix. 22. Before that it was called Bela, chap. xiv. 2. *Bps. Patrick* and *Kidder.*

12. — *in the land of Canaan,*] In the part more strictly so called: if "the land of Canaan" be taken largely, the plain of Jordan was a part of it. *Bp. Patrick.*

—— *in the cities*] In one of the cities. See chap. viii. 4.

—— *toward Sodom.*] That is, he removed his tent from place to place, till he came to Sodom, where he fixed. See chap. xiv. 12. *Bp. Kidder.*

13. — *the men of Sodom were wicked,* &c.] Their sins were grown ripe for punishment; having been brought, as it were, "before the Lord," and sentenced at His tribunal to the judgment which shortly after befel them. *Bp. Patrick.* Or, they were very great sinners: see chap. x. 9.

We may here take notice of what is but too common in the world; the folly and danger of consulting our senses only in the choice of a way of life. Lot made choice of the fruitful plain of Jordan; not considering the danger of being in the neighbourhood of a most wicked people. The consequence of this unadvised choice was, he lost all he had; he lost his wife; and he had like to have lost his life, had not Abraham prevailed with God for his deliverance. This choice was made about twenty years before Sodom was destroyed. *Bp. Wilson.*

15. —*for ever.*] It doth not here signify strictly time without end, but till the end of the world. *Bp. Patrick.* The promise however was made on condition of their obedience. Compare Deut. iv. 25, 26; Judg. ii. 20, 21. *Bp. Kidder.*

18. *Then Abram removed his tent,*] See chap. xii. 8; xiii. 3, 12. Abram dwelt in tents through the whole year: Isaac and Jacob followed his example: and the Rechabites lived in the same manner in Jeremiah's time, and for several ages before. Many inhabitants of that country do the same at this day. Mons. d'Arvieux, who visited the Arabs of Mount Carmel by order of Louis XIV., informs us, that they have no other places to dwell in but tents; which are set up in such a manner, as that the rain slides off without penetrating them. Sandys goes further, and says of these Arabs, that they lived in tents, according to the ancient custom of that nation, even during the winter, although possessed of sundry convenient houses. The true way of accounting for this fact is, that that discipline might appear severe and dangerous to Englishmen, which was safe to the Patriarchs and Rechabites, who were used to this way of life; and which is accordingly practised by many at this day, even in the northern parts of Palestine. *Harmer.*

—— *in the plain of Mamre,*] Or, *by the oak* of Mamre. So called from Mamre, the brother of Eshcol and Aner, who were confederate with Abram, chap. xiv. 24. From him Hebron was called Mamre, chap. xxiii. 19. *Bps. Patrick* and *Kidder.*

—— *in Hebron,*] Or rather, *by* or *near* Hebron: which was one of the most ancient cities in the world. It was situated upon an eminence, about 20 miles south of Jerusalem, and about 20 miles north of Beersheba. Abraham, Sarah, and Isaac were buried near Hebron, in the cave of Machpelah. *Calmet.*

—— *and built there an altar unto the Lord.*] This is the first thing, which we always find him doing, after he had pitched his tent. *Biblioth. Bibl.*

A leading reason, we may presume, which influenced Abram to settle at Hebron, was its vicinity to Salem, and to the publick worship of the true God there. For the religion of Abram and Melchizedek was evidently the same, from their joint use of the same epithets or attributes of the Deity, which were introduced or

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CHAP. XIV.

1 *The battle of four kings against five.* 11 *Lot is taken prisoner.* 14 *Abram rescueth him.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithe:* 22 *the rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

about 1913. 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaveh Kiriathaim,

‖ Or, *the plain of Kiriathaim.*

6 And the Horites in their mount Seir, unto ‖ El-paran, which *is* by the wilderness.

‖ Or, *the plain of Paran.*

7 And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

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8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he ‖ armed his ‖ trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

‖ Or, *led forth.*
‖ Or, *instructed.*

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designed to counteract the Sabian idolatry, which had crept from Chaldea, before Abram's days, into the northern parts of Palestine. *Dr. Hales.*

Chap. XIV. ver. 1.—*Amraphel king of Shinar,*] Commonly understood to be king of Babylon. But it is probable, either that he was some small prince in the country of Shinar, that is, Assyria; or that, if he was king of Babylon, that monarchy was not very great in Abram's days. The other names probably belong to some particular places, like Sodom and Gomorrah, over which Arioch and Chedorlaomer reigned, who were such kings as those in Canaan when Joshua conquered it; or else commanders of colonies, which they had led out of Assyria and Persia; and settling thereabouts, endeavoured to enlarge their plantations: as the manner was in those and in succeeding times, when the captains of a troop, and leaders of small bodies of men, were called princes or kings. *Bp. Patrick.*

——*king of nations;*] That is, of a place, the inhabitants of which were of several nations and people met together. *Bp. Kidder.*

Part of Galilee, being inhabited by mixed people of divers countries, was thence called "Galilee of the nations," or "Gentiles," Matt. iv. 15. *Bp. Patrick.*

3.—*in the vale of Siddim,*] A fruitful valley, changed into the *salt sea* or *lake*, since the overthrow of the five cities by fire and brimstone from heaven. *Bp. Patrick.*

5—7. For the probable situation of these people, the reader is referred to the map, adapted to the history of Abraham, &c.

10.—*fled to the mountain.*] This flying to hills and mountains for safety is frequently alluded to in Scripture. *Harmer.*

14.—*his brother*] His brother's son, or nephew. See chap. xiii. 8.

——*three hundred and eighteen,*] If we look to the strength of an Arab emir, or prince, or the number of men he commands, we shall find, that were Abram now alive, he would still be considered as a prince among them, he having "three hundred and eighteen servants" trained to bear arms: for this is much like the strength of those Arab emirs of Palestine, whom d'Arvieux visited.

Dr. Shaw says, several Arabian tribes can bring no more than 300 or 400 horses into the field; so that it is no wonder that Abram was considered in ancient days as a considerable prince, at the head of a powerful clan; had his alliance courted, Gen. xxi. 22; and made war in his own name. Aner, Eshcol, and Mamre, his confederates, were probably neighbouring emirs at the head of considerable clans also, with whom Abram was leagued, and who made up together a formidable power for those times. *Harmer.*

——*pursued them unto Dan.*] As far as the place where one of the springs of Jordan breaks forth, called

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15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the [a] king's dale.

18 And [b] Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

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20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him [c] tithes of all.

21 And the king of Sodom said unto Abram, Give me the † persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of

[a] 2 Sam. 18. 18.
[b] Hebr. 7. 1.
[c] Hebr. 7. 4.
† Heb. *souls.*

Dan, as Josephus relates, where he speaks of this history. *Bp. Patrick.*

15. — *he and his servants, by night,* &c.] The manner, in which the Arabs make war and pillage the caravans, is by keeping at the side of them, or following them in the rear, at a greater or smaller distance according to their forces, which may be easily done in Arabia, on account of its being one great plain: and in the night they fall silently upon the camp, and carry off one part, before the rest are under arms. Abram probably fell upon the camp of the four kings, that had carried away Lot, in the same Arab manner; and thus, with unequal forces, accomplished his design, and rescued Lot. It is to be remembered that the combats of those days more resembled a fight among the mob, then the bloody and destructive wars of Europe. *Sir J. Chardin.*

18. — *Melchizedek*] He was a king and priest (for these two offices were in ancient times united in the same person) in that country; where men were not yet wholly fallen from the true religion. *Bp. Patrick.* The word Melchizedek signifies *king of righteousness,* Heb. vii. 2, or a *just and righteous king. Pyle.*

—— *Salem*] The most ancient quarter of Jerusalem. *Dr. Hales.*

—— *brought forth bread and wine:*] For the refreshment of Abram and his followers after the fight. This he did as a king, not as a priest: it was an act, not of religion, but of hospitality. In the character of a priest, "he blessed him," as is added in the following verse. *Bp. Patrick.* For this was the office of a *priest,* Numb. vi. 23; and in this he was a type of Jesus Christ, Acts iii. 26. *Bp. Kidder.*

This Canaanitish prince was early considered as a type of Christ in the Jewish Church; "Thou art a priest for ever after the order of Melchizedek:" Ps. cx. 4; who resembled Christ in the following particulars. 1, In his name, *Melchi-zedek,* "king of righteousness." 2, In his city, *Salem,* "peace." 3, In his offices of *king* and *priest* of the most high God. And, 4, In the omission of the names of his *parents* and *genealogy,* the time of his *birth,* and length of *life;* exhibiting an indefinite reign and priesthood, according to the Apostle's exposition, Heb. vii. 3. *Dr. Hales.*

20. *And blessed be the most high God,*] That is, *praised be,* &c. When God blesseth man, He bestows benefits upon him, Deut. xxviii. 1, 2. Man blesseth God, when He praiseth Him for His benefits. Compare Matt. xxvi. 26; with Luke xxii. 19. *Bp. Patrick.*

—— *And he gave him tithes of all.*] It was a very ancient custom to offer to God, whose priest Melchizedek was, the tenth part of what they took in war. The custom prevailed among the Greeks and Romans, and other nations, most distant from and unknown to each other. What is recorded here, was long before the law of tithes was given to the Israelites, and therefore could not be from them. Jacob vowed after this the tithes to God. And that narrative, together with this of Abram, shews plainly, that the custom of paying tithes was of very high antiquity; and that not only of *the spoils of war,* but of their flock, corn, and other fruit, which Jacob vowed unto God, Chap. xxviii. 22. *Bps. Patrick* and *Wilson.*

21. *And the king of Sodom said*] The defeat and the great deliverance of the king of Sodom and his people should have been a warning to them, as it was in the intention of Providence, to leave off their wicked way of living: but it was not, and they are reserved for a much greater punishment. What we should be convinced of by this is, that the abuse of God's mercies and forbearance is visited upon particular persons, as well as upon nations and cities. *Bp. Wilson.*

22. — *I have lift up mine hand* &c.] That is, *sworn;* as the phrase is used in many places, Exod. vi. 8; Numb. xiv. 30, &c. *Bp. Patrick.* See the note on Deut. xxxii. 40.

23. — *I will not take from a thread* &c.] That is, the meanest thing. *Bp. Patrick.*

Abram had learned the lesson of the Apostle, "to be contented with his own." He was so far from the base desire of enriching himself with the king of Sodom's goods, that he utterly refused them, when he might have taken them, and held them without any injustice at all. He had, or might have had, a double title to them. They were his by *the law of arms and nations;* having won them in the field, and in a just war: and they might have been his by *the king's free donation,* if he had been minded to accept the offer: "give me the persons, take the goods to thyself." But Abram would not take them: contenting himself with what the Lord had blessed him with, he did not desire, neither would he take "from a thread even to a shoe-latchet," of any

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the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV.

1 *God encourageth Abram.* 2 *Abram complaineth for want of an heir.* 4 *God promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by faith.* 7 *Canaan is promised again, and confirmed by a sign,* 12 *and a vision.*

1913. AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding

a Ps. 16. 5. [a] great reward.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

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5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, [b] So shall thy seed be.

b Rom. 4. 18.

6 And he [c] believed in the LORD; and he counted it to him for righteousness.

c Rom. 4. 3. Gal. 3. 6. Jam. 2. 23.

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, LORD God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

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thing that appertained to the king of Sodom. *Bp. Sanderson.*

Chap. XV. ver. 1. — *the word of the Lord came unto Abram*] God revealed Himself to him more clearly. For this is the first time we read of the Word of the Lord coming to him, and of his having a vision, that is, being made a Prophet, and that in an high degree, God revealing His mind to him not in a dream, but in a vision; when he was awake, but having his senses bound up from their ordinary functions, whilst the heavenly influence came upon his mind. *Bp. Patrick.*

A signal manifestation of Himself was now made to Abram by the personal WORD OF THE LORD, who announced Himself as the same GOD, who had brought him out of Ur of the Chaldees, to give him the inheritance of the land of Canaan. *Dr. Hales.* See note on Jer. i. 4.

— *Fear not, Abram:*] He might be tempted to fear: he was a sojourner in a strange land, separated from Lot, who with the confederates was assaulted, and but lately rescued from captivity. God assures him therefore both of protection, and of great blessings besides. *Bp. Kidder.*

2. — *Lord God, what wilt thou give me,*] What good will all the riches in the world do me, if I have not a child to inherit my estate? *Bp. Patrick.*

We commonly have our eye upon those things which we desire, and set so great a price upon them, that the overvaluing of what we have in pursuit and expectation, makes us undervalue what we have in possession. An infirmity, to which the best of the faithful, "the Father of the faithful" not excepted, are subject. It was the speech of no worse a man than Abram, "Lord God, what wilt thou give me, seeing I go childless?" As if he had said, "All this great increase of cattle and abundance of treasure, which thou hast given me, avail me nothing, so long as I have never a child to leave it to." *Bp. Sanderson.*

— *Eliezer of Damascus?*] His ancestors were of Damascus, in Syria, though he was born in Abram's house. *Bp. Kidder.*

3. — *one born in my house is mine heir.*] If they have no children at all, the rich people of Barbary purchase young slaves, educate them in their own faith, and sometimes adopt them for their own children. Relations among us would think this a cruel hardship; would often pronounce it unjust: but the people of the East seem always to have had these ideas. "One born in my house is mine heir," says Abram, speaking of a slave that he had, born of some female slave; though he had brother's children and grandchildren, if not a brother, in Mesopotamia, Gen. xxii. 20—24. *Harmer.*

6. *And he believed in the Lord;*] He trusted in God, believing that He would make His promises good, how unlikely soever they seemed. "He against hope believed in God." *Bp. Kidder.*

— *and he counted it to him for righteousness.*] The Lord esteemed it a most noble act and high expression of a pious confidence in Him; and thereon graciously owned him for a "righteous" person, though he was not free from all sin; but was guilty of some actions that were not consistent with *perfect* "righteousness." *Bp. Patrick.* This is that faith of Abram, which is so highly celebrated in the New Testament, Rom. iv. 3; Gal. iii. 6; Jam. ii. 23; and which consisted in a firm belief or persuasion, that the Divine promises, both temporal and spiritual, would be fulfilled in their season; and in a conduct suitable to that persuasion. *Dr. Hales.*

8. — *whereby shall I know* &c.] He desires to know more particularly the manner of God's performing this last promise of his inheriting that land. He questions not God's veracity, but desires a more distinct knowledge of the matter. *Bp. Kidder.*

10. — *divided them in the midst,*] The only trace of this rite in Scripture is in Jer. xxxiv. 18, 19, where a covenant is made by dividing a beast, and the parties

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11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know
d Acts 7. 6. of a surety [d] that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

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17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and † a burning lamp that passed between those pieces.

† Heb. *a lamp of fire.*

18 In the same day the LORD made a covenant with Abram, saying,
e Chap. 12. 7. & 13. 15. & 26. 4. Deut. 34. 4. [e] Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the

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covenanting passing between the parts of the beast so divided. This place however shews it to have been a very ancient custom: which appears also from Homer, the earliest heathen writer. The rite was as much as to say, "Thus let me be divided and cut in pieces, if I violate the oath which I have now made in the presence of God." *Jos. Mede, Bp. Patrick, Stackhouse.*

11. *And when the fowls came down*] The birds of prey.

12. *— an horror of great darkness*] An horrible darkness and dread of spirits. That horrour and dread of spirits frequently seized on those who saw visions is evident from Daniel: "I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength," chap. x. 8. The description of this matter in Job is very awful and affecting: "In thoughts from the visions of the night, &c." chap. iv. 13, &c. *Stackhouse.*

13. *And he said unto Abram*, &c.] Three things were to befall Abram's seed: 1st, That they "should be a stranger in a land not their's;" and they sojourned partly in Canaan, partly in Egypt: 2dly, That they should "serve;" and they did serve the Egyptians: 3dly, That they should be "afflicted;" and so the Israelites were in a great degree, a long time before they came out of Egypt. The time from the birth of Isaac to the deliverance of the Israelites from Egypt was 400 years. *Bps. Patrick* and *Kidder.*

15. *And thou shalt go to thy fathers*] Die, and depart to the other world. *Bp. Patrick.*

It is no small mercy in God, it is no small comfort to us, if either He take us away, before His judgments come; or keep His judgments away, till we be gone. When God had told Abram that "his seed should be a stranger in a land that was not their's," meaning Egypt, where they should be kept under and afflicted 400 years, lest the good Patriarch should have been overwhelmed with grief at it, He comforteth him, as with a promise of a glorious deliverance at the last, so with a promise also of prosperity to his own person and for his own time. See also Isaiah xxxix. 8; 2 Kings xxii. 20. *Bp. Sanderson.*

16. *But in the fourth generation*] The fourth from the descent into Egypt. Thus Caleb, one of those who came into the promised land, was the fourth from Judah, 1 Chron. ii. 4, 5, 9, 18. And Aaron and Moses were the fourth in descent from Levi, Exod. vi. 16, 18, 20. *Bp. Kidder.*

——*the iniquity of the Amorites* &c.] Abram now lived among the Amorites, (chap. xiv. 13,) but under their name are comprehended all the other nations of Canaan. There is a certain measure of wickedness, beyond which God will not spare a sinful land. And though the seasons of punishing nations with a general ruin be known to God only, yet when a land adds to its sins, it both hastens and assures to itself destruction. Compare Jer. li. 13; Matt. xxiii. 32; 1 Thess. ii. 16; with Ezek. xiv. 14. *Bps. Kidder* and *Patrick.*

When neither the mercies nor the judgments of God will bring us to repentance, we are then fit for destruction: according to the saying of the Apostle in Rom. ix. 22, "What if God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction? They who are wrought upon neither by the patience of God's mercies, nor by the patience of His judgments, seem to be fitted and prepared, to be ripe and ready for destruction." *Abp. Tillotson.*

17. *— behold a smoking furnace*, &c.] By this symbol God designed to represent to Abram, either the future state of his posterity, the "smoking furnace," signifying Israel's *misery* in Egypt, and the "burning lamp" their *escape and deliverance:* or more probably to notify His own immediate presence. A symbolical representation of His Majesty appeared in great splendour, like a flaming fire, as it afterwards appeared to Moses, (Exod. iii. 2, 6,) and "passed between the pieces" of the beasts that were divided, (ver. 10,) in token that He entered into covenant with Abram and his posterity. *Stackhouse, Bp. Patrick.*

18. *— from the river of Egypt*] "The river of Egypt," which is here mentioned, as one of the boundaries of the land promised to the posterity of Abraham, was the river Nile, whose eastern or Pelusiac branch was reckoned the boundary of Egypt, towards the great desert of Shur, which lies between Egypt and Palestine, and which is about 90 miles in breadth. From a comparison of 1 Kings viii. 65, and 2 Chron. vii. 8, with 1 Chron. xiii. 5, it appears that "Sihor" and "the river of Egypt" are the same. And it appears from Jer. ii. 18, that Sihor was the Nile. The Hebrew name "Sihor" signifies "black;" it is an apt epithet of the Nile, bringing down, with its flood, from Abyssinia, a rich, black, loamy sand, which fertilizes the lower Egypt. In the Ethiopian, Egyptian, Greek, and Hindu languages, the Nile is distinguished by appellations, all of which signify "black."

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Before CHRIST 1913. Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 *Sarai, being barren, giveth Hagar to Abram.* 4 *Hagar, being afflicted for despising her mistress, runneth away.* 7 *An angel sendeth her back to submit herself,* 11 *and telleth her of her child.* 15 *Ishmael is born.*

1911. NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may † obtain children by her. And Abram hearkened to the voice of Sarai.

† Heb. *be builded by her.*

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

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4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her † as it pleaseth thee. And when Sarai † dealt hardly with her, she fled from her face.

† Heb. that which is *good in thine eyes.*

† Heb. *afflicted her.*

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

From a solitary passage in the Septuagint version, rendering "the stream or the river of Egypt" (Isa. xxvii. 12) "by Rhinocorura," a city of Palestine Syria, built on the borders of the desert which separates that country from Egypt, it has been supposed to denote a stream or torrent near that city by St. Augustine, and by some respectable modern geographers, Wells, Cellarius, Bochart, &c. But none of the old geographers, Strabo, Mela, Pliny, Ptolemy, &c., notice any such stream or torrent there. *Dr. Hales.*

The reader will observe, that, in the maps constructed for the present edition of the Bible, attention has been paid to the two opinions respecting the "river of Egypt," stated above: accordingly, in the "Map of the stations of the Israelites," the south border of Canaan is delineated so as to agree with the hypothesis of the eastern branch of the Nile being the river here spoken of by Moses: and in the "Map of Canaan," the same border is made to correspond with the opinion, which identifies that river with the supposed stream near Rhinocorura.

Chap. XVI. ver. 1. — *an handmaid, an Egyptian,*] Every woman (in Barbary) that is married, has at least one female slave, who is usually a black, to attend her; whilst others have two or more, according to their rank and quality. In like manner we find that Hagar was Sarai's "handmaid;" that Rebekah, when she was betrothed to Isaac, was attended by "her nurse and her damsels;" that Laban gave to his daughter Leah, when she was married to Jacob, Zilpah "his maid for an handmaid;" and to Rachel, on the like occasion, Bilhah "his handmaid to be her maid." *Dr. Shaw.*

3. — *gave her to her husband* &c.] In concubinage, these secondary wives were accounted lawful and true wives, and their issue was reputed legitimate; but they were inferiour to the chief wife, having no authority in the family, nor any share in houshold government: so, if they had been servants in the family, before they became concubines, they continued to be such afterwards, and in the same subjection to their mistresses as before. *Stackhouse.*

Hagar being Sarai's bond-slave, her children would be Sarai's children, according to the custom of those times, chap. xxx. 3; Exod. xxi. 4. *Bp. Patrick.*

4. *And he went in* &c.] As an excuse, in some measure, for Abram, it may be pleaded, that having lived many years without giving occasion to suspect his modesty and continence, he did not in all probability now act from a criminal motive, but from a principle of conjugal affection to Sarai, in compliance with whose solicitations, made from her desire of thus contributing to the accomplishment of God's promises, he took Hagar to his bed: that having no longer any hope of issue by Sarai, he had recourse to this, as the only way he could devise, whereby to have God's promise of "an heir, that should be born of himself," accomplished; and that polygamy, though certainly declared criminal by our Saviour, who has restored matrimony to its primitive institution, may have been at that time, if not allowed, yet tolerated by God, for the hardness of men's hearts. *Stackhouse.*

The instances of polygamy, which Scripture records, by no means exhibit inducements to the practice: witness Sarai and Hagar, Leah and Rachel, Hannah and Peninnah. As in ancient times, family feuds imbittered polygamy, we shall find on enquiry, that in modern times also this irregular practice is far from adding any thing to domestick happiness. In Mahometan countries, where polygamy is allowed, what we are able to learn of the domestick life of the husbands, who have several wives, is calculated neither to make their lot enviable, nor to give a favourable opinion of Mahomet's legislation: their house is a perpetual scene of tumult and contention. Nothing is to be heard but quarrels among the different wives, and complaints made to the husband. The four legal married wives complain, that their slaves are preferred to them; and their slaves, that they are abandoned to the jealousy of their mistresses. *Fragments to Calmet, Volney's Travels.*

—— *her mistress was despised in her eyes.*] Fruitfulness was accounted a great blessing and honour in those days. *Bp. Patrick.*

7. *And the angel of the Lord*] This is the first time that we read of the appearance of an angel: by which some Christians understand the ETERNAL WORD or SON of GOD. It is probable, that it was one of the heavenly ministers. *Bp. Patrick.*

—— *in the way to Shur.*] She was fleeing into Egypt,

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8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name ‖ Ishmael; because the LORD hath heard thy affliction.

‖ That is, *God shall hear.*

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; [a] and he shall dwell in the presence of all his brethren.

[a] Chap. 25. 18.

13 And she called the name of the LORD that spake unto her, Thou

her own country, on which the wilderness of Shur bordered. *Bp. Patrick.*

8. — *Hagar, Sarai's maid,*] He addresses her as Sarai's maid, to put Hagar in mind of her relation and duty. *Bp. Wilson.*

10. — *I will multiply* &c.] The angel delivers this message in the name of God who sent him. *Bp. Patrick.* He speaks in the person of God, and by Hagar is acknowledged as God, ver. 13, which seems to some to intimate, that it was the Son of God, who appeared. *Bp. Kidder.*

—— *multiply thy seed exceedingly,*] In a few years the family of her son Ishmael was so increased, that in the 37th chapter we read of Ishmaelites trading into Egypt. Afterwards his seed was multiplied exceedingly in the Hagarenes, probably so called from his mother Hagar; and in the Nabatheans, who had their name from his son Nebaioth; and in the Itureans, so called from his son Jetur or Itur; and in the Arabs, especially the Scenites, and the Saracens, who overran a great part of the world: and his descendants, the Arabs, are a very numerous people at this day. *Bp. Newton.*

12. *And he will be a wild man;*] Live in a rambling unsettled state. *Dr. Wells.* It is in the original *a wild ass-man;* meaning as wild as a wild ass: so that that should be eminently true of him, which is affirmed of mankind in general, "Man is born like a wild ass's colt," Job xi. 12. The nature of the creature, to which Ishmael is compared, cannot be described better than in the same book, (chap. xxxix. 5, &c.:) according to which Ishmael and his posterity were to be wild, fierce, savage, ranging in the deserts, and not easily softened and tamed to society. And whoever hath read or known any thing of this people, knoweth this to be their true and genuine character. *Bp. Newton.*

—— *his hand will be against every man,* &c.] The one is the natural and almost necessary consequence of the other. Ishmael lived by prey and rapine in the wilderness; and his posterity have all along infested Arabia and the neighbouring countries with their robberies and incursions. They live in a state of continual war with the rest of the world; and are both robbers by land, and pirates by sea. As they have been such enemies to mankind, it is no wonder that mankind have been enemies to them again: that several attempts have been made to extirpate them; and even now, as well as formerly, travellers are forced to go with arms and in caravans or large companies, and to march and keep watch and guard like a little army, to defend themselves from the assaults of these freebooters. *Bp. Newton.*

The Arabs are naturally thievish and treacherous: and it sometimes happens that those very persons are overtaken and pillaged in the morning, who were entertained the night before with all the instances of friendship and hospitality. Neither are they to be accused for plundering strangers only, and attacking almost every person whom they find unarmed and defenceless; but for those many implacable and hereditary animosities, which continually subsist among them; literally fulfilling to this day the prophecy to Hagar, that "Ishmael should be a wild man; his hand should be against every man, and every man's hand against him." *Dr. Shaw.*

—— *and he shall dwell in the presence of all his brethren.*] Shall *tabernacle;* for many of the Arabs dwell in tents, and are therefore called *Scenites,* from a Greek word, signifying a tent. They dwelt in tents in the wilderness as long ago as Isaiah's and Jeremiah's time, Is. xiii. 20; Jer. iii. 2; and they do the same at this day. This is very extraordinary, that "his hand should be against every man, and every man's hand against him;" and yet that he should be able to "dwell in the presence of all his brethren:" but extraordinary as it was, this also hath been accomplished both in the person of Ishmael, and in his posterity. As for Ishmael *himself,* the sacred historian afterwards relates, chap. xxv. 17, 18, that "the years of the life of Ishmael were an hundred and thirty and seven years, and he died in the presence of all his brethren." As for his *posterity,* they dwelt likewise in the presence of all their brethren; Abraham's sons by Keturah; the Moabites and Ammonites, descendants of Lot; the Israelites, descendants of Abraham, Isaac, and Jacob; and the Edomites, descendants of Abraham, Isaac, and Esau. They still subsist a distinct people, and inhabit the country of their progenitors: they have from first to last maintained their independency; and notwithstanding the most powerful efforts for their destruction, still dwell in the presence of all their brethren, and in the presence of all their enemies. *Bp. Newton.*

The region inhabited by the Arabs is not remote or insulated, separated from social life, and therefore exempt from the influence, which naturally results from intercourse with other countries. It is situated in that portion of the globe, in which society originated, and the first kingdoms were formed. The greatest empires of the world arose and fell around them. They have not been secluded from correspondence with foreign nations; and thus attached through ignorance and prejudice to simple and primitive manners. In the early periods of history they were united as allies to the most powerful monarchs of the East: under their victorious prophet they once carried their arms over the most considerable kingdoms of the earth: through many succeeding ages the caravans of the merchant, and the companies of Mahometan pilgrims, passed regularly over the deserts: even their religion has undergone a total change. Yet all these circumstances, which, it might be supposed, would have subdued the most stubborn prejudices, and altered the most inveterate habits, have produced no effect upon the Arabs: and they still preserve unim-

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God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called [b] ‖ Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

b Chap. 24. 62.
‖ That is, *the well of him that liveth* and *seeth me.*

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

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16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

1 *God reneweth the covenant.* 5 *Abram his name is changed in token of a greater blessing.* 10 *Circumcision is instituted.* 15 *Sarai her name is changed, and she blessed.* 17 *Isaac is promised.* 23 *Abraham and Ishmael are circumcised.*

1898.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; [a] walk before me, and be thou ‖ perfect.

a Chap. 5. 22.
‖ Or, *upright*, or *sincere.*

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of † many nations.

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† Heb. *multitude of nations.*

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; [b] for a father of many nations have I made thee.

b Rom. 4. 17.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land † wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

† Heb. *of thy sojournings.*

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; [c] Every man child among you shall be circumcised.

c Acts 7. 8.

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paired a most exact resemblance to the first descendants of Ishmael. *Richards.*

13. —*for she said, Have I also here* &c.] That is, Have I not here also, even in the waste desert, and not only in the house of Abram, seen that good God of mine, which hath first graciously looked upon me and mine affliction? *Bp. Hall.*

Chap. XVII. ver. 1. —*I am the Almighty God;*] Or *All-sufficient.* This is the first time we meet with this name. And God plainly uses it here, to confirm His covenant; that Abram might more firmly believe, that He was able to perform what He promised, seeing He was "God Almighty." *Bp. Beveridge.*

——*perfect.*] See note on chap. vi. 9.

2. —*I will make my covenant*] Establish, and confirm, and give a token of it: it was *made* before. See ch. xii. 2. *Bp. Patrick.*

4. —*thou shalt be a father of many nations.*] Not only of Jews, and Ishmaelites, and others; but in the spiritual sense, of all the Gentile world. *Bp. Patrick.*

5. *Neither shall thy name* &c.] Abram means, *a high father;* Abraham, *a father of a great multitude. Bp. Patrick, Calmet.*

6. —*kings shall come out of thee.*] Many kings sprang from Abraham; of the Jews, Ishmaelites, Idumeans, Midianites, and our great King the Messiah. *Bp. Kidder.*

7. —*to be a God unto thee, and to thy seed after thee.*] The family of Abraham was to be disciplined as a select people, and God in a peculiar sense engaged to be a God unto *him* and to *his seed* after him. Whilst other nations seemed to be neglected, and left to follow their own imaginations, He prescribed them a body of laws, as their proper head and governour; and, by a continued series of typical prefigurations, prepared them for the acknowledgment and reception of that great Deliverer, who had been promised from the beginning. *Dr. Berriman.*

This is the first place in all the Scriptures, wherein God promises in express terms to be a God to any people. Afterwards indeed He often repeated the same thing by His prophets, saying, "I will be to them a God, and they shall be to me a people." But these words were only as the transcripts of this covenant: this was the original copy; the first grant here made to Abraham and to his seed. *Bp. Beveridge.*

8. —*for an everlasting possession;*] The word "everlasting" is to be understood according to the capacity of the subject; sometimes for a perpetual duration; sometimes for as long as the world shall last: according to God's appointment or purpose. *Bp. Wilson.*

Abraham's seed were to "possess" the land, if they did not forfeit it by their disobedience to God. *Bp. Patrick.*

10. *This is my covenant,*] That is, this which I am about to mention, is a *sign* or *token* of the covenant; as the Paschal Lamb is called "the Passover of the Lord," Exod. xii. 11, that is, the *memorial* of the angel's passing them by, when he smote the Egyptian children. But circumcision was such a sign, that they entered thereby into a covenant with God to be his people. For it was not a mere mark, whereby they should be known to be Abraham's seed, and distinguished from other nations; but they were made by this the children of the covenant, and entitled to the blessings of it. This mark

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11 And ye shall circumcise the flesh of your foreskin; and it shall be [d] a token of the covenant betwixt me and you.

12 And † he that is eight days old [e] shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and † she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, [f] Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; [g] twelve princes shall he beget, and I will make him a great nation.

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d Acts 7. 8. Rom. 4. 11.

† Heb. *a son of eight days.*

e Lev. 12. 3. Luke 2. 21. John 7. 22.

† Heb. *she shall become nations.*

f Chap. 18. 10. & 21. 2.

g Chap. 25. 12.

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was very fitly chosen, because it was such a token, as no man would have set upon himself, and upon his children, unless it were for faith and religion's sake.

Covenants were anciently made in the East by means of blood. Thus God's covenant with Abraham was solemnized on Abraham's part by his own and his son Isaac's blood, and so continued through all generations: and as they were thus made the select people of God, so God in conclusion sent His own Son, who by this very covenant of circumcision was consecrated to be their God and their Redeemer. *Bp. Patrick.*

One great end of circumcision was, not only to distinguish them from all others, but chiefly to keep them from idolatry, into which all other nations had fallen; and to put them in mind of the covenant made with Abraham, and with every one that was circumcised, that he would worship no other God but the true God, the God of his father Abraham; nor own any other Mediator, but Him promised to Abraham: all other nations worshipping the sun, &c. as mediators. *Bp. Wilson.*

The Egyptians borrowed circumcision either from the Hebrews, or the Ishmaelites, or some other people descended from Abraham. *Bp. Patrick.*

12. *And he that is eight days old*] The eighth day is the time of circumcision among the Jews, that is, the descendants of Abraham and Sarah; but because Ishmael, the son of Abraham and Hagar, was thirteen years old when he was circumcised, the descendants of Ishmael are not circumcised till that age. Circumcision was a type of baptism. Abraham was the first person circumcised; and he is also the first person called a Prophet in Scripture. *Bp. Tomline.*

14. — *that soul shall be cut off*] The meaning of this phrase is much disputed. The simplest sense seems to be, he shall not be accounted one of God's people. *Bp. Patrick.*

15. — *Sarai*] Sarai means *my princess*, Sarah *a princess*, or *the princess*; a princess indefinitely: not of one family, but of many nations. *Bp. Wilson, Calmet.*

17. — *laughed,*] Not doubting of the promise, for the Apostle tells us the contrary, Rom. iv. 19, but out of his great joy and admiration. He is therefore not censured for it, as Sarah is, chap. xviii. A reference seems to be made to this by our Saviour, John viii. 56. God had promised, that the Seed of the woman should bruise the serpent's head. This covenant is renewed to Abraham, ver. 3, 4 of this chapter; and here limited to Isaac. Good reason therefore had he to rejoice exceedingly, believing that so great a blessing should proceed out of his loins: a blessing, which should abolish the curse, brought upon all nations by Adam's transgression. *Bps. Patrick, Kidder,* and *Wilson.*

18. — *O that Ishmael might live before thee!*] I believe, O Lord, as Thou sayest, that my old age shall be blessed with farther issue, for which also Thou wilt in all likelihood reserve Thy special and highest favour: but let not the son, Thou hast given me already, even Ishmael, be cast out and neglected by Thee: let it please Thee to continue him also to me, with much prosperity. *Bp. Hall.*

19. — *Isaac:*] Which signifies in the Hebrew *he has,* or *shall laugh.* He was so called, not from Sarah's laughter, ch. xviii. 12, but from Abraham's joy. His name was a memorial of his father's faith, not of his mother's unbelief. *Stackhouse, Bp. Kidder.*

20. — *and will multiply him* &c.] See the note from Bp. Newton, on the tenth verse of the preceding chapter.

—— *twelve princes shall he beget,*] This circumstance is very particular, but it was punctually fulfilled. Moses hath given us the names of these twelve princes, chap. xxv. 13—16: by which we are to understand, not that they were so many distinct sovereign princes, but heads of clans or tribes. Heathen writers speak of the Arabian *phylarchs,* or rulers of tribes; and of that people having twelve kings over them. The people have ever since lived in tribes; and still continue to do so, as Thevenot and other modern travellers testify. *Bp. Newton.*

—— *and I will make him a great nation.*] This is repeated twice or thrice; and it was accomplished as soon as in the regular course of nature it could be. His seed in process of time grew up into a great nation; and such they continued for several ages, and such they

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21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

1898. 24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

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CHAP. XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the strange promise.* 17 *The destruction of Sodom is revealed to Abraham.* 23 *Abraham maketh intercession for the men thereof.*

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 1898.

2 [a]And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, [a] Hebr. 13. 2.

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and †comfort ye your hearts; † Heb. *stay.*

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remain to this day. They might indeed emphatically be styled *a great nation*, when the Saracens had made their rapid and extensive conquests, and created one of the largest empires that ever were in the world. *Bp. Newton.*

21. *But my covenant will I establish with Isaac,*] My spiritual covenant; my everlasting covenant, chap. xii. 3. As for the temporal covenant, or promise, Ishmael was made as much partaker of it as Isaac; and so was Esau, as well as Jacob. *Bp. Wilson.*

St. Paul points out a material difference between these two sons of Abraham. He says that Ishmael, the son of the bondwoman, was born only according to the flesh, in the common course of nature: but that Isaac was born by virtue of the promise, and by the particular interposition of the Divine Power: and that these two sons of Abraham were designed to represent the two covenants of the Law and of the Gospel; the former a state of bondage, the latter of freedom, Gal. iv. 22—31. *Bp. Tomline.*

Chap. XVIII. ver. 1. *And the Lord appeared unto him*] When we consider what our Saviour saith, John i. 18, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him;" as also John vi. 46, we must be convinced that it was not God the Father, who shewed Himself in these appearances; but that it was He, the LOGOS or WORD, who appeared to the Patriarchs; and neither God the Father, nor His angels. *Bp. Wilson.*

—— *he sat in the tent door in the heat of the day;*] 'At ten minutes after ten in the morning, we had in view several fine bays, and a plain full of booths, with the Turcomans sitting by the doors, under sheds resembling porticoes; or by shady trees, surrounded with flocks of goats." *Dr. Chandler.*

2. — *three men*] Whom he took to be three men. *Bp. Wilson.*

It is very observable, that one of these appeared superiour to the other two: Abraham therefore addresses him as the chief, and Moses styles him Jehovah, which most Jews and Christians look upon as the incommunicable name of God: and therefore the far greatest part of the latter believe, that it was the *Son of God*, who appeared in that form. Others however, particularly some modern ones, maintain, that it was no more than an angel, who spoke in the person of God: though it is hardly probable, either that Moses should call an angel by that name, or that Abraham should intercede with Him, as he does, when he saith, "That be far from thee to slay the righteous with the wicked; shall not the Judge of all the earth do right?" or that an angel should peremptorily say, "If I find fifty righteous within the city, for their sakes I will spare all the place." So that the most probable opinion is, that it was Christ Himself, who is emphatically called "the Judge of all the earth." *Stackhouse.*

Happy were the days, when celestial visitants thus deigned to descend, and converse with men, "as a man converseth with his friend." But surely we have no reason to complain of any partiality shewn in this respect to our fathers; we, to whom this comfortable promise hath been made by the mouth of TRUTH itself, "If a man love Me, My Father will love him, and we will come, and make our abode with him," John xiv. 23. By His word and by His spirit, Christ continually visiteth His people, and dwelleth in the hearts of the faithful. *Bp. Horne.*

5. — *a morsel of bread,*] Rather, a loaf of bread; comprehending all necessary provision at a meal. *Bp. Patrick.*

The Eastern people in general are great eaters of bread; it being computed that three persons in four live entirely upon it, or else on such compositions as are made of barley and wheat flour. Frequent mention is made of this simple diet in the holy Scriptures. *Dr. Shaw.*

—— *comfort ye your hearts;*] Refresh yourselves.

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after that ye shall pass on: for therefore † are ye come to your servant. And they said, So do, as thou hast said.

† Heb. *you have passed.*

6 And Abraham hastened into the tent unto Sarah, and said, † Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

† Heb. *Hasten.*

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, [b] Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

[b] Chap. 17. 19. & 21. 2.

11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

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12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my [c] lord being old also?

[c] 1 Pet. 3. 6.

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [d] blessed in him?

[d] Chap. 12. 3. & 22. 18. Acts 3. 25. Gal. 3. 8.

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6. — *make cakes upon the hearth.*] Rauwolff tells us in his Travels, that as he went through a country, which lies between Mesopotamia and Media, a woman presently made them cakes, about a finger thick, and of the bigness of a trencher: which she first laid upon hot stones, and turned them often; and then threw ashes and embers over them: which he says were very savoury. *Bp. Patrick.*

Among the Bedoweens, as soon as the dough is kneaded, it is made into thin cakes, which are either immediately baked upon the coals, or else in a shallow earthen vessel like a frying-pan. Such were the "unleavened cakes," Exod. xxix. 2, and other places of Scripture; and the "cakes which Sarah made quickly on the hearth." *Dr. Shaw.*

7. *And Abraham ran unto the herd,*] It is no disgrace here for persons of the highest character to busy themselves in what we should reckon menial employments. The greatest prince of these countries is not ashamed to fetch a lamb from his herd, and kill it, whilst the princess is impatient till she hath prepared her fire and her kettle to dress it. The custom, that still continues, of walking either barefoot or only with sandals, requires the ancient compliment of bringing water, upon the arrival of a stranger, to wash his feet: whilst the person, who presents himself the first to do this office, and to give the welcome, is the master of the family; who always distinguishes himself by being the most officious; and who, after his entertainment is prepared, thinks it a shame to sit down with his guests, but will stand up all the time and serve them. *Dr. Shaw.*

9. — *in the tent.*] In her apartment: for women had their apartments by themselves. *Bp. Patrick.*

10. — *according to the time of life;*] The next or following year: according to the usual time that passes from the conception to the timely birth of a living child. *Bp. Kidder.*

12. — *Sarah laughed within herself,*] Not as Abraham for joy, but out of incredulity: having a greater regard to the order of nature than to God's promise. *Bps. Patrick* and *Wilson.*

Abraham heard this news from the Angel, and "laughed:" Sarah heard it, and "laughed:" they did not more agree in their desire, than differ in their sentiments: Abraham laughed for *joy;* Sarah, for *distrust:* Abraham laughed, because he believed it *would* be so; Sarah, because she believed it *could not* be so: the same act varies in the manner of doing, and the intention of the doer. *Bp. Hall.*

— *After I am waxed old*] She was now eighty-nine years old. *Bp. Kidder.*

15. — *for she was afraid.*] This natural fear of Sarah's, accompanied with confusion at being discovered, betrayed her into this denial, and so caused her to add one sin to another. For this reason perhaps it is, that when the Apostle proposes Sarah as a pattern of obedience to women, he at the same time cautions them very seasonably against the fear by which she fell. "Whose daughters ye are as long as ye do well, and are not afraid with any amazement," 1 Pet. iii. 6. *Bp. Kidder.*

— *And he said, Nay; but thou didst laugh.*] Sarah only laughed within herself, and is betrayed. How easily can God discover even our most secret sins! *Bp. Hall.*

18. *Seeing that Abraham* &c.] Two reasons are given, why God acquaints Abraham with His intended proceedings: 1st, Because He had already revealed to him greater things, and made him most gracious promises: 2dly, Because He knew that Abraham

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19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

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27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way,

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would approve himself so faithful to Him, that He would not fail to enjoy all that God had promised. *Bp. Patrick.*

19.—*that he will command his children* &c.] This was the great glory of Abraham, next to his being "the friend of God," that he was "the father of the faithful." And the careful education of children "in the nurture and admonition of the Lord" is so honourable to parents that God himself would not pass it by in Abraham without special mention of it to his everlasting commendation; "I know Abraham," saith God, "that he will command his children and his houshold after him to keep the way of the Lord, and to do justice and judgment." *Abp. Tillotson.*

Parents and masters of families, from the example of this Father of the Faithful, may learn their duty to instruct their children and servants in the way of the Lord. *Bp. Kidder.*

That Abraham might be furnished with a powerful argument against a wicked course of life, which he might make use of for the instruction of others, he is made acquainted with God's intentions against Sodom: so that he could assure his posterity, that this dreadful judgment was not the effect of natural causes, but the appointment of a just and angry God. "The fear of the Lord is the beginning of wisdom." *Bp. Wilson.*

21. *I will go down*, &c.] The patience of God was very great towards Sodom and Gomorrah. For when the cry of their sins had reached heaven, and called loud for vengeance to be poured down upon them; to express the wonderful patience of God toward such grievous sinners, though nothing is hid from His sight and knowledge, yet He is represented as *coming down* from heaven to earth on purpose to inquire into the truth of things, and "whether they were altogether according to the cry that was come up to Him." *Abp. Tillotson.*

In this passage God speaks after the manner of men; using the language of a good judge, who never passes sentence, much less executes it, till he hath examined the cause. *Bps. Kidder* and *Patrick.*

32.—*I will not destroy it for ten's sake.*] A wonderful representation of the tender mercy of the Most High; who condescended to grant a reprieve to the whole country for the sake of a few righteous, could they have been found in it. And his mercy was still greater, even beyond Abraham's desire; for he spared one of the five cities, for the sake of three or four persons: as we read chap. xix. 20, 21.

Abraham makes no express mention of Lot in any of the foregoing petitions: but it is plain from chap. xix. 29, that he was in his thoughts, which God knew; and he is comprehended in those words at the 23d verse of this chapter, "Wilt thou also destroy the righteous with the wicked?" *Bp. Patrick.*

The conduct of Abraham on this occasion furnishes a powerful instance of the efficacy of well-directed prayer, and an encouragement to the faithful at all times to "continue instant in prayer, watching there-

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Before CHRIST 1898. as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are stricken with blindness.* 12 *Lot is sent for safety into the mountains.* 18 *He obtaineth leave to go into Zoar.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife is a pillar of salt.* 30 *Lot dwelleth in a cave.* 31 *The incestuous original of Moab and Ammon.*

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and [a] wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

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[a] Chap. 18. 4.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

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unto with all perseverance;" without fainting indeed but "with all humility of mind." Though Abraham did not succeed for the guilty Sodom, his intercession was powerful to save Lot, and the righteous part of his family. And one of the five cities, Zoar, as appears from the next chapter, was saved by the sole intercession of Lot; and by a gracious impossibility, Sodom itself, the largest and the guiltiest, *could not* be destroyed, while one righteous person remained therein. These are remarkable and comfortable instances of the mighty efficacy of intercession before the throne of grace. "The effectual fervent prayer of a righteous man availeth much," not only for himself, but for his family and friends, and for his country, and even for strangers. While the destruction of Sodom, because there were not *ten* righteous found therein, furnishes a most awful and awakening example, that every obstinate and incorrigible sinner is not only an enemy to himself, but an enemy to his family and to his country, by contributing to swell the tide of national guilt, which will not fail to end in national calamity, whenever the measure of the iniquity of the individuals that compose the community, shall come to the full. *Dr. Hales.*

In this chapter we find the holy Patriarch Abraham interceding with the Lord for sinful Sodom: and we find, such is the amazing extent of Divine mercy, that had there been only ten righteous persons in the city, the rest would have been spared for their sakes. But the corruption was universal; and Abraham himself could interfere no longer. "The Lord left communing with Abraham: and Abraham returned unto his place." *Bp. Horne.*

Chap. XIX. Extraordinary interpositions of Providence demand extraordinary attention. If God speaks, it is but reasonable that man should hear. And when He executed the vengeance recorded in this chapter, He certainly spake in an audible voice to the hopes and fears of all the dwellers upon earth. By the deliverance vouchsafed to His righteous servant, He encouraged the hopes of such as, like him, preserved their integrity in the midst of a crooked and perverse generation; while by the unparalleled destruction of the cities of the plain, He alarmed the fears of those, who resembled them in impiety and iniquity. And though so many hundred years have past, since that astonishing catastrophe took place, yet the history should answer the same purpose now, that the event itself was designed to do then. No time can destroy the efficacy of this salutary medicine for the disorders of the world. Virtue and vice are not changeable things: they continue still the same, and there is no alteration in the Divine decrees concerning them. Sooner or later, in this life or in the next, a deliverance similar to that of Lot will be granted to the righteous: a destruction, answering to that of Sodom, will be the portion of the wicked. For, as St. Peter argues on the subject, "If God turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked:—the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." *Bp. Horne.*

Ver. 1. — *Lot sat in the gate of Sodom:*] People might sit in the gate anciently for conversation and diversion, as they do now among the Arabs, in markets and fairs. Lot seems to have placed himself in the gate after this manner, for amusement and society. *Harmer.*

2. — *turn in, I pray you,* &c.] In the Eastern countries of late some few caravansaries have been set up, but in Lot's time there were no inns for the accommodation of strangers; so that travellers, unless invited to a private house, were forced to lie all night in the streets. It was customary therefore for those of the better sort to receive travellers, whether or not they knew them, into their houses, and entertain them with great civility. For this reason we meet, both in sacred and profane authors, with such large commendations of this act of hospitality; and particularly in the Epistle to the Hebrews, chap. xiii. 2, we have a precept to this effect, alluding to this very history: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." *Stackhouse.*

3. — *unleavened bread,*] Because it would be soonest ready.

5. — *that we may know them.*] This vile sin, so hateful to God, and repugnant to human nature, continued among the Gentiles till the Apostles' time, as may be gathered from Rom. i. 27, and 1 Cor. vi. 9. It was

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6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

b Wisd. 19. 17. 11 And they smote the men [b] that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

c Chap. 18. 20. 13 For we will destroy this place, because the [c] cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

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14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which †are here; lest thou be consumed in the ‖ iniquity of the city.

† Heb. *are found.*
‖ Or, *punishment.*

d Wisd. 10. 6. 16 And [d] while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to

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expressly forbidden by the law of Moses, Levit. xviii. 22, and thereby made capital, chap. xx. 13, as it is also by our English laws. *Stackhouse.*

7. — *do not so wickedly.*] As to break the rights of hospitality, and violate the laws of nature. *Bp. Patrick.*

8. — *Behold now, I have two daughters* &c.] If we may not do any evil, to procure a positive good, certainly much less may we do one evil, to avoid or prevent another. Lot should have resolved, rather to *suffer* any evil, than to *do* any. He should rather have adventured his own life, and their's too, in protecting the chastity of his daughters, and the safety of his guests, than have offered the exposal of his daughters to the lusts of the Sodomites, though it were to redeem his guests from the abuse of fouler and more abominable filthiness. There is no perplexity, no necessity, no obligation, no expediency, which should either enforce or persuade us to any sin. The resolution, "Let us do evil, that good may come," is pronounced by an Apostle to be worthy of condemnation. *Bp. Sanderson.*

14. — *which married his daughters,*] Or, were to marry: that is, were betrothed or espoused to his daughters. *Bp. Wilson.*

—— *But he seemed as one that mocked*] Lot warns his sons-in-law like a prophet, and advises them like a father; but both in vain: he seems to them as if he mocked, and they do more than *seem* to mock him again. "Why should to morrow differ from other days? Who ever saw it rain fire? Or whence should that brimstone come? Or if such showers must fall, how shall nothing burn but this valley?" So to carnal men preaching is foolishness, devotion idleness, the Prophets madmen, Paul a babbler: these men's incredulity is as worthy of the fire, as the others' uncleanness. "He that believeth not, is condemned already." *Bp. Hall.*

16. — *while he lingered,*] It is observable that Lot, though he fully believed there should be a performance of the things which were told him, yet made not that haste to get out of the city, which the case required. How apt is the sinner to linger and to put off his repentance! How often is God forced, as it were, to arrest him by sickness or some grievous calamity, and so to drag him from perdition! And O! how merciful is the Lord to that man, whom by any means, however painful and afflicting, He bringeth forth into safety, and setteth him without the city! Let such an one hear the voice of his gracious Deliverer, saying to him in the person of Lot, "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—Escape, O sinner, for thine eternal life: look not behind thee on the pleasures thou hast left,

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flee unto, and it *is* a little one: oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted † thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

† Heb. *lift face.*

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

† Heb. *gone forth.*

23 ¶ The sun was † risen upon the earth when Lot entered into Zoar.

24 Then [e] the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

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[e] Deut. 29. 23. Luke 17. 29. Isai. 13. 19. Jer. 50. 40. Amos 4. 11. Jude 7.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

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neither let thine affections stay upon the earth; escape to the holy mountain, lest thou be consumed with the world. *Bp. Horne.*

22.—*I cannot do any thing* &c.] Having made thee this promise, I must defer the vengeance till thou art safe there. *Bp. Patrick.*

—*Therefore the name of the city was called Zoar.*] Signifying "little:" for the name of it was Bela before, chap. xiv. 2. *Bp. Wilson.*

In times of publick calamity, there is often some little Zoar provided for them that love God, where they are wonderfully preserved from the judgments that fall on their country and their kindred. The Roman armies, which surrounded Jerusalem, to execute on it the vengeance predicted, drew off in an unaccountable manner, as if their design had been to give the Christians contained within its walls an opportunity of withdrawing to a little adjoining city called Pella, which proved *a Zoar* to them: from whence they beheld the Roman eagles fly again to devour their destined prey. And what is the Church upon earth, but *a Zoar, a little city,* (is it not a little one?) spared at the intercession of its Lord? Here the penitent, not yet strong enough to escape to the heavenly mountain, findeth rest and refreshment, and is strengthened to pursue his journey. Hither let him escape, and his soul shall live. *Bp. Horne.*

24. *Then the Lord rained*——*from the Lord*] In the account of the overthrow of Sodom, there is a distinction of persons in the Godhead: "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven." The former was the visible LORD, "the image," or representative, "of the invisible," whom "no man hath seen at any time, nor can see; nor ever saw his shape, nor heard his voice;" as we learn from the former; who only could expound to mortals the nature and the will of the Father: for "no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." Compare Col. i. 15; John i. 18; v. 37; 1 Tim. vi. 16; Matt. xi. 27. That the visible LORD was the Son of God, was the doctrine of the primitive Church: Tertullian says, "It is the Son, who has executed judgment from the beginning: overthrowing the proud tower of Babel, and confounding men's languages; punishing the whole world by the violence of waters; raining upon Sodom and Gomorrah fire and brimstone, the LORD FROM THE LORD." *Dr. Hales.*

—*upon Sodom and upon Gomorrah*] And the neighbouring cities, Admah and Zeboim; as appears from Deut. xxix. 23. *Bp. Patrick.*

—*brimstone and fire*] The plain where these cities stood, which had been pleasant and fruitful, like an earthly Paradise, was first inflamed by lightning, which set fire to the bitumen, with which it was replete; and it was afterwards overflowed by the waters of the Jordan, which diffused itself there, and formed "the Dead sea," or "Lake of Sodom," called also "the Lake Asphaltites," because of the *asphaltus* or *bitumen,* with which it abounded; and "the Salt sea," because the Hebrews call nitre and bitumen *salt.* The Prophets speak often of the destruction of Sodom and Gomorrah, and say that these places shall be desert, dried up, and uninhabited; covered with briers and brambles; a land of salt and sulphur, where there can be neither planting nor sowing. Josephus says, that round about the Lake of Sodom, and about the cities heretofore destroyed by fire from heaven, the land is all burnt up, and there are still to be seen the dismal effects of this terrible burning, and the remains of those unfortunate cities. Heathen writers give accounts much to the same effect: especially Tacitus, who says that these cities were burnt by the stroke of thunderbolts from heaven; and that vestiges of that destruction remained, the earth itself being in appearance burnt up, and having lost its prolific power: and the air being infected with the same noisome qualities. Modern travellers speak in like manner of the saltness of the water; of the unwholesomeness of the air; of the bitumen, gathered on the neighbouring mountains, and covering the stones on the side of the lake; and of a sort of black sulphureous stones, abounding on the shores of the lake and on the neighbouring hills, which being held in the flame of a candle soon burn, and yield a smoke of an intolerable stench. *Calmet, Bps. Patrick* and *Pococke, Maundrell.*

26. *But his wife looked back* &c.] There are in Lot's story two very notable memorials of God's judgment, The Lake of Sodom, and Lot's wife's pillar. The one, the punishment of resolute sin; the other, of faint virtue. For the Sodomites are an example of impenitent wilful sinners: and Lot's wife, of unpersevering and relapsing righteous persons. So that there are two sorts of men, to whom these particulars are fitted. To those in a state of sin, the Lake of Sodom: to those in a state of grace, Lot's wife's pillar. To the first, in a state of sin, Moses proposeth "the vine of Sodom," and the grapes of Gomorrah, which, if you but touch them, turn to ashes. To the others, in a state of grace, Christ proposeth the pillar of salt: "Remember Lot's wife." To the one Jeremiah crieth, that when they have "fallen," they should "arise again:" to the others St. Paul saith, "Let him that thinketh he standeth, take heed lest he fall:" Deut. xxxii. 32; Luke xvii. 32; Jer. viii. 4; 1 Cor. x. 12. *Bp. Andrewes.*

—*a pillar of salt.*] It is probable that some of the dreadful shower, which destroyed the cities of the plain, overtook her; and falling upon her, wrapped her body in a sheet of nitro-sulphureous matter; which congealed into a crust as hard as stone, and made her appear like

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28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

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35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she laid down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day. 1897.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 *Abraham sojourneth at Gerar,* 2 *denieth his wife, and loseth her.* 3 *Abimelech is reproved for her in a dream.* 9 *He rebuketh Abraham,* 14 *restoreth Sarah,* 16 *and reproveth her.* 17 *He is healed by Abraham's prayer.*

AND Abraham journeyed from thence toward the south country, about 1898.

a pillar of salt, her body being, as it were, candied with it. Josephus says, that the pillar was remaining in his time. *Bps. Patrick* and *Wilson.*

28. — *and, lo, the smoke of the country went up* &c.] "As it was in the days of Lot, so shall it be also in the days of the Son of Man:" when that last morning shall dawn, and the Sun of Righteousness shall arise in glorious majesty upon the earth. No sooner shall He make His appearance, than the heavens, being on fire at His presence, shall be dissolved, and pass away with a great noise: the earth also, with the works that are therein, shall be burned up. Then shall be fulfilled that which was spoken by the Psalmist in terms evidently borrowed from the history before us: "Upon the ungodly He shall rain fire and brimstone, storm and tempest: this shall be their portion." What Sodom was, the world shall be: and at the last day, when we shall arise and look towards the place, where its pleasures and delights, its beauties and glories once existed, as "Abraham arose in the morning, and looked towards Sodom and Gomorrah, and toward all the cities of the plain," we shall behold a sight like that which presented itself to the Patriarch, "the smoke of the country going up, as the smoke of a furnace."

But the same all-gracious and merciful God, who, "when He destroyed the cities of the plain, remembered Abraham, and sent Lot out of the midst of the overthrow;" when He shall destroy this place wherein we dwell, will remember the true Abraham, the Father of us all, our dear Redeemer and Intercessor: and for His sake, if we now repent and believe in Him, will save us in that day from the ruins of a burning world, and from those fires which are never to be extinguished. *Bp. Horne.*

33. *And they made their father drink wine*] We must be convinced of the frailty of nature, without the grace of God, when we read the account of Lot's intemperance after so great a deliverance; and if we have any concern for our salvation, we shall dread a vice, which will lead a man to the greatest crimes. *Bp. Wilson.*

36. *Thus were both the daughters of Lot* &c.] One circumstance must be remembered by those, who would understand the scope and design of the sacred writer, in furnishing us with particular relations contained in this book; which is, that he always kept in mind the promise of the Messiah, and was desirous of shewing, that the expectation of this great object of the Jewish hopes was predominant in all times, and influenced the opinions and manners of every generation. The recollection of this will furnish the reason of many particulars mentioned in the book, which might otherwise appear extraordinary and exceptionable. It will perhaps serve to explain the conduct of Lot's daughters; the violent desire of Sarah for a son; the solicitude of Isaac to remove the barrenness of Rebekah; and the contention between the wives of Jacob. In conformity with this design also Moses relates the jealousies between Ishmael and Isaac; and between Esau and Jacob; and many other minute and singular particulars, which an historian of his dignity would not have condescended to describe, but with a view to illustrate the general persuasion of, and gradual preparation for, the coming of the Messiah. *Dr. Gray.*

Chap. XX. ver. 1. — *journeyed from thence*] That is, from Mamre, probably to avoid the stench of the vale of Siddim, and on occasion of the destruction of Sodom, of which he was an eye-witness. *Stackhouse, Bp. Kidder.*

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and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* † a man's wife.

† Heb. married to an husband.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the ‖ integrity of my heart and innocency of my hands have I done this.

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‖ Or, *simplicity*, or, *sincerity*.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt

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—*toward the south country*,] Towards Egypt. *Bp. Patrick.*

—*Gerar.*] Gerar was a regal city situated not far from the angle, where the south and west sides of Palestine meet: and the country, to which it gave the name, extended itself pretty far into Arabia Petrea. Beer-sheba signifies the *well of the oath*, because here Abraham made a covenant with Abimelech, king of Gerar, concerning a well which he had digged hard by: here he likewise planted a grove, and instituted an oratory, or place of divine worship; and here in process of time was a city or considerable town built, taken notice of by heathen authors under the name of Berzimma, or Bersabe. Kadesh was a city, lying on the edge of the land of Canaan, to the south of Hebron. Shur was the name of that part of Arabia Petrea, which joins Egypt and the Red Sea; and somewhere between these two was the well, near which Abraham, when he left Mamre, fixed his habitation. *Stackhouse.*

2. *And Abraham said of Sarah* &c.] See the note on chap. xii. 13. It is still more extraordinary, that Abraham failed under the same trial twenty-three years after his former failure: when he again denied his wife to Abimelech, whose character and that of his people was the reverse of that of the Egyptian court; for he took her "in the integrity of his heart," and his nation was then "righteous." God therefore dealt more gently with him than with the Egyptians; and removed the plague of barrenness from him and his household, on Abraham's intercession. *Dr. Hales.*

—*Abimelech*] The name of all the kings of Palestine, as Pharaoh was of the kings of Egypt. *Bp. Patrick.*

3.—*in a dream*] God revealed Himself and His will frequently in old times, especially before the sealing of the Scripture-canon, in sundry manners: as by visions, prophecies, ecstasies, oracles, and other supernatural means; among the rest by dreams. By such supernatural revelations He imparted His will, not only to the godly and faithful, though more frequently and especially to them; but sometimes also to hypocrites within the church, as to Saul and others; and sometimes even to heathens out of the church, as to Pharaoh, Balaam, Nebuchadnezzar, &c. and here to Abimelech. But since the writings of the Prophets and Apostles were made up, the Scripture-canon sealed, and the Christian church by the preaching of the Gospel became universal; dreams, and other supernatural revelations, as also other things of like nature, as miracles, and all the more immediate and extraordinary manifestations of the will and power of God, have ceased to be of ordinary and familiar use: so that now, we ought rather to suspect delusion in them, than to expect direction from them. *Bp. Sanderson.*

—*thou art but a dead man*,] That is, thou shalt certainly die. But then there is a condition implied in this as in other threats; namely, "If he did not restore Abraham his wife." See Jonah iii. 4; Ezek. xxxiii. 14, 15. Besides, the words imply what punishment adultery deserves in God's account. *Bp. Kidder.*

5. *Said he not unto me, She is my sister?*] Abimelech, *an heathen man*, who had not the knowledge of the true God of heaven to direct him in the right way; and withal *a King*, who had therefore none upon earth above him, to controul him if he should transgress; would yet have abhorred to have defiled himself knowingly by adultery with another man's wife, although the man were but a stranger, and the woman exceeding beautiful. Certainly Abimelech shall one day rise up in judgment, and condemn thy filthiness and injustice, whosoever thou art, that committest, or causest another to commit, adultery: "who knowing the judgment of God, that they which do such things are worthy of death, either dost the same thyself, or hast pleasure in them that do them;" or being in place and office to punish incontinent persons, dost at once both criminate thy own conscience, and embolden the adulterer to commit that sin again without fear, from which he hath once escaped without shame. *Bp. Sanderson.*

—*in the integrity of my heart*] Not with any intention to defile her, but to make her my wife: *and innocency of my hands*; I did not take her by violence from Abraham, but he and she consented to it. *Bp. Patrick.*

6.—*I also withheld thee from sinning*] It was God's great mercy to all the three parties, that He did not suffer this evil to be done: for by this means He graciously preserved Abimelech from the sin, Abraham from the wrong, and Sarah from both. And it is to be acknowledged the great mercy of God, when at any time He doth (and He doth often more or less) by His gracious and powerful restraint withhold any man from running into those extremities of sin and mischief, whereinto his own corruption would carry him headlong, especially when it is inflamed by the cunning persuasions of Satan, and the manifold temptations that are in the world through lust. *Bp. Sanderson.*

7.—*he is a prophet*,] This is the first time we meet with the word *Prophet*; and Abraham is the first that is honoured with this name. It signifies one admitted to a nearer intercourse with God; so as to be allowed to consult Him, and to declare His mind and will to others; and also to prevail with Him by prayer to confer blessings upon them. *Bp. Patrick.* See note on Numb. xi. 25.

—*he shall pray for thee*,] Though God can give His blessing without the intercession of any of His servants, yet it is plain that He has otherwise ordered it.

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live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she* is my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, [a] say of me, He *is* my brother.

a Chap. 12. 13.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

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15 And Abimelech said, Behold, my land *is* before thee: dwell † where it pleaseth thee.

† Heb. *as is good in thine eyes.*

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children.*

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

CHAP. XXI.

1 *Isaac is born.* 4 *He is circumcised.* 6 *Sarah's joy.* 9 *Hagar and Ishmael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelech's covenant with Abraham at Beer-sheba.*

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah [a] as he had spoken.

a Chap. 17. 19. & 18. 10.

2 For Sarah [b] conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

b Acts 7. 8. Gal. 4. 22. Hebr. 11. 11.

3 And Abraham called the name

He sends them to His "Prophets;" to those whom He has appointed to "bless in His name;" to "men of like passions with themselves;" that He may prove their faith and their obedience. *Bp. Wilson.*

11. — *the fear of God is not in this place;*] This fear of God being the great restraint upon men's lusts and passions. "By the fear of the Lord men depart from evil," Prov. xvi. 6. It appears however that Abimelech and his court were not so corrupt as Abraham suspected. *Bps. Kidder* and *Patrick.*

16. *And unto Sarah he said,*] In this speech Abimelech tells Sarah, she was at liberty to return to her *brother,* as she called him; and might live with him without fear: for that he was so far from designing any injury to him, or resenting what had passed, that he had made him a present of great value, as a token of esteem for a virtuous and good man. But by way of gentle reproof, he advised her not to use any more artifices by disowning Abraham for her husband; but to place herself under his care, which would be a protection to her; or (as the words may signify) wear her veil over her face, as she ought to do, that every body might know her to be a married woman, to prevent such misfortunes for the future. *Pyle.*

18. —*because of Sarah Abraham's wife.*] God here restrained Abimelech, as elsewhere he did Laban, and Esau, and Balaam, and others; not so much for their own sakes, though sometimes perhaps that also; as for the sake of those, whom they would have injured by their sins, if they had committed them. As here Abimelech for his chosen Abraham's sake; and Laban and Esau for his servant Jacob's sake; and Balaam for his people Israel's sake. As it is said in the 105th Psalm, and that with special reference, as I conceive, to this very story of Abraham, "He suffered no man to do them wrong, but reproved even kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm:" He reproved "even kings," by restraining their power, as here Abimelech: but it was "for their sakes" still; that so Sarah "His anointed might not be touched," nor "His prophet" Abraham sustain "any harm." *Bp. Sanderson.*

Chap. XXI. ver. 1. — *the Lord visited Sarah* &c.] Bestowed on her the promised blessing. The word "visit" signifies, either, in a bad sense, to *inflict punishment,* (Exod. xx. 5;) or, in a good sense, as here, to *confer blessings,* (Exod. iii. 16; Ps. viii. 4.) *Bp. Patrick.*

2. — *Sarah conceived,*] That the posterity of Abraham might be disposed hereafter more readily to receive the promised Seed it pleased God to make Isaac, the heir of that promise, a most exact type and figure of Jesus Christ. His birth was miraculous, as was that of Christ; for it was as much out of the common course of nature for Sarah to bear at ninety, as for a virgin to bear a child. He disputed not his father's

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of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, [c] as God had commanded him.

c Chap. 17. 12.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

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10 Wherefore she said unto Abraham, [d] Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

d Gal. 4. 30.

11 And the thing was very grievous in Abraham's sight because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

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13 And also of the son of the bond-woman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and

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will, though it was to cost him his life: Jesus Christ became obedient even to the death. Isaac carried the wood on which he was to be sacrificed: Jesus Christ carried the cross on which He was to be crucified. They both carried them to the very same place, Mount Moriah; being the place, where the temple was afterwards built, though then a desert. So good was God: who, for the greater confirmation of our faith, would not let us want these surprising instances of the truth of both the Old and the New Testaments, confirming each other. But then how great is the sin, and how great must be the punishment, of infidelity! *Bp. Wilson.* See note on ch. xxii. 19.

6. — *God hath made me to laugh,*] That is, to rejoice exceedingly. She refers to her laughter on a former occasion; though from a different motive. *Bp. Patrick.*

8. — *and was weaned:*] Probably when he was two or three years old. *Stackhouse.*

9. — *Sarah saw the son of Hagar—mocking.*] He derided perhaps the festivity observed at Isaac's weaning, looking on himself as the first-born. *Bp. Patrick.*

10. — *she said*] And God approved it, ver. 12. And the Apostle observes, that "the Scripture saith, Cast out the bondwoman, &c." Gal. iv. 30. *Bp. Kidder.* Abraham was satisfied by what follows in ver. 12, that Sarah's motion proceeded not merely from her anger, but from a Divine suggestion. *Bp. Patrick.*

12. — *in Isaac shall thy seed be called.*] The promised Seed, the Messiah, shall not descend from Ishmael, but from Isaac. *Bp. Kidder.*

14. — *took bread, and a bottle of water,*] Which includes all sort of provision for their present necessity, till they came to the place, to which in all probability he directed them. Their wandering about in the desert, until their water was consumed, appears to have been the effect of their accidentally mistaking their way; and not to have been intended by Abraham. *Bp. Patrick, Stackhouse.*

—— *and the child,*] Ishmael, though called "a child," was not less than sixteen or seventeen years old; and was consequently a youth capable of being a support and assistance to his mother, as he soon after proved. *Stackhouse.* See the note on Jer. i. 6. An ambiguity in the text would be avoided, by placing the clause "putting it on her shoulder" within a parenthesis, as it is placed by Bishop Kidder, Stackhouse, and Pyle.

15. — *she cast the child* &c.] The lad being faint and ready to perish, she laid him under the shade of a tree or shrub. *Bp. Kidder.* She left off supporting him, and let him gently drop on the ground, where he desired to lie. In a succeeding verse the Angel of the Lord bade her lift up Ishmael, and hold him in her hand, or support him under his extreme weakness: she had doubtless done this before; and her quitting her hold, upon his lying down, is the meaning of the word translated *cast. Harman.*

18. — *I will make him a great nation.*] Very properly denominated *Ishmaelites* and *Hagarenes* by others, they affectedly called themselves *Saracens;* thus rejecting

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she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:

23 Now therefore swear unto me here by God † that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

† Heb. *if thou shalt lie unto me.*

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

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26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place || Beer-sheba; because they there sware both of them.

|| That is, *The well of the oath.*

32 Thus they made a covenant at about 1891.

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their descent from the concubine, and challenging it from the wife, of Abraham; till at last they became noticed under that appellation by Dioscorides, by Ptolemy, and the Jerusalem Targum itself. *Whitaker.*

20. — *and became an archer.*] A skilful hunter and warriour also with bow and arrow. The Saracens, who were of the posterity of Ishmael, never set their hands to the plough, but got their living for the most part by their bow: supporting themselves on wild flesh and venison, and such wild fowl as the wilderness afforded, with herbs and milk. *Bp. Patrick.*

It is from our inattention to the customs of the times, if we imagine that Hagar and Ishmael had any hard usage in their ejectment. Whatever the nature of their offence may have been, there is no reason to accuse Abraham's conduct; since it was pursuant to a Divine direction, was agreeable to the practice of the times, and no more than what other fathers in those days imposed upon their younger sons:—since the hardships, which Hagar and Ishmael suffered, were accidental; but the benefits which accrued, were designed:—since Abraham by this means rescued them from a state of servitude for ever; and, according to the Divine prediction, was persuaded, that this would be the only expedient to make of Ishmael a flourishing nation. *Stackhouse.*

23. — *swear unto me by God*] This is the first mention of an oath given or taken. *Bp. Wilson.*

Bruce, with reference to this passage, observes that a "kind of oath," which he specifies as now prevailing in those parts, "was in use among the Arabs, or *shepherds*, as early as the time of Abraham."

"Cursed be those men of my people, or others, that ever shall lift up their hand against you, either in the *desert* or the *tell;* (the part of Egypt which is cultivated.) As long as you are in this country, or between this and Cosseir, my son shall serve you with heart and hand: one night of pain, that your medicines freed me from, would not be repaid, if I was to follow you on foot to Messir, that is, Cairo."

"The great people among them came, and, after joining hands, repeated a kind of prayer of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted their hands against me in the *tell*, or field, in the *desert*, or on the river: or, in case that I or mine should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes; or, as they emphatically expressed it, to the death of the last male child among them." *Bruce.*

25. *And Abraham reproved Abimelech*] Before he sware, he thought it necessary to settle a right understanding between them: and therefore argued with Abimelech, as it may be rendered, about a well of water digged by Abraham's servants, which Abimelech's had injuriously taken from him. This was wisdom, to complain of wrongs now, before they entered into covenant; that these being redressed, there might be no occasion of future quarrels. *Bp. Patrick.*

27. *And Abraham took* &c. *and gave them* &c.] In token of amity, or as an expression of gratitude. *Bp. Kidder.*

Presents are considered in the East to be essential to humane and civil intercourse: whether they be dates, or whether they be diamonds, they are so much a part of Eastern manners, that without them an inferiour will never be at peace in his own mind, or think that he has a hold of his superiour for his favour or protection. *Bruce.*

Medicines and advice being given on my part, faith and protection pledged on their's (some Arabs near the Nile,) two bushels of wheat and seven sheep were carried down to the boat; nor could we refuse their kindness, as refusing a present in that country (however it is understood in our's) is just as great an affront, as coming into the presence of a superiour without a present at all. *Bruce.*

30. *And he said, For these seven* &c.] That is, thy acceptance of these seven lambs shall be an acknowledgment, that this well, which I have digged, belongs to me. *Bp. Kidder.*

31. — *Beer-sheba;*] *The well of the oath.* In process of time there was a considerable town built there, which

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Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a ‖ grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

‖ Or, *tree.*

34 And Abraham sojourned in the Philistines' land many days.

CHAP. XXII.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.* 11 *The angel stayeth him.* 13 *Isaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is blessed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to pass after these things, that [a] God did tempt Abraham, and said unto him, Abraham: and he said, † Behold, *here* I *am.*

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[a] Hebr. 11. 17.

† Heb. *Behold me.*

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

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is noticed by heathen writers under the name of Berzimma, or Bersabe. The greatest length of the land of Israel is denoted in Scripture by the distance from Beer-sheba, in the South, to Dan in the North. Dr. Heylin tells us, it was well fortified by the Western Christians, when they were masters of the Holy Land, as being a border town of importance. *Dr. Wells.*

33. *And Abraham planted a grove*] For a solemn and retired place wherein to worship God. Hence, some think, the custom of planting groves was derived into all the Gentile world: who so profaned them by images, and filthiness, and sacrifices to demons, that God commanded them, by the law of Moses, to be cut down. *Bp. Patrick.*

Chap. XXII. ver. 1.— *God did tempt Abraham,*] Or *prove* and *try* him, as the word here used signifies in Deut. viii. 2, and xiii. 3, "that it might be known to others what Abraham was." See ver. 12. *Bp. Kidder.* See the note on Deut. viii. 2.

—— *here I am.*] A phrase, expressing readiness to hearken and to answer. *Bp. Patrick.*

2. *And he said,*] The command proceeded immediately from God Himself: but how, and in what manner, it was conveyed to Abraham, we are no where told. This only can be affirmed, that God may, if He pleases, communicate His will to His creatures: and whenever He vouchsafes to do so, He will, no doubt, give sufficient evidence of the revelation. And therefore we can make no question but Abraham had sufficient proof (whatever that proof was) that the several revelations, respecting both God's former *promises*, and the present severe *command*, did really proceed from God. *Bp. Conybeare.*

—— *Take now thy son, thine only son Isaac,*] A hard thing, even had it been Ishmael: but this was his only son by Sarah, and the child of promise. *Bp. Patrick.*

This command was a noble manifestation of Abraham's faith and obedience. The hardest of those orders, which he had received before, were very supportable: and they were accompanied with great promises of advantages; in particular of worldly advantage. This on the other hand was severe beyond expression; and had no promise or consolation at all annexed to it: but, instead of that, it enumerated to him the most cutting circumstances, and placed them before him in the fullest light. "Take now thy son, thine only son Isaac, whom thou lovest, and offer him up." Yet pierced to the heart, as he must be, by these expressions, he dutifully submitted: without seeking excuses from any dissuasive reasonings; without throwing on any one the least share of the burden of his own anguish; without exposing himself to the tender solicitations of Sarah; without acquainting Isaac what was intended, before it became absolutely needful. How astonishingly great, how composed, how considerate a self-denial was this! *Abp. Secker.*

—— *the land of Moriah;*] "The high land," as the Greek renders it; it being a *mountainous* place. The Latin Vulgate renders it "a land of vision;" the reason of which may be found in ver. 14. And the Chaldee, by a prolepsis, calls it "the land of worship:" for there Abraham *worshipped*, ver. 5. and 13; and there was afterwards built a temple for the *worship* of God, 2 Chron. iii. 1. *Bp. Kidder.*

—— *upon one of the mountains*] In ancient times they chose mountains or high places, on which to worship God and offer sacrifices, chap. xii. 8. God approved of this, till they were profaned, as the groves were; see note on chap. xxi. 33; and then He commanded Abraham's posterity, not to worship in high places, but only in one certain mountain, where He ordered His temple to be seated. These mountains were well shaded with trees, so that commonly *groves* and *mountains* are mentioned together, as places for religious worship. *Bp. Patrick.*

3. *And Abraham rose up* &c.] There have been several examples, especially of persons of a publick character, who have sacrificed themselves, or their nearest relations. But to what?—Even to desperation, or the apprehension of human force and power; to a wicked and superstitious custom; to pride and vain-glory; or to the hopes of preventing or stopping some dreadful and publick calamity. But the case of Abraham is so singularly circumstanced, that none of all these can be imputed to it. The only motive we can possibly imagine, must have been his earnest desire to testify his obedience to God, in all, even His most arduous commands. *Stackhouse.*

—— *went unto the place of which God had told him.*] Isaac was the very person to whom God had solemnly promised signal blessings, and a numerous posterity: so that the former promises and the last command seemed directly to contradict each other, and consequently might have staggered a less confirmed piety than that of Abraham; and have made another parent, if he had been so tried, unwilling to obey, and inclined to suppose either that there was some delusion in the revelation, or that he did not rightly understand it. He would have chosen to save his son, and to sacrifice his faith. Yet Abraham's faith was as reasonable as it was eminent.

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4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, † Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the ‖ lamb for a burnt-offering?

† Heb. *Behold me.*

‖ Or, *kid.*

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

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9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and [b] laid him on the altar upon the wood.

b Jam. 2. 21.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

For, first, he had had a long and familiar intercourse with God, and frequent experience of the nature of revelations; and so knew, beyond a possibility of doubting, that the command came from God.

He was ordered to go with his son to the land of Moriah, a land where there were many mountains, and to offer up his son upon one particular mountain, which God would shew him. On the third day he came within sight of it, and distinguished it from the rest, which must have been by some Divine indication. So this was a new revelation to him, that God required of him this act of obedience.

He therefore concluded that God would provide some method to reconcile this cruel command with His goodness and with His promises. And this method could be no other than to raise up Isaac, and to restore him to a second life. Upon this supposition, the immorality and the cruelty of killing a son would be removed, and the death of Isaac would be only a short sleep followed by a resurrection. "Abraham," says the author of the Epistle to the Hebrews, "offered up his son, accounting," or reasoning with himself, "that God was able to raise him from the dead: from whence also he received him in a figure." That is, Abraham was persuaded, that God could raise his son from the dead: and according to his faith it was done unto him: he did receive him raised up from the dead, raised in a figurative sense, when the sentence of his death was recalled, and when he brought him away from the altar. This was a plain and striking image and representation of a real death and of a real resurrection. *Dr. Jortin.*

4. — *on the third day*] The piteous deed was not to be done *immediately*, whilst the impression of the Divine Voice was still sounding in Abraham's ears, and excluded every other sentiment; but at the distance of *three whole days:* during which every feeling of paternal affection would return in full force; and even the inferiour consideration of what his family and the world would think and say to so unnatural an action, if Isaac did not rise again instantly, as there was no proof he would, must singly have a weight very hard to be supported. *Abp. Secker.*

8. — *So they went both of them together.*] These days were not to be spent in retirement, in meditation and prayer, to fortify his resolution; but altogether in the company of the dear object, whom he was to slay; whose conversation would be in a thousand instances the more moving, as he went along with him unsuspicious of what was to follow; and whose innocent question at last, "My father, behold the fire and the wood: but where is the lamb for a burnt-offering?" must, one should think, have completed the melting down of all human resolution. But "wisdom preserved him," as the Book of Wisdom expresses it, "blameless unto God, and kept him strong against his tender compassion towards his son," chap. x. 5. *Abp. Secker.*

9. — *And bound Isaac his son, and laid him on the altar*] The love of God the Father cannot be better expressed than by this instance. Abraham readily gives his only, his beloved son, to be sacrificed: so God gave His only Son. *Bp. Wilson.*

Abraham bound Isaac, that he might not afterwards, through fear or pain, disturb or defeat the work. No doubt he had made him acquainted with the will of God, and persuaded him willingly to submit to it: in which he prefigured Christ the more exactly, who "laid down His life of Himself, and no man" (without His consent) "could take it from Him." Isaac, being younger and stronger, could have made resistance, had he chosen. Josephus says he was twenty-five years old. *Bps. Kidder* and *Patrick.*

10. *And Abraham stretched forth his hand*, &c.] Now, when the sacrifice of the mind was made to the utmost, and only the outward act was wanting, *the hand* being *stretched forth* even for that; the goodness of the Almighty broke forth on a sudden, like the sun from behind a black cloud concealing it, "and the angel of the Lord called unto him out of heaven, &c." The transport of hearing these words must have made in a moment large amends for the preceding pangs. Isaac was restored to him without going through "the bitterness of death:" reproach and misconstruction was avoided: the dreadful deed dispensed with: the willing mind accepted: and a solemn approbation pronounced over him from above, anticipating the final sentence, "Well done, good and faithful servant." *Abp. Secker.*

12. — *For now I know that thou fearest God,*] Indeed, before this, God had declared, "I know Abraham," chap. xviii. 19. But now He "knew him" by a new proof: and which is the constant scripture-sense of His trying any one, He manifested him by the trial to angels,

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13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place ‖ Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

‖ That is, *The* LORD *will see*, or, *provide.*

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

c Ps. 105. 9. Ecclus. 44. 21. Luke 1. 73. Heb. 6. 13.

16 And said, [c] By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea † shore; and thy seed shall possess the gate of his enemies;

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† Heb. *lip.*

18 [d] And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

d Chap. 12. 3. & 18. 18. Ecclus. 44. 22. Acts 3. 25. Gal. 3. 8.

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

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

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to men, to himself: and "experience wrought in him sure hope not to be ashamed" upon any future occasion, "because the love of God was thus shed abroad in his heart." A further discovery was, and a very delightful one it must be, that, by so decisive an experiment of Isaac's piety, his father knew him to be worthy of his utmost affection; and worthy of the choice, which God had made of him, to support religion, and be the progenitor of the promised Seed. *Abp. Secker.*

14. — *Jehovah-jireh:*] That is, *the Lord will see*, or, *provide*, God having there *provided* a ram for a sacrifice, instead of Isaac. *Bp. Kidder.* The word "provide" having been used before, ver. 8, it would have been better to retain the same word instead of "It shall be *seen*," in this verse. *Dr. Wall.*

16. — *By myself have I sworn,*] God enlarged his mercies to Abraham proportionally to his obedience. This is apparent, as on other occasions, so in this the great and last trial of all, the offering of his son; which was rewarded by the ratification of God's former promise or covenant, by a most solemn oath. *Bp. Patrick.* "Because he could swear by no greater, He sware by Himself," Heb. vi. 13.

17. — *the gate of his enemies;*] That is, the cities; and consequently their country. For the gates being taken, they entered into their cities; and their cities being surrendered, the country was conquered. *Bp. Patrick.*

18. — *in thy seed*] That is, in Christ, Gal. iii. 16.

—— *because thou hast obeyed my voice.*] As a reward (the Hebrew word signifies) for obeying my voice. *Bp. Patrick.*

We read that Abraham's "faith was accounted unto him for righteousness;" but then St. James tells us, that "faith wrought with his works;" and, "by works was his faith made perfect." Let us not pretend to rest in a naked contemplation of the great truths of the Gospel: they are revealed for nobler purposes, and intended to enforce the duty of obedience. It is to no purpose that we maintain the orthodoxy of our faith, as to the deep points of our religion, if we still promote heresy in our practice, and by our actions disgrace our belief. These are both jointly necessary to salvation: and what God hath joined together, let not man put asunder. "Wilt thou know," saith St. James, chap. ii., "that faith without works is dead? As the body without the spirit is dead, so faith without works is dead also." *Bp. Conybeare.*

19. *So Abraham returned*] The sacrifice of Isaac should be viewed in the resemblance which it hath to that of Christ. No wonder it was so extraordinary a transaction in itself, if it was intended to prefigure the most extraordinary and mysterious one that the world ever saw: as the agreeing circumstances prove it must. In both cases we see a good and kind Father causing his beloved, only, and innocent Son to suffer death. Isaac was heir to the promises of the temporal Canaan: through Christ we claim the inheritance of the heavenly. Isaac carried the wood, on which he was bound, in order to be offered up: Christ carried the cross, on which He was afterwards nailed, and put to death. The place, where God appointed the former should die, and where the latter died actually, was the very same; "the land of Moriah," that is, of God manifested: on one of the mountains of which, the Temple stood; on another, our Saviour's cross. The term of three days too is remarkably specified in each history. The *lamb*, which, Abraham said, "God would provide," naturally turns our thoughts to Him, whom the Baptist calls *the Lamb of God;* and the *ram*, substituted for Isaac, to the temple-sacrifices of animals, types of the atonement of Christ. Then lastly, the mountain, where provision was made for Abraham's distress, deserved its name infinitely better, on account of God's providing there for the redemption of mankind.

These things indeed the Patriarch could not understand, unless they were revealed to him; for the likeness of two objects cannot be discerned, till both appear. Perhaps he was told the intent; and thus "saw the day" of Christ, and "was glad." How gracious an ending of so terrifying a dispensation! But however that were, we now may justly conclude, that what He then required Abraham to do for Him, He had purposed from eternity, in the counsel of unsearchable wisdom, to do for His lost creatures. And let the comforting reflection dwell with us, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" *Abp. Secker.*

20. — *it was told Abraham,* &c.] The chief intention of this genealogy seems to be, to give us an account of the family of Rebekah, whom Isaac married: it connects with the beginning of ch. xxiv. And it was in consequence of the information here given to Abraham, that he thought of seeking a wife for his son from this family. Huz, or Uz, here mentioned, is supposed to have given its name to Job's country, (see Job i. 1;) and from Buz it is thought came Elihu, the Buzite. See Job xxxii. 2. *Locke.*

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21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

e Called, Rom. 9. 10. *Rebecca.*

23 And Bethuel begat [e] Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

1860. 2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a stranger and a sojourner with you: give me possession of a burying-place with you, that I may bury my dead out of my sight.

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5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* † a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

† Heb. *a prince of God.*

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for † as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

† Heb. *full money.*

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the † audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

† Heb. *ears.*

Chap. XXIII. ver. 2. — *Kirjath-arba:*] "The city of Arba," who was a famous man among the Anakims, Josh. xiv. 15. It does not appear when Abraham left Beer-sheba, and removed to this place. *Bp. Patrick.*

—— *Abraham came to mourn*] He came from his own tent, which was separate from his wife's; see chap. xxiv. 67. Having performed the offices of private sorrow, he appears to have now prepared for the publick funeral solemnities. *Bp. Patrick.*

3. — *from before his dead,*] That is, from the place where he sat mourning over his dead. Isai. xlvii. 1; Job ii. 13. *Bp. Kidder.*

—— *the sons of Heth,*] That is, the Hittites. Heth was the son of Canaan, and grandson of Ham. By "the sons" are meant the principal persons of the nation. *Bp. Patrick.*

4. *I am a stranger and a sojourner with you:*] Abraham's declaration that he was only a stranger and sojourner in the land, and his purchase of a burying-place for his deceased wife and his family from the Hittites or "sons of Heth," is finely introduced by St. Paul, to prove how well he and the Patriarchs understood that the grant of the land of promise gave them no present title, or immediate possession of it; that it was only designed for a future inheritance. "By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God," Heb. xi. 9, 10. *Dr. Hales.*

9. — *the cave of Machpelah, — in the end of his field:*] By a cave is properly meant a vault, arched over with stones or wood, such as the ancient Greeks called *Cryptæ.* Burying-places were not anciently in the cities, much less in their temples; but in the fields, in caves or vaults, made to hold a large number of bodies. So they continued among the Jews in our Saviour's time, as appears by Lazarus's monument, John xi. 30, 31; and by the burying-places for strangers, Matt. xxvii. 7; and by their carrying the widow's son out of the city, Luke vii. 12, &c. This seems to have been in the corner of the field, which perhaps was near the highway: for there they sometimes chose to bury their dead, Gen. xxxv. 8, 19; Josh. xxiv. 30. *Bp. Patrick.*

10. — *of all that went in at the gate of his city,*] That is, of all the citizens or inhabitants. *Bp. Kidder.*

The gates of cities in these days, and many ages after, were the places of judicature and common resort. Here the governours and elders of the city met to hear complaints, administer justice, make conveyances of titles and estates, and in short to transact all the affairs of the place. Hence that passage in the Psalmist, "They shall not be ashamed when they speak with their enemies in the gate;" that is, when they are accused by them before the court of magistrates. It is probable that the room or hall, where these magistrates sat, was over the gate, because Boaz is said to "go up to the gate;" and the reason of having it built there seems to have been for the convenience of the inhabitants; who, being all husbandmen, and forced to pass and repass every morning and evening, as they went and came from their labour, might be more easily called as they went by, whenever they were wanted to appear in any business. So that from the whole it appears, that Abraham could not have made his purchase from Ephron, without his having recourse to the city gates. *Stackhouse.*

All affairs of moment among the Algerines are laid before the Dey or the principal officers, who sit constantly

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11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

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CHAP. XXIV.

1 *Abraham sweareth his servant.* 10 *The servant's journey:* 12 *His prayer:* 14 *His sign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his sign,* 22 *receiveth jewels,* 23 *sheweth her kindred,* 25 *and inviteth him home.* 26 *The servant blesseth God.* 29 *Laban entertaineth him.* 34 *The servant sheweth his message.* 50 *Laban and Bethuel approve it.* 58 *Rebekah consenteth to go.* 62 *Isaac meeteth her.*

AND Abraham was old, *and* † well stricken in age: and the LORD had blessed Abraham in all things. 1857. † Heb. *gone into days.*

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, [a] Put, I pray thee, thy hand under my thigh: a Chap. 47. 29.

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and

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in the gate of the palace for that purpose. Thus we read of the "elders in the gate," Deut. xxii. 15, and xxv. 7. And of "him that reproveth and rebuketh in the gate," Isai. xxix. 21; Amos v. 10. The Ottoman Court likewise seems to be called the *Porte*, from the distribution of justice, and the dispatch of publick business carried on in the gates of it. *Dr. Shaw.*

15.—*four hundred shekels*] *Money* in general, and pieces of silver, were spoken of before, chap. xvii. 12, 13, and xx. 16; which shews that they did not trade merely by the exchange of commodities. This is the first place in which the name of *shekel* occurs. The value is not exactly known: but it appears from Josephus to have been something less than half-a-crown of our money. *Bp. Patrick.*

16.—*and Abraham weighed*] They did not *tell* money as we do now, but weighed it: till it being found inconvenient to weigh it on every particular occasion, they set a mark upon it to denote its value. *Bp. Patrick.*

Chap. XXIV. ver. 1. *And Abraham was old,*] A hundred and forty years old.

Some think that putting the hand under the thigh was a token of subjection and homage, done by a servant to his lord: the latter sitting, and the servant kneeling and putting his hand under him. *Bp. Patrick.* In ancient times servants were accustomed thus to acknowledge their obedience; and the custom is preserved to this day amongst some Indians. It is as much as to say, Thou art subjected to me; thou art my servant. *Locke.*

6. *And Abraham said unto him, Beware thou* &c.] The steward demanded, whether, if he could not persuade the person, whom Isaac was to marry, to come and dwell with Isaac in Canaan, he might carry *him* to *her*, into that country, which Abraham had forsaken. The answer of Abraham is a denial; accompanied with an intimation that he was bound, by express revelation, to let none of his family return, for constant residence,

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which spake unto me, and that sware unto me, saying, [b] Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

b Chap. 12. 7. & 13. 15. & 15. 18. & 26. 4.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed; ‖ for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

‖ Or, *and.*

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time † that women go out to draw *water.*

† Heb. *that women which draw* water *go forth.*

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

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13 Behold, [c] I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

c Ver. 43.

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* † very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

† Heb. *good of countenance.*

17 And the servant ran to meet

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thither, that is, into the country of Mesopotamia. *Pyle.*

10. — *the servant took ten camels*] What enables the shepherd to perform the long and toilsome journeys across Africa is the camel, emphatically called by the Arabs, "the ship of the desert." He seems to have been created for this very trade, endued with parts and qualities adapted to the office he is employed to discharge. The driest thistle, or the barest thorn, is all the food this useful quadruped requires; and even these, to save time, he eats while advancing on his journey, without stopping, or occasioning a moment of delay. As it is his lot to cross immense deserts, where no water is found, and countries not even moistened by the dew of heaven, he is endowed with the power of laying in at one watering-place a store, with which he supplies himself for many days to come. To contain this enormous quantity of fluid, nature has formed large cisterns within him, from which, once filled, he draws at pleasure the quantity he wants, and pours it into his stomach with the same effect as if he then drew it from a spring; and with this he travels patiently and vigorously, all day long, carrying a prodigious load through countries affected with poisonous winds, and parching and never-cooling sands. *Bruce.*

The common load of the Turkman camel is about 400 pounds on each side: but some will carry a much greater weight. The Arab camel seldom carries more than 250 pounds on each side. They go between two and three miles an hour. The dromedary is a high breed of the Arab camel: it ambles with more agility; and is capable of going as far in one day as the ordinary camels usually go in three or four. *Dr. Russell.*

11. — *he made his camels to kneel down*] When a camel is born, the breeders tie his fore feet under his belly, and a carpet over his back. Thus they teach him the habit of bending his knees to rest himself, or to be loaded or unloaded. *Calmet.*

—— *at the time of the evening*, &c.] Dr. Shaw, having described the occupations of the Barbary women during the day, adds, To finish the day, "at the time of the evening, even the time that women go out to draw water," they have still to fit themselves out with a pitcher or a goat's skin: and tying their sucking children behind them, go in this manner two or three miles to fetch water. Yet, in the midst of all these labours, the women will not lay aside any of their ornaments: neither their *nose-jewels*, which are still used by the Levant Arabs; nor their *bracelets, shackles*, or *ear-rings*, which are all very cumbersome. *Dr. Shaw.*

15. — *Rebekah came out*, &c.] Great was the simplicity of these early days, when persons of the best rank, and of the female sex too, did not disdain to be employed in such menial offices. Thus, in the following age, Jacob found his cousin Rachel watering her father's sheep; and several ages after that, the seven daughters of Jethro, who was a prince as well as a priest of Midian, kept their father's flocks, and used to draw water for the cattle. So well has Moses expressed that simplicity of manners, which we may observe in Homer, or Hesiod, or any of the most ancient writers. *Stackhouse.*

—— *with her pitcher upon her shoulder.*] "We came to a well at the foot of a hill, on which there is a village called Perè. The oxen raise the water by a bucket and rope; and the women carry the water in earthen jars up the hill, to water the plantations of tobacco." *Bp. Pococke.*

At the foot of the hill is what the monks call the well of Zabulon: the water is drawn by boys in leathern buckets, and carried in jars up the hill on women's heads. *Bp. Pococke.*

"The women," says Dr. Chandler, "resort to the fountains by their houses, each with a large two-handled earthen jar, on the back, or thrown over the shoulder,

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her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ‖ ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

‖ Or, *jewel for the forehead.*

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

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30 And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The

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for water." This account of the jars made use of by the Greek women of the island of Tenedos may, very naturally, be understood to be a modern but accurate comment on what is said concerning Rebekah's fetching water. *Harmer.*

22. — *the man took* &c.] The weight of these ornaments appear to us rather extraordinary; the ear-ring, or jewel for the face, weighed half a shekel, and the bracelets for her hands ten shekels, which, as Sir J. Chardin justly observes, is about five ounces. Upon which he tells us, "the women wear rings and bracelets of as great weight as this, through all Asia, and even much heavier. They are rather manacles than bracelets. There are some as large as the finger. The women wear several of them, one above another, in such a manner as sometimes to have the arm covered with them from the wrist to the elbow. Poor people wear as many of glass or horn. They hardly ever take them off: they are their riches." *Harmer.*

—— *a golden ear-ring*] It is the custom in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold; and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl, or young woman, in Arabia or in Persia, who did not wear a ring after this manner in

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LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

d Ver. 13. 43 [d] Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Before CHRIST 1857.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth † jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

† Heb. *vessels.*

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, [e] Send me away unto my master.

e Ver. 56. & 59.

55 And her brother and her mother said, Let the damsel abide with us ‖ *a few* days, at the least ten; after that she shall go.

‖ Or, *a full year*, or, *ten months.*

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and

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her nostril. It is without doubt of such a ring that we are to understand what is said in this verse. *Sir J. Chardin.*

49. — *that I may turn to the right hand, or to the left.*] A proverbial speech, signifying, That I may take some other course, as God shall direct, for fulfilling my master's desire. *Bp. Patrick.*

50. — *we cannot speak unto thee bad or good.*] No way contradict it. *Bp. Patrick.*

53. — *the servant brought forth jewels* &c.] A gold and silver *sarmah*, one or two sets of ear-rings, bracelets, and shekels, a gold chain to hang over their breasts, with half a dozen vests, some of brocade, others of rich silk, are usually the wedding clothes of an Algerine lady of fashion. Habits and ornaments of the like kind were given to the bride in the time of Abraham. Thus "a golden ear-ring of half a shekel weight" was given to Rebekah, and "two bracelets for her hands of ten

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Before CHRIST 1857. the servant took Rebekah, and went his way.

62 And Isaac came from the way of the [f] well Lahai-roi; for he dwelt in the south country.

f Chap. 16. 14. & 25. 11.

63 And Isaac went out to [l] meditate in the field at the even-tide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

l Or, *to pray.*

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death.*

CHAP. XXV.

1 *The sons of Abraham by Keturah.* 5 *The division of his goods.* 7 *His age, and death.* 9 *His burial.* 12 *The generations of Ishmael.* 17 *His age, and death.* 19 *Isaac prayeth for Rebekah, being barren.* 22 *The children strive in her womb.* 24 *The birth of Esau and Jacob.* 27 *Their difference.* 29 *Esau selleth his birthright.*

about 1853. THEN again Abraham took a wife, and her name *was* Keturah.

2 And [a] she bare him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

Before CHRIST about 1853.

a 1 Chron. 1. 32.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

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

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 1822.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 [b] The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

b Chap. 23. 16.

11 ¶ And it came to pass after the death of Abraham, that God blessed

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shekels weight of gold." Abraham's servant also "brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah." *Dr. Shaw.*

65. — *she took a vail,*] The Eastern brides are wont to be vailed in a particular manner, when presented to the bridegroom. Those that give us an account of their customs at such times, take notice of their being vailed all over. Dr. Russell gives us this circumstance in his account of a Maronite wedding, which, he says, may serve as a specimen of all the rest, there being nothing materially different in the ceremonies of the different sects. I suppose that the vail, which Rebekah put on, was such an one as was appropriate to such a solemnity; and that she was presented to Isaac by her nurse and other female attendants in form. *Harmer.*

In the summer months, when the Moorish women retire to their country seats, they walk abroad with less caution and reservedness; and upon the approach of a stranger, let only their vails fall over their faces, as Rebekah may be supposed to have done upon the sight of Isaac. *Dr. Shaw.*

Chap. XXV. ver. 6. — *sons of the concubines,*] Namely, of Hagar and Keturah: who were wives, but of an inferiour sort, according to the manner of those times and countries. Keturah is expressly called his concubine, 1 Chron. i. 32, as she is called his wife, ver. 1 of this chapter. She was his concubine, because of a servile condition; but his wife, being married with covenants to provide for her and her children: though they were not to inherit his estate. *Bp. Patrick.*

—— *gave gifts,* &c.] Lest these sons should interfere with Isaac, in his inheritance of Canaan, as they grew up, Abraham portioned them off, and sent them away towards the East; where, settling in Arabia and Syria, they became in time heads of different nations: of which we have footsteps both in sacred and in profane history. *Stackhouse.*

8. — *Abraham — died*] This is said by anticipation, to finish the story of Abraham; for Esau and Jacob were born fifteen years before he died. *Bp. Patrick.*

—— *was gathered to his people.*] He passed into the state of the dead, following his deceased ancestors. *Bp. Kidder.* See chap. xlix. 33.

Abraham, from the time of his call, became the great restorer and reviver both of natural and revealed religion to a corrupt world. By his sons, Isaac and Ishmael, and six more, and by his nephew Lot, he spread religion and virtue far and wide, their descendants being numerous as the stars of heaven, and growing up into many and

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Before CHRIST 1822.

his son Isaac; and Isaac dwelt by the [c] well Lahai-roi.

c Chap. 16. 14. & 24. 62.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

about 1800. d 1 Chron. 1. 29.

13 And [d] these *are* the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

1773.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he † died in the presence of all his brethren.

Before CHRIST 1773.

† Heb. *fell.*

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

1857.

21 And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

1838.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and [e] the elder shall serve the younger.

e Rom. 9. 12.

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great nations. His fame reached much farther than the Jewish scriptures reached, among the Gentiles, among the Arabians especially, his descendants: and there are some remains of his religion and memory among the Persians at this day. *Dr. Waterland.*

19. — *these are the generations of Isaac,*] His principal design being to give an account of those descended from Abraham by Isaac, Moses returns to that after a short account of Abraham's other posterity. *Bp. Patrick.*

20. — *the Syrian of Padan-aram,*] Bethuel, as also his son Laban, is called the Aramite or Syrian, not as descended from Aram, or a Syrian by descent; but as living in the country, which fell to the lot of Aram at the first plantation after the flood, and which must accordingly be esteemed a part also of Syria, largely taken to denote all the country of Aram. For he lived at Haran, and so in the north part of Aram-Naharaim, or Mesopotamia, which north part from the fruitfulness of it was particularly called Padan-aram, the word *Padan* denoting a cultivated fruitful ground. *Dr. Wells.*

21. — *Isaac intreated the Lord for his wife,* &c.] He prayed, as the Hebrew implies, with earnestness, vehemence, and importunity: being uneasy at her barrenness, on account of the promise of the Messiah. *Bp. Patrick.*

Of all the Patriarchs, none passed so quietly through the world as Isaac: none lived either so privately, or so innocently: neither know I whether he approved himself a better son or husband. For the one, he gave himself over to the knife of his father, and mourned three years for his mother; for the other, he sought not to any handmaid's bed, but in a chaste forbearance reserved himself for twenty years' space, and prayed: Rebekah was so long barren. At last, in reward for his piety, she conceived. *Bp. Hall.*

22. — *went to enquire of the Lord.*] Either by prayer, or to some holy man, and possibly to Abraham, who was now living. *Bp. Kidder.*

23. — *Two nations*] That is, the heads of two nations, the Edomites and Israelites. *Bp. Kidder.*

—— *two manner of people*] Greatly differing in their disposition, manners, course of life, and country; which will make them perpetually disagree. *Bp. Patrick.*

The children struggled together in the womb, which was an omen and token of their future disagreement; and when they were grown up to manhood, they manifested very different inclinations. Esau was "a cunning hunter," and delighted in the sports of the field; Jacob was more mild and gentle, "dwelling in tents," and minding his sheep and his cattle. Esau slighted his birthright, and those sacred privileges, of which Jacob was desirous, and is therefore called the *profane* Esau, Heb. xii. 16; but Jacob was a man of better faith and religion. The like diversity ran through their posterity. The religion of the Jews is very well known: but whatever the Edomites were at first, in process of time they became idolaters. Upon these religious differences, and other accounts, there was a continual grudge and enmity between the two nations. The king of Edom would not suffer the Israelites, in their return out of Egypt, so much as to pass through his territories, Num. xx. 14—21; and the history of the Edomites afterwards is little more than the history of their wars with the Jews. *Ep. Newton.*

—— *the one people shall be stronger* &c.] The family of Esau was for some time the greater and more powerful of the two. But David entirely conquered the Edomites, and made them tributaries. In aftertimes, they were governed for the most part by viceroys or deputies appointed by the kings of Judah. And in the time of the Maccabees they were incorporated into the Jewish church and nation. *Bp. Newton.*

—— *and the elder shall serve the younger.*] In his posterity, not in his own person. *Bp. Patrick.*

The prediction was verified in the descendants of Jacob, then represented by himself, being favoured with some distinguishing prerogatives, both spiritual and

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24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and [f] his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

[f] Hos. 12. 3.

1837.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28 And Isaac loved Esau, because [†] he did eat of *his* venison: but Rebekah loved Jacob.

[†] Heb. venison was in his mouth.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, [†] with that same red *pottage;* for I *am* faint: therefore was his name called Edom.

[†] Heb. with that red, with that red pottage.

31 And Jacob said, Sell me this day thy birthright.

Before CHRIST about 1805.

32 And Esau said, Behold, I *am* [†] at the point to die; and what profit shall this birthright do to me?

[†] Heb. *going to die.*

33 And Jacob said, Swear to me this day; and he sware unto him: and [g] he sold his birthright unto Jacob.

[g] Hebr. 12. 16.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

CHAP. XXVI.

1 *Isaac because of famine went to Gerar.* 2 *God instructeth, and blesseth him.* 7 *He is reproved by Abimelech for denying his wife.* 12 *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 23 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esau's wives.*

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And

about 1804.

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temporal, above the decendants of Esau. For we know Esau did not serve his brother Jacob: nay, his brother Jacob did obeisance to him. *Dean Tucker.*

25. — *Esau.*] That is, *made* or *perfected*, as if born more like a man than a babe. *Bp. Kidder.*

26. — *Jacob:*] That is, *a supplanter;* or one that taketh hold of, and trippeth up his brother's heels. *Stackhouse.*

27. — *Jacob was a plain man,*] But he appears rather from his whole conduct and behaviour, to have been an *artful* man. The word in the original signifies *perfect*, which is a general term: but being put in opposition to the rough and rustic manners of Esau, it particularly imports, that Jacob was more *humane* and *gentle*. *Bp. Newton.*

29 — *sod*] Boiled; the preterite of *seethe*. *Johnson's Dictionary.*

30. — *Edom.*] Which signifies *red*. Whence the city, which he built, and the country, which his posterity inhabited, were called by the same name; and by the Greeks *Idumea:* bordering towards the south on Judea, Arabia, and Egypt. *Bp. Patrick.*

31. — *Sell me this day thy birthright.*] The birthright, or right of primogeniture, had many privileges annexed to it. The firstborn was consecrated to the Lord, Exod. xxii. 29; had a double portion of the estate allotted him, Deut. xxi. 17; had a dignity and authority over his brethren, Gen. xlix. 3; succeeded in the government of the family or kingdom, 2 Chron. xxi. 3; and, as some with good reason imagine, succeeded to the priesthood, or chief government in matters ecclesiastical. He had a right to challenge the particular blessing of his dying parent; he had the covenant, which God made with Abraham, that from his loins Christ should come, consigned to him: and, what is more, these prerogatives were not confined to his person only, but descended to his latest posterity, in case they comported themselves so as to deserve them. *Stackhouse.*

33. — *Swear to me this day;*] Moses, who records this conduct of Jacob, does not commend him for it. God indeed, before he was born, designed and promised this privilege to him: but then he should have waited, till the Divine wisdom had found out the means of executing His promise in His own way, as David did, till God gave him possession of Saul's kingdom; and not have anticipated God, and snatched it by an irregular act of his own. In the whole affair indeed, Jacob acted with a subtlity, not at all becoming an honest man. He knew that delays were dangerous, and that his brother's consideration might possibly spoil his bargain; and therefore he required haste, both in the sale, and in his oath; and thereby incurred another sin, by hurrying his brother into an oath by precipitation, which neither he should have taken, nor Jacob have advised him to take, without mature advice and deliberation.

And in like manner, as to his interception of the blessing, which his father designed for his brother Esau; it is in vain to have recourse to *forced* constructions, or to plead the lawfulness of *mental reservations*, in order to excuse him in the lying and dissimulation, for which he was certainly culpable. The best way is, upon this occasion, to lament the infirmity of human nature, which cannot always stand upright; and to admire the impartiality of the Sacred Writings, in which the very blemishes and transgressions of such as are designed to make the principal figure in them, are not forgotten to be recorded. *Stackhouse.*

34. — *pottage of lentiles;*] Lentiles were a kind of pulse, somewhat like our vetches, or coarser sort of pease. *Stackhouse.*

The inhabitants of Barbary still make use of lentiles, boiled and stewed with oil and garlick, and forming a pottage of a chocolate colour: this was "the red pottage," ver. 30, for which Esau, thence called Edom, sold his birthright. *Dr. Shaw.*

In the account of the Life of Hilarion, a celebrated hermit, that austere recluse is said for three years to have eaten nothing, but half a sextary (about a pint) of lentiles, moistened with cold water: and for other three years only dry bread with salt, and some water.

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Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, [a] I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

a Chap. 13. 15. & 15. 18.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be [b] blessed;

b Chap. 12. 3. & 15. 18. & 22. 18.

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

Before CHRIST about 1804.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and † received in the same year an hundred-fold: and the LORD blessed him:

† Heb. *found.*

13 And the man waxed great, and † went forward, and grew until he became very great:

† Heb. *went going.*

14 For he had possession of flocks, and possession of herds, and great store of ‖ servants: and the Philistines envied him.

‖ Or, *husbandry.*

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of † springing water.

† Heb. *living.*

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying,

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This shews the eating of lentiles was thought to be very poor living, though much eaten in those countries; and sometimes sent to soldiers attending their prince, 2 Sam. xvii. 28. It shews also, in a very strong point of light, the profaneness of Esau, who despised his birthright to such a degree, as to part with it for a mess of lentile pottage. *Harmer.*

Chap. XXVI. ver. 1. — *Abimelech*] Probably the son of him, to whom Abraham went. *Bp. Patrick.*

10. — *guiltiness*] The Hebrew word signifies both sin and punishment. *Bp. Kidder.*

12. — *an hundredfold:*] This was a singular blessing of God. However, Varro and Pliny say, that in parts of Syria and Africa, they reaped an hundred bushels for one: nay, Bochart shews out of several good authors, that some parts of Africa were so rich as to produce two and even three hundredfold. *Bp. Patrick.*

15. — *the Philistines had stopped them,*] The people of these countries have put in practice, many ages since the events recorded by Moses, the same mode of taking vengeance on those that were disagreeable to them, or whom they would prevent from coming among them. Niebuhr relates, that the Turkish emperours annually give to every Arab tribe, which is near the road from Egypt and Syria to Mecca, a certain sum of money, and a certain number of vestments, to keep them from destroying the wells, that lie in that route. *Harmer.* See 2 Kings iii. 19.

20. — *the herdmen of Gerar did strive*] It is our ignorance of the Patriarchal manner of living, which makes us think it unaccountable to hear, in those early days, of so many contests about wells: for on nearer inspection we should find, that in those hot countries, where water was so very scarce, a well, or fountain of living water, was a possession of inestimable value: and for this reason we find Moses, in magnifying the Divine bounty to the children of Israel, among other parts of the inventory, reckoning up, not only "great and goodly cities, which they builded not," but "*wells* likewise digged, which they digged not." *Biblioth. Bibl.*

The importance of water is acknowledged all over the

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Before CHRIST about 1804.

The water *is* our's: and he called the name of the well ‖ Esek; because they strove with him.

‖ That is, *Contention.*

21 And they digged another well, and strove for that also: and he called the name of it ‖ Sitnah.

‖ That is, *Hatred.*

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ‖ Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

‖ That is, *Room.*

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

† Heb. *Seeing we saw.*

28 And they said, † We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 † That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

Before CHRIST about 1804.

† Heb. *If thou shalt,* &c.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ‖ Shebah: therefore the name of the city *is* ‖ Beer-sheba unto this day.

‖ That is, *an oath.*

‖ That is, *the well of the oath.*

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

1796.

35 Which [c] were † a grief of mind unto Isaac and to Rebekah.

c Chap. 27. 46.

† Heb. *bitterness of spirit.*

CHAP. XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing.* 15 *Jacob under the person of Esau obtaineth it.* 30 *Esau bringeth venison.* 33 *Isaac trembleth.* 34 *Esau complaineth, and by importunity obtaineth a blessing.* 41 *He threateneth Jacob.* 42 *Rebekah disappointeth it.*

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

about 1760.

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world; but its value, and the labour, with which it is sometimes procured in the East, are hardly credible to an English ear. At Cairo and Constantinople the gratuitous distribution of water is esteemed a most beneficial charity. *Niebuhr.* At Suez, a very considerable price, not less than a groat or sixpence a gallon, was paid for fresh water. *Pitts.* Persons are forced to travel across the deserts without any supply for their camels, sometimes as much as eighty miles. *Plaisted.* The wells too are very deep; many of them being from 160 to 170 feet. *Niebuhr.* From the great depth of earth, which must be dug away to get at water, we may infer the labour that Abraham had to dig his wells, and Isaac afterwards to re-open them, when filled by the Philistines. We see too, that a well was an article of property of the most valuable kind; since it was to be procured in many places only by continued and expensive labour. An acquaintance with such particulars adds much to the spirit of those passages in Scripture, where wells, or brooks, or waters are mentioned: but to know the full value of this indispensable element, we must endure burning thirst, beneath an unclouded sky, under a parching sun, amidst an arid and sandy desert. *Fragments to Calmet.*

26. — *Phichol*] The same name and the same office, possessed by him, who is mentioned chap. xxi. 22. It was probably the name of some dignity among them, like that of tribune or dictator among the Romans. *Bp. Patrick.*

33. — *Beer-sheba*] Isaac renewed the well dug by his father at this place, where in later times a city was built. *Dr. Wells.* See note on Gen. xxi. 31.

34. — *the daughter of Beeri, the Hittite,* &c.] Josephus says, these two men, whose daughters Esau married, were powerful men among the Hittites. Doubtless his father had given him the same charge which Abraham had done concerning his own marriage, chap. xxiv. 3. And then it was a very undutiful, nay, an impious action, to marry with those people, who were under the curse of God. The Scripture might well call him *profane;* for he seems not to have regarded either the curse or the blessing of the Almighty. *Bp. Patrick.*

Chap. XXVII. ver. 1. — *when Isaac was old,*] He

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called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and † take me *some* venison;

† Heb. *hunt.*

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it.*

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them.*

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14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took † goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

† Heb. *desirable.*

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* † to me.

† Heb. *before me.*

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

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was one hundred and thirty-seven years old. *Bp. Patrick.*

4. — *make me savoury meat,*] For the eldest son of a family to be so employed, may seem to shew that the family was possessed of no great wealth or magnificence. Such however was the simplicity of those times, that it was customary for men of the highest rank to submit to meaner offices than this. The Sacred History, in all its accounts and descriptions, agrees with the sense of the most ancient writers, and is conformable to the manners and customs that then prevailed. *Stackhouse.*

16. — *put the skins of the kids* &c.] Bochart observes, that in the Eastern countries goats' hair was very like that of men. *Bp. Patrick.*

In this chapter is shewn, how Jacob deceived his father. He was a good man; but every thing that good men have said or done through infirmity, must not be imitated: the Law of God being our sure and never-failing rule.

A while hence we shall see Jacob himself imposed upon by Laban, in the case of Rachel his espoused wife: and in his old age we shall see him imposed upon by his own sons, and with the blood of a kid, with which they dyed his son's coat. So exact, so wonderful, so instructive are all the ways of Providence! *Bp. Wilson.*

23. — *so he blessed him.*] Jacob and his mother were justly to be praised, for having a due esteem of the paternal benediction, as a means instituted by God for the conveyance of His covenant with Abraham. And if this blessing was, as some suppose, an appendage to the birthright, Jacob, in purchasing the one, had acquired a just title to the other. Pursuant to the Divine desig-

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24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

a Hebr. 11. 20.

28 Therefore [a] God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

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30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac † trembled very exceedingly, and said, Who? where *is* he that hath † taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

† Heb. *trembled with a great trembling greatly.*
† Heb. *hunted.*

34 And when Esau heard the words of his father, he cried with a

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nation likewise, Isaac was bound to confer his blessing upon Jacob; and therefore his wife, perceiving his erroneous intention, laid a scheme, which induced him to do ignorantly, what God had pre-ordained to be done. Furthermore, when her artifice had succeeded, and Jacob was blessed, Isaac was fully satisfied with what he had done: "I have blessed him, yea, and he shall be blessed:" which sudden change of mind may be imputed to some Divine inspiration, opening his understanding, and convincing him that he had given the blessing to the right person. These considerations may serve to alleviate the crime: still it must be owned, that Rebekah was guilty of a fault, in suggesting such wicked advice to her son; and that Jacob committed another, in suffering himself to be seduced by so bad a guide: and that both of them presumed to limit the power of God, by thinking that a complication of frauds was necessary for the accomplishment of a Divine prophecy. Had Rebekah put her husband in remembrance of this prophecy, and shewn how Esau had forfeited the blessing by selling his birthright, and by marrying strange wives, this had been a much more honourable proceeding. But she was left to pursue her own indiscreet method; and thus God accomplished His righteous purposes by converting, as He often does, human folly to the promotion of His glory. *Stackhouse.*

24.—*And he said, I am.*] Jacob got his father's blessing by a lie: but see what followed. His brother purposed to murder him:—he was in a manner banished from his father's house;—his uncle dealt deceitfully with him, as he had done with his father, and treated him with great rigour: and his mother, who put him upon this fraud, never saw him after. *Bp. Wilson.*

28. *Therefore God give thee*] Or, *will give thee:* it is a prophecy as well as a prayer. *Bp. Kidder.*

——*the dew of heaven,*] Rain fell only at certain seasons in that country: but there was a recompence for it by plentiful dews, which very much refreshed the earth, and are represented as a Divine gift, Job xxxviii. 28; Mic. v. 7. *Bp. Patrick.*

——*and the fatness of the earth,*] Canaan, the lot of his inheritance, was a fruitful, and therefore by the Prophet called, *a fat land,* Neh. ix. 25. *Stackhouse.*

29. *Let people serve thee,*] As the former part of the blessing relates to wealth, so does this to dominion and empire: it was signally fulfilled in the days of David, when the Moabites, Ammonites, Syrians, Philistines, and Edomites also, were subdued under him. *Bp. Patrick.*

——*be lord over thy brethren,*] This is a third part of the blessing, giving him a prerogative in his own family. *Bp. Patrick.*

In the following chapter, ver. 14, the promise is made to Jacob, "In thee and in thy seed shall all the families of the earth be blessed;" and to this are to be referred in their full force those expressions, "Let people serve thee, &c." It appears that Jacob was a man of more religion, and believed the Divine promises more than Esau. The posterity of Jacob likewise preserved the true religion and the worship of one God, while the Edomites were sunk in idolatry. And of the seed of Jacob was born at last the Saviour of the world. This was the peculiar privilege and advantage of Jacob, to be the happy instrument of conveying these spiritual blessings to all nations. This was his greatest superiority over Esau: and in this sense St. Paul understands and applies the prophecy, "The elder shall serve the younger," Rom. ix. 12. The Christ, the Saviour of the world, was to be born of some one family: and Jacob's was preferred to Esau's out of the good pleasure of Almighty God, who is certainly the best judge of fitness and expedience, and hath an undoubted right to dispense His favours, as He shall see proper: "for He saith to Moses," as the Apostle proceeds to argue, ver. 15, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." And when the Gentiles were converted to Christianity,

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great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named ‖ Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

‖ That is, *a supplanter.*

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I ‖ sustained him: and what shall I now do unto thee, my son?

‖ Or, *supported.*

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, [b] and wept.

[b] Hebr. 12. 17.

39 And Isaac his father answered and said unto him, Behold, [c] thy dwelling shall be ‖ the fatness of the earth, and of the dew of heaven from above;

[c] Ver. 28.

‖ Or, *of the fatness.*

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

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41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; [d] then will I slay my brother Jacob.

[d] Obad. 10.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

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

[e] Chap. 26. 35.

CHAP. XXVIII.

1 *Isaac blesseth Jacob, and sendeth him to Padan-aram.* 6 *Esau marrieth Mahalath the daughter of Ishmael.* 10 *The vision of*

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the prophecy was literally fulfilled, "Let people serve thee, and nations bow down to thee;" and will more amply be fulfilled, when "the fulness of the Gentiles shall come in, and all Israel shall be saved." *Bp. Newton.*

39. — *Behold, thy dwelling* &c.] Esau had cattle, and beasts, and substance in abundance. And when the Israelites on their return from Egypt desired leave to pass through the territories of Edom, it appears that the country contained fields and vineyards. There is however a manifest difference between this and Jacob's benediction. For here is no mention of plenty of corn and wine; nor is there dominion given to him, as there was to Jacob: and, whatsoever *fatness* was in the soil of the country, it did not last, as appears from Mal. i. 3. *Bps. Newton* and *Patrick.*

40. — *by thy sword shalt thou live,*] Live upon spoil. *Bp. Patrick.* The Edomites were always distinguished for their violence and martial spirit. Josephus gives them the character of "a turbulent and disorderly nation, always erect to commotions, and rejoicing in changes; at the least adulation of those who beseech them, beginning war, and hastening to battles as it were to a feast." *Bp. Newton.*

—— *shalt serve thy brother;*] See note on chap. xxv. 23.

—— *when thou shalt have the dominion,*] It is not meant, that they should have dominion over the seed of Jacob, but simply have dominion, as they had when they appointed a king of their own. *Bp. Newton.*

—— *thou shalt break his yoke* &c.] In the reign of Jehoram, "the Edomites revolted from under the dominion of Judah, and made themselves a king," (2 Kings viii. 20;) thus fulfilling this prophecy 900 years after it was delivered. *Bp. Newton.*

46. — *I am weary of my life* &c.] However culpable Rebekah may be thought in the former instance, there is not the like imputation on her, in hiding from her husband the true reason of her sending Jacob away. It is prudence to conceal the truth, when the discovery will occasion more harm than good. Therefore that she might not afflict her husband's old age with the unwelcome news of his son Esau's wicked design against his brother, and thereby provoke his indignation against him; she covered the dismission of Jacob with a reason, that was true indeed, but not that chief and latent one, which gave her the most uneasiness; and which, if communicated to her husband, might have been the means of bringing down his grey hairs with sorrow to the grave. So that on the whole, and according to the Proverbs of the wise king, she acted the part both of a careful wife and of a prudent woman: for "the tongue

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Jacob's ladder. 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

a Hos. 12. 12. 2 [a] Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be † a multitude of people;

† Heb. an assembly of people.

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land † wherein thou art a stranger, which God gave unto Abraham.

† Heb. of thy sojournings.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

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7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan † pleased not Isaac his father;

† Heb. were *evil in the eyes*, &c.

9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

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10 ¶ And Jacob went out from Beer-sheba, and went toward [b] Haran.

b Called, Acts 7. 2, *Charran.*

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

c Chap. 35. 1. & 48. 3.

13 [c] And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou

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of the wise useth knowledge aright," and she, "that is of a faithful spirit, concealeth the matter," Prov. xv. 2, and xi. 13. *Stackhouse.*

Chap. XXVIII. ver. 1.—*blessed him,*] Renewed and confirmed his former blessing, that it might not be thought of less force, because procured by artifice and subtilty. *Bp. Patrick.*

4.—*the blessing of Abraham,*] That blessing, not only temporal, but spiritual, which was promised to Abraham, chap. xii. 2, 3; xvii. 19; xxii. 17, 18; and was by God Himself transferred to Isaac, chap. xxv. 11, and xxvi. 3; and is here by Isaac assured to Jacob and his seed. *Bp. Kidder.*

10. *And Jacob went out from Beer-sheba,*] Isaac's life was not more retired and quiet, than Jacob's was busy and troublesome. In the one I see the image of contemplation; of action, in the other. None of the Patriarchs saw so evil days as he; from whom justly hath the Church of God therefore taken her name. Neither were the faithful ever since called Abrahamites, but Israelites. As an emblem of his future lot, he began his strife in the womb: after that, he flies for his life from a cruel brother to a cruel uncle. With a staff goes he over Jordan alone, doubtful and comfortless, not like the son of Isaac. In the way the earth is his bed, and a stone his pillow; yet even there he sees a vision of angels. Jacob's heart was never so full of joy, as when his head lay hardest. God is most present with us in our greatest dejection; and loves to give comfort to those that are forsaken of their hopes. *Bp. Hall.*

12.—*behold a ladder* &c.] This ladder, according to the sense of the best interpreters, is an emblem of the Divine Providence, which governs all things. Its being "set up on the earth" denotes the *steadiness* of Providence, which nothing can unsettle: its "reaching up to heaven" signifies, that it *extends* over all things: the several "steps of the ladder" are the *motion* and *action* of Providence: the "angels going up and down" shew, that they are the great *ministers* of Providence, always *employed* in the preservation of the just: their "ascending" represents their going up to *receive* the Divine commands; and their "descending," their coming down upon earth to *execute* them. So that God hereby signified to Jacob, now full of cares and uneasy apprehensions, that the man, who was under the custody and protection of Divine Providence, wanted not company in a wilderness; nor security in danger; nor direction in difficulties: since there were so many "ministering spirits," holding correspondence between earth and heaven; and daily and hourly "sent forth" from God's presence "to minister for them, who shall be heirs of salvation," Heb. i. 14.

Another interpretation deserves our attention. The promise, which God makes to Jacob, from the top of the ladder, relates chiefly to His covenant with Abraham, which was principally founded in Christ, that chosen Seed, "in whom all the families of the earth were to be blessed." The analogy of the thing may therefore lead us to believe, that this ladder was designed for a type and emblem of the covenant of grace, which was in force from the time of man's first apostacy, and began to be put in execution at the incarnation of our Saviour Christ, that only Mediator, who opened an intercourse between earth and heaven: by whose intercession plenty of all spiritual blessings descend to us; and by whose merits and doctrines His

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liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt † spread abroad [d] to the west, and to the east, and to the north, and to the south: and in thee and [e] in thy seed shall all the families of the earth be blessed.

† Heb. *break forth.*
d Deut. 12. 20.
e Chap. 12. 3. & 18. 18. & 22. 18. & 26. 4.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

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19 And he called the name of that place ‖ Beth-el: but the name of that city *was called* Luz at the first.

‖ That is, *the house of God.*

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

CHAP. XXIX.

1 *Jacob cometh to the well of Haran.* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel.* 23 *He is deceived with Leah.* 28 *He marrieth also Rachel, and serveth for*

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disciples are sanctified, and so become "meet to be partakers with the saints in light," or to ascend into heaven. To this mystical meaning of the ladder, our Saviour Himself may be thought to allude, when He says, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man," John i. 51. *Stackhouse.*

18. — *took the stone,— and set it up* &c.] That it might preserve the memory of this heavenly vision; and serve as a token to point out to him the place, when God should bring him back again. He afterwards poured oil upon it, to consecrate it as a monument of God's great mercy to him. Hence arose the Pagan custom of anointing stones, and consecrating them to the memory of great men after their death, and falling down, and worshipping before them; a proof, how the best and noblest acts of piety may be perverted into a foolish and degrading superstition. This idolatrous practice arose very early: whence Moses forbade the erecting of such pillars, they being in his time converted to a profane use. *Bp. Patrick, Stackhouse.*

19. — *the name of that city*] Which was near the place where this pillar was set up. *Bp. Patrick.*

20. — *Jacob vowed a vow,*] Annotators have observed, that this is the first *vow* we read of in Scripture. Jacob however appears to have done no more, than his father had done before him. When, for example, the Lord is said to have made a covenant with Abraham, it must be supposed that Abraham on his part expressed his consent and acceptance; and not only so, but vowed and promised to perform the conditions, in order to attain the benefits of it. *Biblioth. Bibl.*

—— *and will give me bread* &c.] To work our own contentment, we should not labour so much to increase our substance, as to moderate our desires. Jacob did not propose to himself any great endowments, rich revenues, and large possessions: but only "bread to eat, and raiment to put on." No matter of what coarse grain, so it were but bread to give nourishment, and maintain life. No matter for the stuff or fashion, so it were but raiment to cover nakedness, and to keep off heat and cold. Neither doth St. Paul speak of any choicer or costlier gifts: "Having food and raiment," saith he, "let us be therewith content," 1 Tim. vi. 8. He saith not delicacies, but *food;* not ornaments, but *raiment, coverings. Bp. Sanderson.*

The conditions of Jacob's vow seem to denote the secret wish and desire of his soul, and not any express stipulation with God. Man certainly cannot insist on terms with his Maker; but he may desire and humbly hope for a supply of his wants. More than this the Patriarch did not expect; and less than this God never intended to give. "Our heavenly Father knows that we have need of food to eat and raiment to put on;" and it is a renunciation of our dependence upon His providential goodness not to ask them. To serve God for no consideration, but that of His own glory, is a notion, that may well enough comport with our future exalted state, when we shall "hunger no more, neither thirst any more," and where our service will always be attended with vision; but while we are invested with these weak and frail bodies, they and their concerns will tenderly affect us: and God, who "considers whereof we are made," expects no other than that they should. *Stackhouse.*

21. — *then shall the Lord be my God:*] I will suffer no idolatry in my house or family. *Bp. Wilson.* He does not mean, that he would not worship God, if He did not bring him home in peace: for the right which God has to the service and homage of His creatures is absolute and inalienable; but that, if He did, he would perform some *special* service to Him, and worship Him with *extraordinary* devotion. *Bp. Patrick, Stackhouse.*

22. — *I will surely give the tenth unto thee.*] The tithe of all his income, saith Josephus: for the maintenance of burnt sacrifices, and other pious purposes; perhaps also for the relief of the poor; the order of priesthood being not yet instituted.

This is the second mention of tithes or tenths, and

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her seven years more. 32 *Leah beareth Reuben,* 33 *Simeon,* 34 *Levi,* 35 *and Judah.*

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THEN Jacob † went on his journey, and came into the land of the † people of the east.

† Heb. *lift up his feet.*

† Heb. *children.*

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him.*

† Heb. *Is there peace to him?*

6 And he said unto them, † *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

† Heb. *yet the day is great.*

7 And he said, Lo, † *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them.*

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

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10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the † tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

† Heb. *hearing.*

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with † him the space of a month.

† Heb. *a month of days.*

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed; but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

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the first specifick dedication of them to God: and from this place we may conclude, that Jacob, the grandchild of Abraham, vowing "the tenth of all," as Abraham had given "the tenth of the spoil," was induced to do it by the custom then prevailing among religious people. Some persons suppose this portion was fixed upon, rather than a fifth, sixth, or any other, because in this number *ten* all nations in a manner end their account, and then begin again with compound numbers. But it is most likely, they had some divine direction for it, as for sacrificing. Jacob appears to have performed his vow on his return from Padan-aram, Gen. xxxv. 7, 14. *Bp. Patrick, Stackhouse.*

Chap. XXIX. ver. 2. — *a great stone was upon the well's mouth.*] In Arabia, and in other places, they are wont to close and cover up their wells of water, lest the sand, which is put into motion by the winds there, like the water of a pond, should fill them, and quite stop them up. *Sir J. Chardin.*

8. *And they said, We cannot,*] Not that they were unable to roll away the stone; but it was probably contrary to the rules of the place, as it may have been agreed, that no one should uncover the well, and disturb the waters, till all the shepherds with their flocks were assembled together to this common place of watering. *Locke.* See below note on ver. 10.

9. — *for she kept them.*] That employment in those early days was very honourable; as is evident from Homer and other ancient writers. *Stackhouse.*

It is customary, even to this day, for the children of the greatest emir to attend their flocks, as we find Rachel kept the sheep of her father Laban. *Dr. Shaw.*

10. — *rolled the stone from the well's mouth,*] Sir J. Chardin gives us to understand, that he has known wells or cisterns of water locked up in the East: and if not, that some person is so far the proprietor, that no one dares to open a well or cistern, but in his presence. He has often, he says, seen the inhabitants make use of such precautions in divers parts of Asia, on account of the real scarcity of water there. *Harmer.*

12. — *her father's brother,*] That is, kinsman.

13. — *he told Laban all these things.*] Such as that he was Laban's kinsman, and Rebekah's son, ver. 12; as also the reason of his coming from home; God's providence over him on his journey; and his happy meeting with Rachel. *Bp. Patrick.*

17. *Leah was tender-eyed,*] Having some blemish or soreness in her eyes. *Stackhouse.*

18. — *I will serve thee seven years for Rachel*] It was a custom, which had prevailed almost in all ages, that, in contracting marriages, as the wife brought a *portion* to the husband, so the husband should give her, or her parents, money or presents, sometimes called in Scrip-

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19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

1753. 21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not
† Heb. *place.* be so done in our † country, to give the younger before the firstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

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28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived and bare about 1752.
a son, and she called his name ‖ Reu- ‖ That is, *see a son.*
ben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and about 1751.
bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name ‖ Si- ‖ That is, *hearing.*
meon.

34 And she conceived again, and about 1750.
bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called ‖ Levi. ‖ That is, *joined.*

35 And she conceived again, and about 1749.
bare a son: and she said, Now will I praise the LORD: therefore she called a Matt. 1. 2.
his name [a] ‖ Judah; and † left bear- ‖ That is, *praise.*
ing. † Heb. *stood from bearing.*

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ture the *dowry*, in lieu of this portion. Jacob, being destitute of money, offers his uncle seven years' service, which must have been equivalent to a large sum. *Biblioth. Bibl.*

22.— *Laban gathered together all the men of the place,*] All such private contracts were completed by the elders or governours of the place, in the presence of all the people. An instance of this occurred before in Abraham's purchase of a sepulchre for his family, chap. xxiii. 11, 18. This was a sacred and religious thing, as well as the rites of marriage; and therefore both were parts of the publick care. *Bp. Patrick.*

23. — *and brought her to him;*] The modesty of those times made them bring the bride to her husband's bed *vailed*, and without lights: so that it was easier for Laban to impose on Jacob. *Bp. Patrick.*

25. — *wherefore then hast thou beguiled me?*] This was a great fraud in Laban, and to Jacob a great affliction: but such as might remind him of the guile which he had used in procuring his father's blessing. *Bp. Kidder.*

26. — *It must not be so done*] This was a mere pretence, for we read of no such custom; had it been true, he should have told Jacob beforehand. *Bp. Patrick.*

27. *Fulfil her week*, &c.] That is, marriages are to be celebrated, according to custom, by a seven days' feast: complete this marriage thou hast begun with Leah; and then, upon condition of another seven years' service, thou shalt marry Rachel also, and keep her wedding feast seven days. *Selden.*

30. *And he went in also unto Rachel,*] There was no positive law at this time against such marriages as this; and Jacob probably thought there was an unavoidable necessity for his marrying these two sisters: for Rachel was his true wife, Leah being imposed upon him by deceit; but having taken her, he concluded he could not honestly leave her, any more than he could Rachel, to whom he was first contracted. The example of Jacob however in this particular is no rule for Christians. He, who pretends to pronounce on so singular a case as that of this Patriarch, should consider the different state of things, before the promulgation of the Law, during the obligation of it, and since the commencement of the Gospel. The Gospel undoubtedly prohibits both a plurality of wives, and consanguinity in marriages; and requires of its votaries the strictest chastity, from a consideration and motive, which neither the law of nature, nor the Law of Moses, knew any thing of; "Ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's," 1 Corinth. vi. 19, 20. *Bp. Patrick, Stackhouse.*

31. — *Leah was hated,*] *Loved less* than Rachel, as it is in the foregoing verse. *Hating* is, in the Scripture phrase, sometimes put for *loving less*. Compare Luke xiv. 26, with Matthew x. 37. *Bp. Kidder.*

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Before CHRIST about 1749.

CHAP. XXX.

1 *Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob.* 5 *She beareth Dan and Naphtali.* 9 *Leah giveth Zilpah her maid, who beareth Gad and Asher.* 14 *Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel.* 17 *Leah beareth Issachar, Zebulun, and Dinah.* 22 *Rachel beareth Joseph.* 25 *Jacob desireth to depart.* 27 *Laban stayeth him on a new covenant.* 37 *Jacob's policy, whereby he became rich.*

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also † have children by her.

† Heb. *she shall by her.*

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name || Dan.

That is, *judging.*

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

† Heb. *wrestlings of God.*

8 And Rachel said, With †great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name || [a] Naphtali.

|| That is, *my wrestling.* a Gen. Matt. 4. 13. Nephthalim.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name || Gad.

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12 And Zilpah Leah's maid bare Jacob a second son.

|| That is, *a troop*, or, *company.*

13 And Leah said, † Happy am I, for the daughters will call me blessed: and she called his name || Asher.

† Heb. *In my happiness.*

|| That is, *happy.*

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

about 1751.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

about 1750.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name || Issachar.

|| That is, *an hire.*

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name || [b] Zebulun.

|| That is, *dwelling.* b Called, Matt. 4. 13, *Zabulon.*

21 And afterwards she bare a daughter, and called her name || Dinah.

about 1748.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

|| That is, *judgment.*

Chap. XXX. ver. 3. — *she shall bear upon my knees,*] Bring me a child, whom I may set upon my knees as my own. *Bp. Patrick.*

The *bearing upon the knees* may denote, that Rachel designed her servant to bear a child, as in her presence, and as it were *upon her knees*, to the end that her mistress might be made a mother by her instrumentality, and might have children whom she might truly call her own, though not born of herself. *Stackhouse.*

We see that barren Rachel follows Sarah's example, and adopts the son of that maid servant, whom she gave to Jacob: wherein Leah followed her, and gave one of her maids to her husband. All this was evidently grounded upon the same principle, which afterwards bred those dissensions betwixt Jacob's wives about the having children by them: for it is very natural to believe, that Jacob did not conceal from his wives his advantages and hopes. *Dr. Allix.* See Dr. Gray's note on chap. xix. 36. See also note on ver. 23.

— *that I may also have children*] She being Rachel's servant, the children, that were born of her, were Rachel's children. *Bp. Patrick.*

14. — *mandrakes*] Supposed to be what the Syrians call *mauz*, a fruit, about as big as a small cucumber, that hangs in clusters, sometimes to the number of forty on the same stalk, and is in figure and taste not unlike the Indian fig. *Stackhouse.*

21. — *Dinah.*] No reason is given for this name; but it seems to have the same with that of Rachel's first-born by Bilhah; for, as if she had now got the better of Rachel, she called this child by a name importing *judgment. Bp. Patrick.*

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23 And she conceived, and bare a son; and said, God hath taken away my reproach:

24 And she called his name ‖ Joseph; and said, The LORD shall add to me another son.

‖ That is, *adding.*

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it.*

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came,* and it is *now* †increased unto a multitude; and the LORD hath blessed thee † since my coming: and now when shall I provide for mine own house also?

† Heb. *broken forth.*
† Heb. *at my foot.*

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

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33 So shall my righteousness answer for me † in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

† Heb. *to-morrow.*

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ring-straked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut-tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived be-

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23. — *taken away my reproach:*] "Be fruitful and multiply" was the blessing of God. Barrenness therefore was reckoned peculiarly a reproach in those days. *Bp. Wilson.*

25. — *unto mine own place,* &c.] To my father's house in Canaan, where I was born. *Bp. Patrick.*

26. — *thou knowest my service which I have done thee.*] How faithful and successful it has been, so that I now well deserve to be dismissed. *Dr. Wells.*

32. — *I will pass through all thy flock to-day,*] The meaning was, that Laban should drive away all the brown or speckled, that were at present in the flock, and give them to his sons to keep three days' journey off: and that Jacob should have only the white sheep and the uniformly-coloured goats of Laban's, to keep; and that he should have for his hire for keeping them, only such of the breed of that flock, as should hereafter be black of the sheep or speckled of the goats. *Dr. Wall.*

33. *So shall my righteousness* &c.] This separation being made, it would appear that if he had any spotted, they were not taken from Laban's flock; but given to him by God out of them as a reward of his honest diligence. *Bp. Patrick.*

In considering this action of Jacob, we must not look to it by itself only, but we must remember, that there was a much superiour Agent, even the great Proprietor of the world, by whose direction it was done. God Almighty determined to punish Laban for his injustice, and to reward Jacob for his fidelity. He revealed to Jacob the manner, in which He designed to bless him, and ordered him to do an action, as a token of reliance on Him for the performance of His promise, chap. xxxi. 10. Jacob faithfully observed the orders, that were given him, and the event proved accordingly.

Were it lawful for any private person to make reprisals, the injurious treatment Jacob had received from Laban, both in imposing a wife upon him, and prolonging his servitude without wages, was enough to give him both the provocation and the privilege to do so. God Almighty however was pleased to take the determination of the whole matter into His own hands: and therefore the true conclusion is, what Jacob himself expresses in his speech to his two wives, "Ye know that with all my power I have served your father. And your father hath deceived me; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-

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fore the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

CHAP. XXXI.

1 *Jacob upon displeasure departeth secretly.* 19 *Rachel stealeth her father's images.* 22 *Laban pursueth after him,* 26 *and complaineth of the wrong.* 34 *Rachel's policy to hide the images.* 36 *Jacob's complaint of Laban.* 43 *The covenant of Laban and Jacob at Galeed.*

1739.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him † as before.

† Heb. *as yester day and the day before.*

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

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8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the ‖ rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

‖ Or, *he goats.*

11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

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

[a] Chap. 28. 18.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels; 1739.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

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straked. Thus God hath taken away the cattle of your father, and given them to me," chap. xxxi. 6—9. *Stackhouse.*

Chap. XXXI. ver. 7. — *changed my wages ten times;*] The cattle in Mesopotamia bred twice every year. Supposing therefore that for the first year Laban stood to his bargain, but seeing his son-in-law thrive exceedingly, altered the form of it in the next, and so continued to do every half year, till the sixth year when Jacob left him, the times of his changing his wages will be exactly ten. There is no occasion however for so exact a calculation, as it is usual to put a certain for an uncertain number. *Stackhouse.*

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Before CHRIST 1739.

19 And Laban went to shear his sheep: and Rachel had stolen the † images that *were* her father's.

† Heb. *teraphim.*

20 And Jacob stole away † unawares to Laban the Syrian, in that he told him not that he fled.

† Heb. *the heart of Laban.*

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob † either good or bad.

† Heb. *from good to bad.*

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and † steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

† Heb. *hast stolen me.*

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28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house; *yet* wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And

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19. —*the images*] In the Hebrew "teraphim:" used as objects of worship, or instruments of divination. It is supposed that Rachel stole them; either because, having still a tincture of superstition, she feared Laban should inquire of them which way Jacob was gone; or because, having been brought off by Jacob from the false notions and bad customs of her country, she desired to convince her father of his superstition, by letting him see, that his gods (as he called them) could not preserve themselves, much less be of any service to him; or because she intended to give herself some portion of his goods which she thought justly belonged to her, and of which he had deprived her. It is supposed the images were made of gold, or silver, or some other valuable substance. *Bp. Patrick, Stackhouse.*

The teraphim were probably the pictures or statues of some of Rachel's ancestors, and taken by her for the preservation of their memory, when she was about never to see her country and father's house again. Laban had abused them to idolatry. *Dr. Lightfoot.*

21. —*the river,*] The Euphrates; frequently called in Scripture *the river,* by way of eminence. *Bp. Patrick.*

——*the mount Gilead.*] So called by anticipation. The heap of stones, which Laban and Jacob raised in memory of their agreement and covenant, was called Gilead, that is, an heap of witnesses: and in after-ages gave the name to the whole neighbouring country, which lies on the east of the sea of Galilee: being part of that ridge of mountains, which runs from mount Lebanon southward on the east of the Holy Land, and includes the mountainous region, called in the New Testament *Trachonitis. Dr. Wells.*

27. —*I might have sent thee away with mirth,* &c.] When the prefetto of Egypt was preparing for his journey, he complains of his being incommoded by the sonnets of his Eastern friends, who took leave in this manner of their relations and acquaintance before their setting out. These valedictory songs, however, are not to be supposed to be a prelude to all their journeys, but only to those of the most solemn kind. There is therefore an energy in those words of Laban, which ought to be remarked, Why didst not thou tell me, that I might have sent thee away, and taken my leave of my daughters, going such a journey, with all due solemnity, according to the custom of my country? *Harmer.*

33. *And Laban went into Jacob's tent,* &c.] Men and women had their distinct tents, apart by themselves, chap. xxiv. 67. *Bp. Patrick.*

The Arabs are not so scrupulous as the Turks about their women; and though they have the *harem,* or women's part of the tent, yet such, as they are acquainted with, come into it; but no strangers ever dare to come into the women's apartment, unless they are introduced. *Bp. Pococke.*

34. —*put them in the camel's furniture,*] Rachel probably rode after the Arab mode, upon an *hiran,* which is a piece of serge, about six ells long, laid upon the

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Laban † searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

† Heb. *felt.*

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

† Heb. *felt.*

37 Whereas thou hast † searched all my stuff, what hast thou found of all thy houshold stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of [b] my hand didst thou require it, *whether* stolen by day, or stolen by night.

[b] Exod. 22. 12.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

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42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it ‖ Jegar-sahadutha: but Jacob called it Galeed.

‖ That is, *the heap of witness.*

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And ‖ Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

‖ That is, *a beacon,* or, *watchtower.*

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saddle, which is of wood, in order to make the sitting more easy. This *hiran* is made use of as a mattress, when they stop for a night in a place; and it serves them to lodge on, as their wallets serve for cushions, or a bolster. It was probably the hiran, part of the camel's furniture, under which she hid her father's teraphim; and on which she sat, according to their customs, in her tent, and therefore unsuspected. *Harmer.*

In the East, aged and infirm persons travel in double wickerwork seats, placed on the back of a camel, one on each side of the animal: they are formed something like a cradle; and have a back, head, and sides, like a great chair. Under the seat are store-hampers, or baskets, containing those personal necessaries, which may be needed by the traveller on the journey. Under the saddle of each camel is a coarse carpet, to cover them by night. This coarse carpet is the *hiran* mentioned by Harmer. It is probable that the camel's furniture, on which Rachel was seated, was the vehicle, above described. *Script. illust.*

40. — *in the day the drought consumed me,* &c.] In Europe the days and nights resemble each other, with respect to the qualities of heat and cold; but it is quite otherwise in the East. In the lower Asia, in particular, the day is always hot: on the contrary, in the height of summer the nights are as cold as at Paris in the month of March. I have travelled in Arabia and in Mesopotamia, the theatre of the adventures of Jacob, both in winter and in summer; and have found the truth of what the Patriarch said, That he was scorched with heat in the day, and stiffened with cold in the night. This contrariety in the qualities of the air in twenty-four hours is extremely great in some places, and not conceivable by those that have not felt it: one would imagine he had passed in a moment from the violent heats of summer to the depth of winter. Thus it hath pleased God to temper the heat of the sun by the coolness of the nights; without which the greatest part of the East would be barren and a desert: the earth could not produce any thing. *Sir J. Chardin.*

42. — *the fear of Isaac,*] The God whom Isaac feared, that is, worshipped. *Bp. Patrick.*

45. — *set it up for a pillar.*] Or monument. This monument must not be supposed to have been a heap of loose stones, for then it could not have continued long in the same position, nor have given a name to the country around it. It was doubtless a regular and permanent building; probably in the figure of a table, as they used it the next morning to eat and sacrifice upon. *Biblioth. Bibl.*

47. — *Laban called it* &c.] The one is a Syriack, the other a Hebrew name; both having the same signification. *Bp. Patrick.*

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50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

‖ Or, *killed beasts.*

54 Then Jacob ‖ offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

1 *Jacob's vision at Mahanaim.* 3 *His message to Esau.* 6 *He is afraid of Esau's coming.* 9 *He prayeth for deliverance.* 13 *He sendeth a present to Esau.* 24 *He wrestleth with an angel at Peniel, where he is called Israel.* 31 *He halteth.*

AND Jacob went on his way, and the angels of God met him.

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2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place ‖ Mahanaim.

‖ That is, *two hosts*, or, *camps.*

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the † country of Edom.

† Heb. *field.*

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, [a] Return unto thy country, and to thy kindred, and I will deal well with thee:

[a] Chap. 31. 13.

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55. *And — Laban rose up,* &c.] There is something or other, that restraineth men from doing some evils, to which they have not only a natural proneness, but perhaps withal an actual desire and purpose. When we behold Laban, who had pursued seven days after Jacob in an hostile manner, upon overtaking him, do no more than expostulate with him, and then kiss him, and bless him, and return to his place; and when we behold Esau, who had vowed the death of Jacob, and who went forth to meet him with four hundred men, armed, as it should seem for his destruction, yet run to meet him on his approach, and embrace him, and fall on his neck, and kiss him: it cannot be imagined that such a stop should be made but by the powerful restraint of some superiour and over-ruling hand; nor may we doubt, that every such restraint, by whatsoever second and subordinate means it be furthered, is yet the proper work of God, as proceeding from and guided by His almighty and irresistible providence. It was God, that turned Laban's revengeful thoughts into a friendly expostulation: it was the same God, that turned Esau's inveterate malice into a kind brotherly congratulation. He that "hath set bounds to the sea, which, though the waves thereof rage horribly, they cannot pass," hath in His hands, and at His command, "the hearts of all the sons of men, as the rivers of waters;" and can wind and turn them at His pleasure, inclining them which way soever He will. *Bp. Sanderson.*

Chap. XXXII. ver. 2. — *Mahanaim.*] That is, *two hosts,* or *camps,* the angels probably appearing in two companies: or else it may have respect to the host or camp of Jacob, and the other host of the angels. *Bp. Kidder.*

3. — *unto the land of Seir,*] Which Esau, it seems, had conquered in Jacob's absence, according to the blessing of his father, "by thy sword shalt thou live." *Bp. Patrick.*

4. — *my lord Esau;*] By the Divine direction Jacob was constituted Esau's lord; nor did he forego that prerogative by calling himself Esau's servant. *Lord* and *servant* were, as they are now, certain modes of civility. Jacob therefore might address Esau in this manner, without derogating from his own *spiritual* pre-eminence: and confining himself to the bounds of nature, might reverence him as his elder brother. *Stackhouse.*

9. *And Jacob said, O God* &c.] This should be the practice of Christians, to go immediately to God in all

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10 † I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

† Heb. *I am less than all, &c.*

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother † with the children.

† Heb. upon.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

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18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept † of me.

† Heb. *my face.*

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and † sent them over the brook, and sent over that he had.

† Heb. *caused to pass.*

24 ¶ And Jacob was left alone; and there wrestled a man with him until the † breaking of the day.

† Heb. *ascending of the morning.*

25 And when he saw that he prevailed not against him, he touched

their necessities and dangers: since He will as surely help them, as He did Jacob. *Bp. Wilson.*

10. — *with my staff I passed over* &c.] I had nothing but this staff in my hand, when I left my father's house: an humble and very affecting expression of God's mercy to him; and a lesson to the rich, to put them in mind that it is God alone, to whom they stand obliged for all their wealth and riches. *Bp. Wilson.*

13. — *and took of that which came to his hand*] What he could first light upon, without any choice: or, it may be, "that which was in his hand;" what he had it in his power to offer; namely, the cattle, which are afterwards mentioned; though he had no jewels or precious raiment. *Bp. Patrick.*

15. — *milch camels*] Which had lately foaled. Bochart observes out of Aristotle, Pliny, and many other authors, that nothing was more delicious in those countries than camel's milk. *Bp. Patrick.*

22. — *the ford Jabbok.*] A small river, which is by all agreed to flow from the adjacent mountains of Gilead; but some represent it as running into the sea of Galilee, others into the river Jordan, below or south of that sea. *Dr. Wells.*

24. *And Jacob was left alone;*] He stayed alone, in all probability, that he might commend himself and his family to God by earnest prayer. *Bp. Patrick.*

—— *and there wrestled a man with him*] That is, an angel in the appearance of a *man;* called also God. Comp. ver. 28, 30, with Hos. xii. 3, 4. A fair representation of Christ, both God and Man, and "the angel of the covenant," Mal. iii. 1. *Bp. Kidder.*

25. *And when he saw that he prevailed not*] Jacob, hearing of his brother Esau's power, and dreading his resentment, addresses himself, for protection in this distress, to the God of his fathers, with all humility and confidence. God hears his prayer, and is pleased to inform him of the happy issue of the adventure by a significative action: the following night he has a struggle with an angel, with whom he is suffered to make his part so good, that from thence he collected God had granted his petition. This information by action, concerning only the individual concerned in it, who little needed to be told the meaning of a mode of instruction, at that time in vulgar use, hath now an obscurity, which the Scripture-relations of the same mode of information to the Prophets are free from, by reason of their being given for the use of the people, to whom they were explained. *Bp. Warburton.*

It was a common custom among Eastern nations, to convey the knowledge of things by actions, as well as words. To this purpose we find Zedekiah "making him horns of iron," thereby to portend victory to Ahab, 1 Kings xxii. 11; and Elisha ordering Joash to "strike the ground with arrows," thence to presignify his triumph over the Syrians, 2 Kings xiii. 18. Nay even Hannibal himself, as Livy tells us, perceiving that his soldiers were not to be encouraged with words, made a publick shew for them, not so much to entertain their sight, as to give them an image and representation of their own condition. In like manner, God made use of this expedient to cure Jacob of his dejection. *Stackhouse.*

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the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, [b] I will not let thee go, except thou bless me.

b Hos. 12. 4.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [c] Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

c Chap. 35. 10.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place || Peniel: for I have seen God face to face, and my life is preserved.

|| That is, *the face of God.*

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAP. XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.*

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

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2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those †with thee? And he said, The children which God hath graciously given thy servant.

† Heb. *to thee.*

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, †What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

† Heb. *What is all this band to thee?*

9 And Esau said, I have enough, my brother; †keep that thou hast unto thyself.

† Heb. *be that to thee that is thine.*

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

——*the hollow of his thigh;*] The upper part of his thigh, or hip-bone where the joint is. *Bp. Kidder.*

——*out of joint,*] Though Jacob prevailed, yet he met with difficulty and pain to keep him from vaunting his own strength, and being "exalted above measure," 2 Cor. xii. 7. *Bp. Kidder.* This bodily affliction was left to humble him, and at the same time to testify, that it was not a mere man with whom he strove. *Bp. Hall.*

28. —*Thy name shall be called* &c.] Not *only* Jacob; or not *so much* Jacob as Israel: which name abolished the other in his posterity, who were called Israelites, but never by any name derived from Jacob. *Bp. Patrick.*

——*Israel:*] That is, a prince with God. *Bp. Patrick.* The latter part of the verse should be thus translated: "for thou hast been a prevailer with God; and with men thou shalt also powerfully prevail." This is the true verbal translation of the Hebrew words, and is agreeable to the Chaldee Paraphrase, the Septuagint, and the Vulgate. *Shuckford.*

——*and hast prevailed.*] St. Jerome understands the "wrestling" of Jacob as figurative of *spiritual* conflicts, which we are to maintain. *Dr. Gray.*

30. —*my life is preserved.*] He either alludes to an opinion, that if men saw one of the heavenly ministers, they should die presently: or the words may refer to the principal scope of the combat, which was to confirm Jacob against the fear of Esau. *Bp. Patrick.*

32. *Therefore the children of Israel eat not of the sinew which shrank,*] That sinew or tendon, which fastens the hip-bone in its socket: comprehending the flesh of the muscle connected with it. He that ate of this was to be beaten, as the Jewish masters tell us, *Bp. Patrick.*

The Jews take great care to cut away the sinew of the thigh of such animals as they intend to eat. And in several places of Germany and Italy they will not eat any of the hinder quarter, because great nicety is required in taking away this sinew as it should be done, and few know how to do it exactly. *Calmet.*

Chap. XXXIII. ver. 10. —*as though I had seen the*

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11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according † as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

† Heb. *according to the foot of the work, &c. and according to the foot of the children.*

15 And Esau said, Let me now † leave with thee *some* of the folk that *are* with me. And he said, † What needeth it? let me find grace in the sight of my lord.

† Heb. *set, or, place.*

† Heb. *Wherefore is this?*

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called ‖ Succoth.

‖ That is, *booths.*

18 ¶ And Jacob came to Shalem, a city of ‖ Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

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‖ Called, Acts 7. 16, *Sychem.*

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of ‖ Hamor, Shechem's father, for an hundred ‖ pieces of money.

‖ Called, Acts 7. 16, *Emmor.*

‖ Or, *lambs.*

20 And he erected there an altar, and called it ‖ El-elohe-Israel.

‖ That is, *God the God of Israel.*

CHAP. XXXIV.

1 *Dinah is ravished by Shechem.* 4 *He sueth to marry her.* 13 *The sons of Jacob offer the condition of circumcision to the Shechemites.* 20 *Hamor and Shechem persuade them to accept it.* 25 *The sons of Jacob upon that advantage slay them,* 27 *and spoil their city.* 30 *Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

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2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and † defiled her.

† Heb. *humbled her.*

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake † kindly unto the damsel.

† Heb. *to her heart.*

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face of God,] He regarded Esau's kind reception of him as a token of the Divine favour. *Bp. Patrick.*

11. — *my blessing*] That is, my present: as we expound it in the margin of 1 Sam. xxv. 27. *Bp. Patrick.*

15. — *let me find grace in the sight of my lord.*] In this also be so kind as to gratify my desires. *Bp. Patrick.*

16. — *Esau returned that day*] All things considered, Esau was not that very bad man, which some would make him. His generous and open temper appears in his affectionate deportment towards his brother, and his speedy and utter oblivion of the treatment he had received from him. And though St. Paul calls him a "profane person," and says that he was "hated by God;" yet all that he means by the word *hated* is no more than that God did not shew him the same mark of distinction which he did Jacob: for the Apostle's purpose is to shew, that God had, all along, bestowed the favours, which led to the Messiah, on whom He pleased; on Abraham, not on Lot; on Jacob, not on Esau; as at the time he wrote, the Gentiles were made the people of God, and not the Jews. And he calls him *profane* for this reason; not because he was more wicked than other men of his age; but because he seems to have been not so mindful of the spiritual promises made to his family, as Jacob was; and consequently was not so fit to be the heir of the mercies peculiar to it. *Shuckford, Stackhouse.*

17. *And Jacob journeyed to Succoth,*] Esau invited Jacob to Seir, and offered to conduct him thither; but Jacob had no design to accept the invitation, and yet was afraid directly to refuse it. *Shuckford.*

—— *Succoth.*] So the place was afterwards called: it is situated not far from the Jordan, to the East. *Dr. Wells.*

19. — *an hundred pieces of money.*] In the margin it is "lambs." It was probably some sort of coin, which had a *lamb* stamped upon it, and was originally of the real value of a lamb: and may have been called by that name, as we used to call a certain coin an *angel* from the stamp which it bore. *Stackhouse, Bp. Wilson.*

20. *And he erected there an altar,*] At the same place, where Abraham had built his first altar, chap. xii. 7. Abraham dedicated his "unto the Lord, who appeared unto him;" Jacob his, unto "God the God of Israel," which was the new name that God had given him. The place was at or near Shechem: so that the woman of Samaria might well say as she did to our Saviour, that "their fathers worshipped God in that mount." Shechem seems to have been one of the oldest cities in all Canaan. *Dr. Wall.* The first thing that good men do, is to provide for the honour and service of God. *Bp. Wilson.*

Chap. XXXIV. The fatal history of Dinah is recorded to convince future ages of this truth; that the sins of impurity are so hateful to God, that they seldom go unpunished in this world; if they do, worse will be their punishment in the next. *Bp. Wilson.*

Ver. 1. — *Dinah — went out to see* &c.] When this happened, the Scripture does not inform us. From the exploit of her brothers, she was probably fifteen or sixteen years of age. The occasion of the calamity, Josephus tell us, was a great festival, held at Shechem, which

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4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

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16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each

she ventured to go to, desirous of seeing the fine spectacles and fashions of the place. *Stackhouse.*

7. — *wrought folly in Israel*] Or, against Israel. Committed a wickedness highly to the disgrace and injury of Israel's family. *Bp. Patrick.*

12. *Ask me never so much dowry*] This shews more fully, that the custom was (as noted before, chap. xxix. 18,) for men to give money for their wives. But there was a greater reason for a dowry now, and that a large one, to make compensation for the wrong he had done. For there was a natural equity in those laws of Moses, Exod. xxii. 16, and Deut. xxii. 28, 29, by which men were bound to make satisfaction to the families, if either by enticement or violence they had abused their daughters. *Bp. Patrick.* The same custom of men giving dowries for their wives prevails at this time among the Turks and Persians. *Thevenot.*

14. — *We cannot*] Or, we ought not; it is not lawful. *Bp. Wilson.* Here is a specious pretence of religion, with design to do an injury. *Bp. Kidder.*

25. — *on the third day,* &c.] Physicians have observed, that this was the time when fevers usually attended circumcision, occasioned by the inflammation of the wound, which was generally then most painful. *Stackhouse.*

—— *Simeon and Levi,*] These are mentioned, because, being own brothers to Dinah both by father and mother, and consequently more concerned to resent the

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man his sword, and came upon the city boldly, and [a] slew all the males.

[a] Chap. 49. 6.

26 And they slew Hamor and Shechem his son with the † edge of the sword, and took Dinah out of Shechem's house, and went out.

† Heb. *mouth.*

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

CHAP. XXXV.

Before CHRIST about 1732.

1 *God sendeth Jacob to Beth-el.* 2 *He purgeth his house of idols.* 6 *He buildeth an altar at Beth-el.* 8 *Deborah dieth at Allonbachuth.* 9 *God blesseth Jacob at Beth-el.* 16 *Rachel travaileth of Benjamin, and dieth in the way to Edar.* 22 *Reuben lieth with Bilhah.* 23 *The sons of Jacob.* 27 *Jacob cometh to Isaac at Hebron.* 28 *The age, death, and burial of Isaac.*

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee [a] when thou fleddest from the face of Esau thy brother.

[a] Chap. 27. 43.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid

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injury done to her honour, they were the chief contrivers and conductors of it: but it is to be supposed, that their domesticks were engaged in the execution of it. Nothing is more known and common in history, than to ascribe an action, especially in military affairs, to the chief commanders in it, however many undergagents they may employ. *Stackhouse.*

—— *slew all the males.*] Though this was a base action, yet God permitted it, to punish the sin of Shechem, and the connivance of his father. *Bp. Wilson.*

The women and children were always spared in the most deadly wars. As when the Midianites were killed, Numb. xxxi. 7, 9; and the Edomites, 1 Kings xi. 16. And so Moses commanded they should do even with the Canaanites, Deut. xx. 13, 14. *Bp. Patrick.*

26. *And they slew Hamor and Shechem his son*] To execute rigour upon a submissive offender, is more merciless than just: or if the punishment had been both just and proportionable from another, yet from them, who had avowed peace and affinity, it was shamefully unjust. To disappoint the trust of another, and to neglect our own promise and fidelity for private purposes, adds faithlessness unto our cruelty. That they were impotent, was caused by their circumcision: what impiety was this! instead of honouring a holy sign, to take an advantage by it! *Bp. Hall.*

27. — *because they had defiled*] Their prince had defiled her; and the people, it seems, did not disapprove the fact. It is therefore imputed to them all, as the cause of their slaughter. *Bp. Patrick.*

30. — *Ye have troubled me to make me to stink* &c.] That is, to render me odious to all the country, as a murderer, a robber, and a breaker of my faith, as if I had been privy to your craft and cruelty. *Bps. Patrick and Kidder.*

The abhorrence, which Jacob expressed of the cruelty of his sons, the sharpness of the reproaches uttered against them, the remembrance of it, even to the end of his life, and the care he took to recapitulate it upon his death-bed, give us a much juster idea of it than the writings of some Rabbins, who have undertaken not only to excuse, but even to commend it. *Stackhouse.*

31. — *Should he deal with our sister* &c.] What great evils arise from small beginnings! The idle curiosity of Dinah hath bred all this mischief: ravishment follows upon her wandering; upon her ravishment, murder; upon the murder, spoil: it is holy and safe, to be jealous of the *first occasions* of evil, either done or suffered. *Bp. Hall.*

Chap. XXXV. ver. 2. — *Put away the strange gods that are among you,*] Hence it is supposed, that some of Jacob's family were addicted to idolatry. But "the strange gods," or "the gods of the stranger," as the words may be rendered, probably mean the gods of the Shechemites, whom Jacob's sons had taken captive, and brought into his family. These were to be put away, in order to preserve in his family that purity of worship, which he designed to keep up among them. *Shuckford.*

—— *be clean, and change your garments:*] The manner in which Jacob required his domesticks to purify themselves, was by washing their bodies, and putting on fresh apparel. This was a custom among other nations, as well as the Jews: and may be regarded as an external profession of the purity of heart and mind, with which persons should approach God in solemn and religious offices. *Bp. Patrick.*

4. — *and all their ear-rings which were in their ears;*] Besides the ear-rings, which were for ornament, there were others worn in the nature of amulets or charms,

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Before CHRIST about 1732.

them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is* Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and [b] called the place || El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

b Chap. 28. 19.
|| That is, *the God of Beth-el.*

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called || Allon-bachuth.

|| That is, *the oak of weeping.*

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, [c] but Israel shall be thy name: and he called his name Israel.

c Chap. 32. 28.

11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

Before CHRIST about 1732.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but † a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

† Heb. *a little piece of ground.*

1729.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name || Ben-oni: but his father called him || Benjamin.

about 1729.
|| That is, *the son of my sorrow.*
|| That is, *the son of the right hand.*

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and [d] lay with Bilhah his father's concubine: and Israel heard *it.* Now the sons of Jacob were twelve:

d Chap. 49. 4.

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Ra-

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or for some other superstitious uses; having the effigies of some false god, or some symbolical notes, in which was fancied to be a power to preserve them from evil. *Bp. Patrick.*

I have seen some Eastern ear-rings with figures upon them, and strange characters, which, I believe, may be talismans or charms, or perhaps nothing but the amusement of old women. The Indians say they are preservatives against enchantment. Perhaps the ear-rings of Jacob's family were of this kind. *Sir J. Chardin.*

8. — *Deborah Rebekah's nurse died,*] She attended Rebekah on her marriage with Isaac. Jacob had probably been at his father's house before this time; and Rebekah being dead, Deborah was desirous of living with his wives, who were her country-women. *Bp. Patrick.*

Monsr. Savary, speaking of the Egyptian women, says, "When circumstances compel them to have recourse to a nurse, she is not looked upon as a stranger. She becomes part of the family, and passes the rest of her life in the midst of the children she has suckled. She is honoured and cherished like a second mother." So this Syrian nurse continued until her death with Rebekah's family, and was buried with great solemnity of mourning: since the oak, under which she was buried, was from that time distinguished by the name of *the oak of weeping.* *Harmer.*

16. — *Ephrath:*] Which is Beth-lehem, ver. 19, called Beth-lehem Ephratah, Mic. v. 2, where Christ was born. *Bp. Kidder.*

20. *And Jacob set a pillar upon her grave:*] This monument of Rachel's is the first that we read of in Scripture. It was certainly standing, when Moses wrote, as appears from this verse; and mention is made of it, just before Saul was anointed king, 1 Sam. x. 2. The monument, now shewn for it, is a modern and Turkish structure; for though the work is rude enough, and without any ornament, yet the whole is as entire, as if it had been only just made. *Maundrell.*

22. — *Reuben went*] Moses mentions this, that he may give us a true account, why the right of inheritance, which was originally in Reuben, was transferred to Joseph; and the kingdom, or right of dominion, which was forfeited by his transgression, was conferred

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Before CHRIST about 1729. chel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

1716. 29 And Isaac gave up the ghost,
c Chap. 25. 8. and died, and c and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

CHAP. XXXVI.

1 *Esau's three wives.* 6 *His removing to mount Seir.* 9 *His sons.* 15 *The dukes which descended of his sons.* 20 *The sons and dukes of Seir.* 24 *Anah findeth mules.* 31 *The kings of Edom.* 40 *The dukes that descended of Esau.*

about 1796. NOW these *are* the generations of Esau, who *is* Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

about 1760. 3 And Bashemath Ishmael's daughter, sister of Nebajoth.

a 1 Chron. 1. 35. 4 And a Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

about 1740. 6 And Esau took his wives, and his sons, and his daughters, and all
† Heb. souls. the † persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and Before CHRIST about 1740. the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in b mount Seir: Esau *is* Edom. b Josh. 24. 4.

9 ¶ And these *are* the generations of Esau the father of † the Edomites † Heb. *Edom.* in mount Seir:

10 These *are* the names of Esau's sons; c Eliphaz the son of Adah the c 1 Chron. 1. 35, &c. wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Missah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons about 1715. of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were*

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on the tribe of Judah: and that he might furnish his countrymen with matter for humiliation, by giving them to understand, from this and the like instances, that it was not their merit, but purely God's mercy, that advanced them to the honour of being His peculiar people. *Stackhouse.*

26.—*born to him in Padan-aram.*] All except Benjamin.

27.—*Jacob came unto Isaac his father*] To dwell with him, and to be the comfort of his old age. *Bp. Patrick.*

Isaac had the comfort of seeing the promise of God, in this instance of earthly prosperity, made good to himself and to Abraham; as a sure pledge that the *spiritual* promises, that "in their Seed all the nations of the earth should be blessed," would be made good in God's due time. *Bp. Wilson.*

29.—*his sons Esau and Jacob buried him.*] As Isaac and Ishmael had buried Abraham. Hence it appears the friendship between Esau and Jacob continued after their interview on Jacob's return. *Bp. Patrick.*

Chap. XXXVI. ver. 2. *Esau took his wives*] They had probably several names as well as he. *Bp. Kidder.* See chap. xxvi. 34.

15. *These were dukes*] Heads, chiefs, or rulers of families. *Bp. Patrick.*

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Before CHRIST about 1715. the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

about 1840. d 1 Chron. 1. 38. 20 ¶ [d] These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

about 1780. 27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

about 1676. 32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

Before CHRIST about 1676. 33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

about 1496. 40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of † the Edomites.

† Heb. *Edom.*

CHAP. XXXVII.

2 *Joseph is hated of his brethren.* 5 *His two dreams.* 13 *Jacob sendeth him to visit his brethren.* 18 *His brethren conspire his*

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24. — *that found the mules in the wilderness,*] Or, that discovered springs of warm water, or encountered the *Emim*, a gigantick people, whom he overthrew. *Calmet.*

31. — *before there reigned any king over the children of Israel.*] Moses having recently mentioned the promise of God to Jacob, that "kings should come out of his loins," observes it as remarkable, that Esau's posterity should have so many kings, and yet there was no king in Israel when he wrote this book. Moses might have written this by inspiration; or he might well write it without a spirit of prophecy; and we might affirm, if necessary, that his meaning is, "All these were kings in Edom, *before his own time;*" who was, in a certain sense, the first king in Israel, Deut. xxxiii. 5; for he truly exercised royal authority over them, as Selden observes. *Bp. Patrick.* See the note on Deut. xxxiii. 5.

Chap. XXXVII. The history of Joseph sets before our eyes such a scene of the wonders of Providence, as will confirm our faith in God. His brethren conspire to kill him: God sends a company of merchants at that very moment to buy him. A thousand others might have purchased him in the land of Egypt: but God had trials for him to pass through, and work for him to do, in the palace of the king. Thither he is to be sold.

In the next place we find him run the hazard of his very life, rather than do what he knew would displease God: and God rewarded him for it, beyond what Potiphar could do for him. The very dreams of Pharaoh

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Before CHRIST about 1729.

death. 21 *Reuben saveth him.* 26 *They sell him to the Ishmeelites.* 31 *His father, deceived by the bloody coat, mourneth for him.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land, † wherein his father was a stranger, in the land of Canaan.

† Heb. *of his father's sojournings.*

1729. 2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* ‖ colours.

‖ Or, *pieces.*

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

Before CHRIST 1729.

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

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and his servants are all directed by God for the advancement of Joseph: nay, the very fate of the whole kingdom, both the seven years' plenty, and the seven years' famine, were ordained, in order to bring Joseph's father and his family into Egypt, according to former prophecies.

We may observe, in Joseph's brethren, how God by afflictions brings men to a sense of their sins: insomuch as that Judah himself, who had hated Joseph because he was dear to his father, is now willing to be a bond-slave for Joseph's brother, for the very same reason.

We may observe, what a lively type or figure Joseph is, and was so designed by God to be, of Jesus Christ. Sold by his brethren: sold to strangers: sold for a few pieces of money: the bargain proposed by his brother Judah, the very namesake of that disciple and *brother*, for so Christ vouchsafes to call him, who sold his Lord and Master; and after all he became the saviour of them and of all the neighbouring nations.

All these things came to pass by the direction of a wise, great, and good God, who would not let the world want such instances, to confirm their faith in Him. *Bp. Wilson.*

Ver. 2. *These are the generations of Jacob*] Or things which happened to him. *Bp. Kidder.*

—— *their evil report.*] What evil lives they led. *Bp. Patrick.*

3. —*because he was the son of his old age:*] Not because he was his youngest son, for that he was not, Benjamin being younger. But probably because, after a long season of barrenness, he was born of Rachel, the most beloved consort of Jacob; and because, at the period referred to, he was arrived at an age, when he was capable of affording more comfort to the declining years of his father, than his younger brother Benjamin. The Jewish historian Josephus says, "his father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence." *Bp. Patrick.*

—— *a coat of many colours.*] Generally thought to signify a garment wrought with threads of divers colours, or made up of variegated pieces of silk or stuff. *Bp. Patrick.*

5. —*dreamed a dream,*] See the note on chap. xx. 3. In the manifestations, which God made of Himself by dreams, the point, intended to be disclosed, was either expressly signified; or else shadowed forth by sufficient representations and emblems. These emblems again were sometimes so plain and clear, that their meaning was immediately apprehended; as in these dreams of Joseph: at other times they were more difficult to be understood, so that the person, who saw the dream, was a stranger to its meaning. In this case Providence so ordered it, that there was some one in the way, to whom the gift of interpreting dreams was vouchsafed. Of this we have instances in the dreams of Pharaoh's butler and baker, and afterwards in Pharaoh's own dreams; which were interpreted by Joseph, and the meaning justified by the accomplishment. *Bp. Conybeare.*

9. —*the eleven stars*] The obeisance of the sun, moon, and eleven stars (or constellations of the Zodiack) to him the twelfth. *Dr. Hales.*

10. —*his father rebuked him,*] Gave him a check; that Joseph might not grow proud, and that his brethren might not be provoked to hate him. Still Jacob did not look upon the dream as a mere fancy, but laid it up in his heart. *Bp. Patrick.*

—— *What is this dream* &c.] From this time forward in all the Scripture, when in any dream, vision, parable, or prophecy there is mention of sun, moon,

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Before CHRIST 1729. about 1729.

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I.*

14 And he said to him, Go, I pray thee, † see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

† Heb. *see the peace of thy brethren*, &c.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this † dreamer cometh.

† Heb. *master of dreams.*

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

Before CHRIST about 1729.

21 And [a] Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

[a] Chap. 42. 22.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* ‖ colours that *was* on him;

‖ Or, *pieces.*

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is* ✱ if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren † were content.

† Heb. *hearkened.*

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stars darkened, falling, &c. it is generally meant of kings, emperours, or other superiours, as here of father and mother. *Dr. Wall.*

12. — *their father's flock in Shechem.*] Not that Shechem, I suppose, where they had so lately robbed and murdered the people, and where they had been afraid of being pursued by the neighbours: the Septuagint makes a difference in the spelling of that name and this: here it is Sychem; that Shechem it always calls *Sekima:* it was more northward. This Sychem and Dothan, which must be nigh it, were in the way, which the Ishmeelites took from Gilead to Egypt. *Dr. Wall.*

18. — *they conspired against him to slay him.*] See in this instance the sad consequences of giving way to anger! At first perhaps the displeasure, which they conceived against their brother, was moderate, and pardonable in persons so liable to errour as men are. But then, the first cool reflections ought to have checked these resentments, and have brought them back to a better temper. Instead of this, they laid hold of every opportunity to keep up, and even to heighten their passion. They rose from one degree to another; till at length they deliberated about the commission of an action, which in former times they could not have thought on without horrour. They "conspired together to slay their brother:" — to commit murder, a crime abhorred both by God and man;—and this upon so near a relation, as a brother, whose life they ought to have defended at the hazard of their own; and at a time too, when he was performing towards them an act of brotherly love, and bringing a tender message from their father. *Bp. Conybeare.*

21. *And Reuben heard it,* &c.] Several reasons may be assigned for this interference of Reuben: such as the common feelings of humanity, fraternal affection, or the sense of responsibility to God for the murder of an innocent and excellent youth. Besides these reasons, which Josephus suggests, he may have either thought himself most concerned to save his brother, as being the firstborn, and therefore likely to be the first in blame: or he may have hoped, by thus piously and compassionately preserving the favourite Joseph, to recover that place in his father's affection, which he had lost by his late crime. *Stackhouse.*

25. — *a company of Ishmeelites*] They are called below Midianites. These people were near neighbours to each other; and were joined together in one company or caravan, as it is now called. It is the custom, even to this day, in the East, for merchants and others to travel through the deserts in large companies, for fear of robbers or wild beasts. *Bp. Patrick.*

27. *Come, and let us sell him* &c.] The providence of God makes use of the wickedness of men to accomplish his designs. His ways are dark and to us unsearchable, till they are cleared up by the event. Means, to us unlikely, are applied by God to bring about the most

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28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, [b] and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

b Ps. 105. 17. Wisd. 10. 13. Acts 7. 9.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an [c] evil beast hath devoured him; Joseph is without doubt rent in pieces.

c Chap. 44. 28.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaoh's, *and* † ‖ captain of the guard.

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† Heb. *eunuch*: But the word doth signify not only *eunuchs*, but also *chamberlains, courtiers*, and *officers*.

† Heb. *chief of the slaughtermen*, or, *executioners*.

‖ Or, *chief marshal*.

CHAP. XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 11 *Tamar stayeth for Shelah.* 13 *She deceiveth Judah.* 27 *She beareth twins, Pharez and Zarah.*

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* [a] Shuah; and he took her, and went in unto her.

a 1 Chron. 2. 3.

3 And she conceived, and bare a son; and he called his name Er.

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4 [b] And she conceived again, and bare a son; and she called his name Onan.

b Numb. 26. 19.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his firstborn, whose name *was* Tamar.

7 And [c] Er, Judah's firstborn, was

c Numb. 26. 19.

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important ends: and it is sometimes seen, that adversity itself is the direct way to happiness. *Bps. Wilson* and *Conybeare.*

29.—*he rent his clothes.*] This was an Eastern way of expressing either grief for calamity, or horror for sin. Reuben was the first we read of, who, to denote his exceeding sorrow, "rent his clothes:" and as Jacob, we find ver. 34, does the same, we may suppose it to have been an usual manner of expressing grief and uneasiness of mind in those days. Putting on sackcloth, which Jacob is here first described as doing, was afterwards common on all mournful occasions. "Rend your clothes, and gird you with sackcloth, and mourn before Abner," 2 Sam. iii. 31. "Mordecai rent his clothes, and put on sackcloth with ashes, and cried with a loud and a bitter cry," Esth. iv. 1—3. *Stackhouse. Calmet.*

30.—*the child is not;*] That is, he is dead. A common Scripture phrase.

35.—*all his daughters*] Dinah and his sons' wives.

——*I will go down into the grave* &c.] That is, to the state or place of the dead. The sense is, I will not cease mourning until I die and be laid in the grave. *Stackhouse.*

The translation *into the grave* is wrong; as if he meant to have his body laid by Joseph's. That could not be, for he thought him devoured by wild beasts. It means, into the invisible state, the state of departed souls; and in this sense it is said of several of the Patriarchs, that they "were gathered unto their people," Gen. xxv. 8; xxxv. 29; xlix. 29; and of "all that generation," which lived with Joshua, that they "were gathered unto their fathers," Judg. ii. 10. *Abp. Secker.*

Where parental affection exists, it will express itself in grief and mourning, when the person beloved is taken from us. Grief on such occasions is natural. Our blessed Lord Himself wept on the death of Lazarus. Care however must be taken, not to run into excess. To *grieve* is generous and humane; to be loud and querulous is childish; and to *refuse comfort* is inexcusable. It is impious towards God; it shews too great disregard to other men; and it is highly prejudicial to ourselves. Nothing can excuse such conduct in Jacob but this, that his present passion overcame his reason, and that this misfortune befell him at an age when he was least able to bear it, We find however by the event, that he got the better of his grief. When the first fit was over, he grew more moderate: time in some degree cured him of his concern; and he submitted to that misfortune, which he could not avoid. *Bp. Conybeare.*

Chap. XXXVIII. ver. 1.—*at that time,*] Judah was married about eight years before Joseph was sold; Joseph being then not above twelve years of age. Therefore the words "at that time," do not refer to the time of Judah's marriage, but to the deaths of Er and Onan; which happened not long after Joseph was sold, and shew how Judah was punished in his children for the sale of his righteous brother. *Dr. Lightfoot.*

——*Adullamite,*] A citizen of Adullam, a famous

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wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

† Heb. *was evil in the eyes of the* LORD.

10 And the thing which he did † displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did.* And Tamar went and dwelt in her father's house.

† Heb. *the days were multiplied.*

12 ¶ And † in process of time the daughter of Shuah, Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and

† Heb. *the door of eyes,* or, *of Enajim.*

sat in an † open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

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16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* † a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it?*

† Heb. *a kid of the goats.*

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* ‖ openly by the way side? And they said, There was no harlot in this *place.*

‖ Or, *in Enajim.*

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place.*

23 And Judah said, Let her take

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town, that fell afterwards to the tribe of Judah. *Bp. Patrick.*

7. — *and the Lord slew him.*] By some extraordinary judgment. *Bp. Wilson.*

Notorious sinners God reserves to His own vengeance. He doth not inflict sensible judgments upon *all* His enemies, lest the wicked should think there were no punishment abiding for them elsewhere. He doth inflict such judgments upon *some,* lest He should seem careless of evil. It were as easy for Him to strike all dead, as one: but He would rather all should be warned by one; and would have his enemies find Him merciful, as well as His children, just. *Bp. Hall.*

8. — *marry her, and raise up seed* &c.] This is the first mention of the custom, which nevertheless seems to have been a very common one, and well understood by Onan; for he knew that the firstborn son was not to be accounted his, but his deceased brother's; to be called by his name, and inherit his estate. *Stackhouse.*

10. — *he slew him also.*] Thus Judah, who deprived his aged father of his son, is himself deprived of two of his own sons. *Bp. Wilson.*

13. — *to shear his sheep.*] Sheepshearing was a kind of harvest, and used to be observed with the same sort of joy. Judah, having finished the time of mourning for his wife, went to recreate himself with his friends, at this festival season. *Bp. Patrick.*

14. — *covered her with a vail,*] As all women did in the Eastern countries, when they went abroad. This is still the practice, and is required by several passages in the Koran. *Bp. Patrick.*

—— *and sat in an open place,*] Hoping to impose herself, either upon Judah himself, on his return from the feast, or upon Shelah, whom she presumed, he would take with him. This most desperate and unlawful proceeding of Tamar was probably undertaken out of revenge upon Judah, for not fulfilling his promise, but retaining Shelah from her, after he was fully arrived at man's estate. *Pyle.*

15. — *because she had covered her face.*] This is not the reason, why he took her for an harlot; but why he did not know her to be his daughter-in-law, because he could not see her face. He thought her to be an harlot, because she sat in the highway, where she publickly exposed herself. *Selden, Bp. Patrick.*

18. — *thy bracelets,*] According to the views of different commentators, the word, translated "bracelets," is supposed to be a *cloak,* or *girdle: Bp. Patrick, Pyle.*

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it to her, lest we † be shamed: behold, I sent this kid, and thou hast not found her.

† Heb. *become a contempt.*

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, ‖ How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ‖ [d] Pharez.

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‖ Or, *Wherefore hast thou made* this *breach against thee?* ‖ That is, *a breach.*

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

d 1 Chron. 2. 4. Matt. 1. 3.

CHAP. XXXIX.

1 *Joseph advanced in Potiphar's house.* 7 *He resisteth his mistress's temptation.* 13 *He is falsely accused.* 20 *He is cast into prison.* 21 *God is with him there.*

1729.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

A *scarf; Bp. Kidder.* A *handkerchief; Bp. Hall, Sir J. Chardin.* A *fillet or wreath*, worn about the head; *Harmer.*

The ancient Hebrews wore their *seals* or "signets" in rings on their fingers, or in "bracelets" on their arms: as is now the custom in the East. See Cant. viii. 6. *Calmet.*

23. — *Let her take it to her, lest we be shamed:*] Though the fact, he had committed, was not punished by the laws, yet men were ashamed it should be known, which was a sign that they were sensible of its *moral* turpitude. Agreeable to this is the sense of Judah's words: "It is better to lose what she hath of our's, than, by inquisition after it, to divulge the business, and increase our shame." *Bp. Patrick.*

24. — *Judah said, Bring her forth,*] If Judah had not forgotten his sin, his *pity* had been more than his *hatred*, to this of his daughter's. How easy is it to detest those sins in others, which we flatter in ourselves! *Bp. Hall.*

—— *let her be burnt.*] Some think burning was the punishment for adultery in those days; others, that the punishment depended on the will of the supreme governour, whom some suppose Judah himself to have been, as chief in his own family. Others suppose, that by burning is meant no more than branding her in the forehead. All this proceeds on the supposition of her being an adulteress, as the wife of Shelah, by virtue of the first contract with his eldest brother. *Bp. Patrick.*

26. — *She hath been more righteous than I;*] Tamar had kept her faith with Judah for a considerable time, living long a widow in expectation of being married, as she ought to have been, to his son Shelah. In that respect, she had been more *righteous* and faithful to Judah, than he had been to her. *Dr. Waterland.*

It is not meant, that in this matter she had committed a less sin, than he; for she had knowingly committed adultery and incest, whereas he had not by design committed either. She was more wicked in the sight of God; yet she may be said to be juster before Judah; or to have done no more to him, than what he justly deserved. *Stackhouse.*

—— *he knew her again no more.*] This abstaining from sin is necessary, and without it we cannot be said to repent. *Bp. Kidder.* If this had not cost Judah many a sigh, he had no more escaped his father's curse than Reuben did. The difference was not in the sins, but in the men. *Bp. Hall.*

Chap. XXXIX. ver. 2. *And the Lord was with Joseph,*] To guide him in his deportment, and in the management of all affairs committed to him, *Bp. Patrick.* He was favourable and merciful to him in his affliction. *Bp. Kidder.*

—— *he was in the house of his master*] One of his domestick servants. *Bp. Patrick.*

4. — *overseer*] The office, to which Joseph was thus promoted, was one of great trust and honour; for he was made superintendant of all the property of Potiphar. *Fragments to Calmet.*

Here was a prodigious change of circumstances. He, who a little before was sold by his brethren, brought down to Egypt, and delivered over to Potiphar as a slave, is now advanced to a creditable and advantageous post; made steward to a rich and great man; the director of all his fortunes. This instance should teach us to rely

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5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

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12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a † loud voice:

† Heb. *great.*

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

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on the care and protection of Providence in the most comfortless circumstances of life: because how hopeless soever our condition may, in human accounts, appear, yet there is a God above, who careth for us; and is both able and willing to relieve us from all our troubles. *Bp. Conybeare.*

9. — *how then can I do this great wickedness, and sin against God?*] He alleges, in the most modest manner, gratitude to his master, and obedience to the Divine will. The favours, which his master had bestowed upon him, were sufficient to such a grateful mind as his, to prevent him from doing any thing which might justly displease his master: much less could he bear the thought of turning these very favours to his dishonour, and of injuring him in the most sensible manner by those very advantages which he held under him. To this he adds, that the regard he owed to the Supreme Being, would ever forbid him to gratify such unlawful requests. *Bp. Conybeare.*

From a sense of duty to his master he was incapable of recompensing the confidence reposed in him with so irreparable and cruel an injury. But his sense of duty to his master was founded on the only perfect security of moral obligation; a sense of his duty to God. *Mant's Parochial Sermons.*

14. — *to mock us;*] To disgrace us, by committing a sin so foul and so dishonourable to us. *Bp. Kidder.*

17. *And she spake unto him, — saying,* &c.] Thus one sin draws on another. She had been unfaithful to her lord, in endeavouring to bring dishonour on him: and when these endeavours did not succeed, she could not stop here, but aggravated the fault of a criminal desire by a false accusation. The same may be observed in almost every other instance of sin. When we venture on the commission of it, we lose the command of ourselves: we roll on, as a stone down a precipice, unable to say where we shall stop, or how far we shall go. *Bp. Conybeare.*

20. *And Joseph's master took him,*] This errour of Potiphar, for I will not give it any harsher name, cost Joseph dear. He forfeited his post; and, what is worse, was treated as the worst of criminals. Hence we may learn, that the greatest innocence cannot secure us from misfortunes. We are born to trouble; and ought rather to expect it, than be surprised at it. Nay, it sometimes happens, that our virtue itself will expose us to sufferings. Yet we ought not on this account to question the providence of God. This world is a place, not of retribution, but of trial. If we are true to ourselves, God will assist us in these sufferings; and perhaps make

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21 ¶ But the LORD was with Joseph, and † shewed him mercy, and gave him favour in the sight of the keeper of the prison.

† Heb. *extended kindness unto him.*

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it.*

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

CHAP. XL.

1 *The butler and baker of Pharaoh in prison.* 4 *Joseph hath charge of them.* 5 *He interpreteth their dreams.* 20 *They come to pass according to his interpretation.* 23 *The ingratitude of the butler.*

about 1720.

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

1718.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore † look ye *so* sadly to-day?

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† Heb. are *your faces evil?*

8 And they said unto him, We have dreamed a dream, and *there* is no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days shall Pharaoh ‖ lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

‖ Or, *reckon.*

14 But † think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

† Heb. *remember me with thee.*

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream,

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them, as He had before done, and now again did, in the case of Joseph, the steps and means towards a greater advancement. *Bp. Conybeare.*

Chap. XL. ver. 1.—*the butler—and—baker*] These were two distinguished officers of the crown; "cup-bearer" and "master of the household" to the king. *Bp. Patrick.*

4.—*the captain of the guard charged Joseph with them,*] Potiphar seems by this time to have been convinced of Joseph's innocency, as to the crime which he had confined him for: and though, to conceal the dishonour of his wife, he thought it proper still to confine him, yet having now a still greater opinion of his virtue and prudence, he committed to him the management of the whole prison, and so delivered these two prisoners into his custody. *Pyle.*

5.—*according to the interpretation*] That is, such as signified the event which Joseph foretold. *Bp. Kidder.*

15.—*out of the land of the Hebrews:*] Joseph might well call that particular part of the land of Canaan near Hebron, where Isaac and Jacob had resided so many years, "the land of the Hebrews." They, it is true, were not originally natives of the country, but they possessed such wealth, such numerous families, herds, and flocks, that they were looked up to as "mighty princes," as appears from the language of the children of Heth to Abraham, Gen. xxiii. 6. We find them joining the neighbouring kings in making war, chap. xiv; making compacts and leagues even with kings, chap. xxi. 23, and

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and, behold, *I had* three || white baskets on my head:

17 And in the uppermost basket *there was* of all manner †of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

19 Yet within three days shall Pharaoh || lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he || lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgat him.

|| Or, *full of holes.*

† Heb. *meat of Pharaoh, the work of a baker*, or, *cook.*

|| Or, *reckon thee*, and take thy office *from thee.*

|| Or, *reckoned.*

CHAP. XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

1715. AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow.

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3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, † rank and good.

† Heb. *fat.*

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

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chap. xxvi. 14; and even conquering entire cities, chap. xxxiv; living according to their own customs, and exercising their own religion. It is therefore perfectly credible, that the place of their residence may have been termed "the land of the Hebrews," as they had been there such a length of time, independent, and in alliance with the natives. *Dr. Graves.*

23. *Yet did not — remember Joseph,*] Prosperity is very apt to puff men up; to incline them to vanity; and to make them overlook the concerns of other men. This we see in the instance before us. The chief butler bestowed not one kind thought on Joseph for full two years. He contented himself with following his own pleasures, and enjoying the good fortune which had befallen him: whilst this innocent and extraordinary person was left friendless in prison, and supported only by the consciousness of his innocence, and the favour of his God. *Bp. Conybeare.*

Chap. XLI. ver. 5. — *seven ears of corn came up upon one stalk,*] This is not an unusual and monstrous production, as it has been often supposed to be. A species of wheat, which grows in Egypt, actually bears, when perfect, this number of ears on one stalk. The stem is solid, or at least full of pith, in order to yield sufficient nourishment and support to so great a weight as the ears it bears; whereas the stem of our own wheat is a mere hollow straw. *Fragments to Calmet.*

6. — *blasted with the east wind*] To this wind is ascribed in Scripture all the mischief done to corn or fruit, by blasting, smutting, mildews, locusts, &c. It was more pernicious in Egypt than other places, because it came through the vast deserts of Arabia. *Bp. Patrick.*

8. — *the magicians*] Men who professed a skill in interpreting dreams; whether by natural observations, or by consulting demons, or by the foolish art of astrology, or by certain superstitious characters, pictures, images, and figures, engraven with magical rites and ceremonies, is uncertain. *Bp. Patrick.*

9. — *I do remember my faults this day:*] His offences against Pharaoh; or more probably his ingratitude towards Joseph. *Bp. Patrick.*

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12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he [a] interpreted to us our dreams; to each man according to his dream he did interpret.

[a] Chap. 40. 12, &c.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ [b] Then Pharaoh sent and called Joseph, and they † brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

[b] Ps. 105. 20.

† Heb. *made him run.*

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* ‖ thou canst understand a dream to interpret it.

‖ Or, *when thou hearest a dream, thou canst interpret it.*

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

† Heb. *come to the inward parts of them.*

21 And when they had † eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

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22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, ‖ withered, thin, *and* blasted with the east wind, sprung up after them:

‖ Or, *small.*

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very † grievous.

† Heb. *heavy.*

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13. — *me he restored unto mine office,*] He foretold that I should be restored to mine office; and he told the other he should be hanged. *Bp. Patrick.* See the note on Jer. i. 10.

14. — *out of the dungeon:*] Where he was possibly ministering to the prisoners committed to his charge. *Bp. Kidder.*

—— *he shaved himself*, &c.] It was the custom in most countries, when men were in a mournful condition, to neglect their hair, both of the head and beard; and not to shift their clothes as in prosperity; but to continue in a sorrowful dress, expressing thereby the sense they had of their calamity. *Bp. Patrick.*

16. — *It is not in me: God shall give Pharaoh* &c.] He had previously ascribed his skill in divination to its all-wise Giver; see chap. xl. 8. The instrument of any extraordinary action ought not to arrogate that praise, which is due only to the author of it. Even our ordinary powers proceed from God: and therefore, as we should do every thing to His glory, so, when we have done it, we should ascribe our doing it to His power. *Bp. Conybeare.*

—— *an answer of peace.*] An answer that will be to his satisfaction and the welfare of his kingdom. *Dr. Wells.*

25. — *The dream of Pharaoh is one:*] One and the same thing is represented by two several figures. *Bp. Patrick.*

28. *This is the thing which I have spoken* &c.] I have told the king in short, what God is about to effect. *Bp. Patrick.*

29. — *seven years of great plenty*] This history of Joseph foretelling the seven years of plenty, and then seven years of famine, and of Egypt preserved thereby, was remembered by the Egyptians, and told by them to Trogus Pompeius, out of whom Justin recites it, though not naming Joseph's name. *Dr. Wall.*

30. — *all the plenty shall be forgotten*] It shall be as if it had not been at all, by reason of the succeeding famine. *Bp. Kidder.*

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32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* ‖ established by God, and God will shortly bring it to pass.

‖ Or, *prepared of God.*

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ‖ officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

‖ Or, *overseers.*

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land † perish not through the famine.

† Heb. *be not cut off.*

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*:

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40 [c] Thou shalt be over my house, and according unto thy word shall all my people † be ruled: only in the throne will I be greater than thou.

c Ps. 105. 21. 1 Mac. 2. 53. Acts 7. 10.

† Heb. *armed*, or, *kiss.*

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of ‖ fine linen, and put a gold chain about his neck;

‖ Or, *silk.*

43 And he made him to ride in the second chariot which he had; and they cried before him, ‖ † Bow the knee: and he made him *ruler* over all the land of Egypt.

‖ Or, *Tender father.*
† Heb. *Abreck.*

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah ‖ priest of On.

‖ Or, *prince.*

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35. — *gather all the food*] The fifth part of the growth, as before stated. *Bp. Patrick.*

36. — *the land perish not*] That is, the people of the land. *Bp. Patrick.*

38. — *a man in whom the Spirit of God is?*] Pharaoh forms this conclusion from the interpretation which Joseph had given of his dream; compare Dan. v. 11; as also from Joseph's words before, ver. 16. *Bp. Kidder.*

40. — *shall all my people be ruled:*] In the margin it is *kiss;* as it signifies in the second Psalm, "kiss the Son," that is, submit to Him and obey Him. *Bp. Patrick.*

Bp. Pococke, when he describes the Egyptian compliments, tells us, that on persons taking any thing from the hand of a superiour, or that is sent from such an one, they kiss it, and as the highest respect put it to their foreheads. The same custom prevails in other Eastern countries. Is not this what Pharaoh refers to in this passage? "according unto thy word," or on account of thy word, "shall all my people kiss:" that is, I imagine, the orders of Joseph were to be received with the greatest respect by all, and kissed by the most illustrious princes of Egypt. *Harmer.*

42. — *took off his ring* &c.] Both in token of the dignity to which he was preferred, and that he might seal letters or patents in the king's name. *Bp. Patrick.*

—— *vestures of fine linen,*] Not "silk," as in the margin; nor common linen; but that which the ancients called Byssus; a sort of linen very pure and soft, and very dear. In garments made of this, great men only were clothed; kings themselves, it appears by Solomon, being arrayed in such vestures. *Bp. Patrick.*

44. — *without thee shall no man lift up* &c.] No man shall have power to do any thing without thy leave, at least not against thy will. *Bp. Kidder.*

We have now followed Joseph to the height of his advancement. We have seen him in all the several parts of his life virtuous and religious; patient and courageous under the greatest misfortunes; and modest and temperate in the greatest successes. His virtue indeed had been for some time ill requited. He was imprisoned by his master, for being just and faithful to him, in a point, in which his peace and honour were in the greatest degree concerned. Yet, though he suffered, his own innocence gave him some comfort, and the Spirit of God greater. He resigned himself up entirely to the Divine will; as knowing, that whatever happens, it will "work together for good to them that love God." The Divine workings are indeed many times to us unsearchable; but they are always managed by infinite goodness and wisdom. Joseph trusted in God; who not only delivered him from the prison, where he had been confined, but at once advanced him to be first minister to the king of Egypt. Such was the reward of his piety! And thus was it done to that person, whom the Lord delighted to honour. *Bp. Conybeare.*

45. *And Pharaoh called Joseph's name* &c.] It was an ancient custom among Eastern princes, on their promotion of a favourite, to give him a new name. Thus Nebuchadnezzar did to Daniel and his companions in Babylon: and to this day the Mogul never advances a man, without giving him a new name, significant of something belonging to him. Joseph's new name signified *a revealer of secrets;* or, more probably, a *prime minister,* or, the *prince of lords. Stackhouse.*

—— *priest of On.*] Or "prince" of On, as in the margin; for the original word signifies both priest and prince. *Bp. Patrick. On* among the Egyptians signifies the sun. Hence the city *On* was uniformly rendered Heliopolis, or the city of the Sun. The authors

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Before CHRIST 1715. about 1715.

And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

d Chap. 46. 20. & 48. 5.

50 [d] And unto Joseph were born two sons before the years of famine came, which Asenath the daughter

‖ Or, *prince.*

of Poti-pherah ‖ priest of On bare unto him.

about 1712.

51 And Joseph called the name of

‖ That is, *Forgetting.*

the firstborn ‖ Manasseh: For God, *said he,* hath made me forget all my toil, and all my father's house.

about 1711.

52 And the name of the second

‖ That is, *Fruitful.*

called he ‖ Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Before CHRIST 1708.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

e Ps. 105. 16.

54 [e] And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened †all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

† Heb. *all wherein was.*

57 And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

CHAP. XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt.* 16 *They are imprisoned by Joseph for spies.* 18 *They are set at liberty, on condition to bring Benjamin.* 21 *They have remorse for Joseph.* 24 *Simeon is kept for a pledge.* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 36 *Jacob refuseth to send Benjamin.*

1707.

NOW when [a] Jacob saw that there was corn in Egypt, Jacob

a Acts 7. 12.

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of the Greek version call Poti-pherah, priest of Heliopolis. *Bryant.*

— *And Joseph went out over all the land of Egypt.*] To see what places were fittest for stores. *Bp. Patrick.*

As soon as Joseph was invested with full power over the dominions of Pharaoh, he immediately took a survey of the land, and entered on proper measures to discharge the office he had undertaken. He did not consider his advancement, as intended merely to give him a figure, and to gratify his own pride and vanity. He knew that this was intended for the publick good; to enable him to do some general service; and to preserve life. This is indeed the design of Providence, whenever a person is advanced to any station of figure and fortune. And consequently men should consider, that the more they enjoy, they are accountable for so much the more; and, as they are capable of doing the more good, so by neglecting these opportunities they expose themselves to the greater punishments. *Bp. Conybeare.*

51. — *forget all my toil, and all my father's house.*] God did for certain purposes order it so; or else it might be counted a wonder, that in all this time he did not send to his father. *Dr. Wall.*

57. *And all countries came into Egypt to Joseph*] The history of Joseph is a strong and plain example of the circuitous providence of God; that is to say, of His bringing about the ends and purposes of His providence, by seemingly casual and unsuspected means. That is a high doctrine, both of natural and revealed religion; and is clearly exemplified in this history. It is an useful example, at the same time, of the protection and final reward of virtue, though for a season oppressed and calumniated, or carried through a long series of distresses and misfortunes. I say it is an useful example, if duly understood, and not urged too far. It shews the protection of Providence to be *with* virtue under all its difficulties; and this being believed upon good grounds, it is enough: for the virtuous man will be assured, that this protection will keep him *in* and *through* all stages of his existence: living and dying he is in its hands; and for the same reason that it accompanies him, like an invisible guardian, through his trials, it will finally recompense him. This is the true application of that doctrine of a directing Providence, which is illustrated by the history of Joseph, as it relates to ourselves: I mean as it relates to those, who are looking forward to a future state. If we draw from it an opinion, or an expectation, that, because Joseph was at length rewarded with riches and honours, therefore we shall be the same, we carry the example farther than it will bear. It proves that virtue is under the protection of God, and will ultimately be taken care of, and rewarded: but in what manner, and in what stage of our existence, whether in the present, or the future, or in both, is left open by the example: and both may and must depend upon reasons, in a great measure unknown to and incalculable by us. *Archdeacon Paley.*

Chap. XLII. ver. 1. — *when Jacob saw* &c.] The

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Before CHRIST 1707.

said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake † roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

† Heb. *hard things with them.*

8 And Joseph knew his brethren, but they knew not him.

b Chap. 37.5. 9 And Joseph [b] remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

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10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be † kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

† Heb. *bound.*

17 And he † put them all together into ward three days.

† Heb. *gathered.*

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true *men*, let one of

Scripture sometimes puts *seeing* for *hearing*. "All the people *saw* the thunderings," Exod. xx. 18. And so here, when Jacob *saw*, that is, when Jacob *heard*, as it is expressed Acts vii. 12. *Bp. Kidder.*

6. — *bowed down themselves before him*] By so doing, they unwittingly fulfilled his dream, Gen. xxxvii. 7, &c. *Bp. Patrick.*

7. — *and spake roughly unto them;*] This was the properest way of bringing them to a sense of their sin against him; and it had that effect. *Bp. Wilson.*

9. — *Ye are spies;*] These words were not spoken by way of affirmation, but of probation or trial: such as judges use, when they examine suspected persons, or inquire into a crime, of which men are accused. And therefore they have the force of an interrogation, Are ye not spies? Or, I must take you for spies, till ye prove the contrary. *Bp. Patrick.*

To conceive the full force and heinousness of this charge, it is necessary to state briefly the situation of Egypt at this time. In the reign of Timaus or Thamuz, Egypt had been invaded and subdued by a tribe of Cushite shepherds from Arabia, who cruelly enslaved the whole country, under a dynasty of six kings, until at length, the native princes, weary of their tyranny, rebelled, and after a long war of thirty years shook off the yoke, and expelled the shepherds to Palestine, where they became the Philistines, about twenty-seven years before Joseph's administration. But the memory of their tyranny was still fresh in the minds of the Egyptians, so that "every shepherd was an abomination unto the Egyptians," Gen. xlvi. 34. And they could not endure to "eat bread with the Hebrews," because they were shepherds, and came from the neighbourhood of Palestine. *Dr. Hales.*

—— *to see the nakedness of the land*] The weakest and most undefended places. Egypt was most liable to incursions on the side towards Canaan, whence Joseph's brethren came. On other sides it was secured by large deserts and shallow seas. *Bp. Kidder, Stackhouse.*

11. *We are all one man's sons;*] And no man would send all his sons on so dangerous an enterprise. Nor was it probable that one man could have a design on Egypt, but all the great men of Canaan must have joined in it; and then they would have sent men of different families. *Bp. Patrick.*

13. — *and one is not.*] He is dead. So they thought, having heard nothing of Joseph for twenty years. *Bp. Patrick.*

17. — *into ward three days.*] He made them taste for three days the sufferings he had undergone for three years; and probably in the very same state prison. *Dr. Hales.*

18. — *for I fear God:*] I know there is a God, who will punish all injustice and cruelty; therefore ye may expect justice from me. *Bps. Patrick* and *Wilson.*

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your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

c Chap. 43. 5. 20 But c bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, d Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

d Chap. 37. 21.

23 And they knew not that Joseph understood *them;* for † he spake unto them by an interpreter.

† Heb. *an interpreter was between them.*

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart † failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

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† Heb. *went forth.*

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake † roughly to us, and took us for spies of the country.

† Heb. *with us hard things.*

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your housholds, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Ben-

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21.—*We are verily guilty concerning our brother,* &c.] Under the direction of that blessed Spirit, whose office, we are told, it is to "convince or convict the world of sin," such conviction is produced by various means; by disappointments, by crosses, by losses, by sickness, by the death of a friend, by a passage in Scripture, or a discourse upon one, by the incidents of common life, or the changes that happen in the natural world: in short, there is hardly a circumstance of so trivial a nature, but that a kind Providence, in some instance or other, has been pleased to make it instrumental to this salutary purpose. On the brethren of Joseph, after an interval of more than twenty years, the conviction was wrought by the usage they experienced from him, when unknown, in Egypt. It put them upon reflecting, of what offence they could have been guilty in the former part of life, which might deserve to be punished in this particular manner. Conscience stepped forth, and gave the necessary information, "We are verily guilty concerning our *brother: therefore* is this distress come upon us." *Bp. Horne.*

24. *And he turned himself about from them, and wept;*] Human nature is ever uniform; and the greater passions, such as those of friendship and natural affection, shew themselves to be the same at all times. Of this we have an instance in that amiable domestic story of Joseph. This Patriarch had been cruelly injured by his brethren. Providence at length put them into his power; and, in just resentment of their inhuman usage, he thought fit to mortify and humble them: but no sooner did he find them begin to be unhappy, than his anger subsided, violated affection returned, and he melted into their bosoms with all the tenderness of a fellow-sufferer. This was nature: this was history. *Bp. Warburton.*

——*took from them Simeon,*] Reuben, who was the eldest, had resolved to save Joseph; and, Judah also being inclined to favour him, had Simeon joined with them, their authority might have prevailed for his deliverance. Simeon was the eldest of those, who had proposed to murder him, and was therefore a fit proxy for the rest: the man, as the Hebrews say, who put Joseph into the pit, and was now very justly served in his kind. *Stackhouse.*

28.—*and their heart failed them,* &c.] Their guilt made them afraid; otherwise they would have rejoiced. But all things terrify an evil conscience. *Bp. Patrick.*

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jamin *away:* all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

CHAP. XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 31 *He maketh them a feast.*

AND the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man † did solemnly protest unto us, saying, Ye shall not see my face, except your [a] brother *be* with you.

† Heb. *protesting he protested.*

a Chap. 42. 20.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

† Heb. *asking he asked us.*

7 And they said, The man † asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenor of these words: † could we certainly know that he would say, Bring your brother down?

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† Heb. *mouth.*

† Heb. *knowing could we know.*

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: [b] if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

b Chap. 44. 32.

10 For except we had lingered, surely now we had returned ‖ this second time.

‖ Or, *twice by this.*

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ‖ If I be bereaved *of my children*, I am bereaved.

‖ Or, *And I, as I have been, &c.*

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home,

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38. — *he is left alone:*] The only child of Rachel, as Jacob supposed. *Bp. Kidder.*

Chap. XLIII. ver. 5. — *we will not go down:*] It would have been to no purpose; and would also have endangered their lives. *Bp. Patrick.*

8. — *send the lad with me,*] He was the youngest of Jacob's sons, and might therefore be called the *young man* by those of Jacob's family: though he was at this time the father of several children. The Hebrew word implies, not a stripling, but only a young man. *Bp. Kidder.* See the note on Jer. i. 6.

10. — *except we had lingered,* &c.] If thou hadst not hindered us by these scruples about Benjamin, we had been there and at home again by this time. *Bp. Patrick.*

11. — *a little balm,*] The balm of Gilead was of great price all the world over, and a small quantity was a present worth acceptance. *Stackhouse.*

—— *honey,*] For which this country was famous: and therefore it was a fit present for a king, as we see in the story of David, 2 Sam. xvii. 29. *Bp. Patrick.* Honey was formerly the only sweetener in use, like our sugar: its value consequently was then greater than it is now: it was also a delicacy. *Script. illust.*

—— *nuts,*] Such as we call pistachioes. *Bp. Patrick.* The pistachioes of Syria are the best in the world. *Sir J. Chardin.*

14. — *If I be bereaved* &c.] Having taken this course, I entirely commit the success to God, and refer myself to Him. Be it now as it will: "If I be bereaved, I am bereaved." See the like expression, Esth. iv. 16, "If I perish, I perish." *Bp. Kidder.*

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and † slay, and make ready; for *these* men shall † dine with me at noon.

† Heb. *kill a killing.*
† Heb. *eat.*

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may † seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

† Heb. *roll himself upon us.*

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

c Chap. 42. 3.
† Heb. *coming down we came down.*

20 And said, O sir, [c] † we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: † I had your money. And he brought Simeon out unto them.

† Heb. *your money came to me.*

24 And the man brought the men into Joseph's house, and [d] gave *them* water, and they washed their feet; and he gave their asses provender.

d Chap. 18. 4. & 24. 32.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

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27 And he asked them of *their* † welfare, and said, † *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

† Heb. *peace.*
† Heb. Is there *peace to your father?*

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were † merry with him.

† Heb. *they drank largely.*

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18. *And the men were afraid,* &c.] They who have not shewed mercy are very apt to believe they shall receive none. *Bp. Kidder.*

23. — *Peace be to you,*] The Bedoweens retain a great many of the customs and manners we read of in sacred as well as profane history: being, except in their religion, the same people they were two or three thousand years ago. Upon meeting one another they still use the primitive salutation, "Peace be unto you;" though they have made it a religious compliment, as if they said, *Be in a state of salvation. Dr. Shaw.*

—— *your God, and the God of your father,* &c.] This steward had learnt of Joseph the knowledge of the true God, and would have these men acknowledge God's providence in what had befallen them. *Bps. Patrick* and *Kidder.*

28. — *Thy servant our father* &c.] Thus Jacob by his sons paid homage to Joseph; and so was fulfilled that part of the dream, which related to him, Gen. xxxvii. 10. *Bps. Patrick* and *Kidder.*

29. — *God be gracious unto thee, my son.*] He blessed him, as superiours were wont to do to those below them: calling them sons, with reference to themselves as fathers of the country. *Bp. Patrick.*

32. — *because the Egyptians might not eat* &c.] See the note above from Dr. Hales, on chap. xlii. 9.

33. — *the men marvelled one at another.*] That they should be so exactly disposed according to the order of their birth; and so kindly treated by one, who had lately used them so roughly. *Bp. Patrick.*

34. — *And he took and sent messes* &c.] The ancient manner of eating was, for every one to have one or more dishes to himself. The whole of these dishes were set before the master of the feast, and he distributed to every

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CHAP. XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

† Heb. him *that* was *over his house.*

AND he commanded † the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he

‖ Or, *maketh trial.*

‖ divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

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7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes,

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one his portion. As a mark of particular esteem for Benjamin, Joseph sent him five dishes to the others' one; or five times as much meat in his mess, as in one of their's. *Bp. Patrick.*

In Persia, Arabia, and the Indies, a carver parts each dish, which is set before the master of the house, or the principal guest, or in the middle of the hall, into as many portions, put into different plates, as there are people to eat. The great men of the state are always by themselves in the feasts that are made for them, and have a greater profusion; their part of each kind of provision being always double, treble, or a larger proportion of each kind of meat. As for Benjamin's mess being five times as much as any of his brethren's, it may be understood to mean, that he had five times as much of every thing as they; or that the vessel, in which he was served, was five times larger: but the first notion agrees best with the customs and manners of the East. *Sir J. Chardin.*

Chap. XLIV. ver. 1. — *Fill the men's sacks with food,*] There are two sorts of sacks, noticed in the history of Joseph, which ought not to be confounded: one for the corn, the other for the baggage, &c. Through all Asia, as far as to the Indies, every thing is carried upon beasts of burden, in sacks of wool, covered in the middle with leather, down to the bottom, the better to resist water. They inclose in them their things, done up in large parcels. Of this kind of sacks we are to understand what is said here, and through this history; and not of the sacks in which they carried their corn. Otherwise we must believe that each of the Patriarchs carried but one sack of corn out of Egypt, which is not reasonable. The present text confirms this remark; for Joseph ordered the steward to fill the sacks with victuals as much as they could hold; which presupposes they were not full of corn. Another proof is in chap. xlii. 27., "One of them opened his sack to give his ass provender in the inn:" for if this sack had been a sack of wheat, it would follow, that they gave their beasts of burden wheat for food, which is not at all probable. *Sir J. Chardin.*

2. — *put my cup,* &c.] Joseph, having before honoured Benjamin, now tries the temper of his brethren, whether moved with envy they would give him up, or help him in his danger. *Bp. Kidder.*

5. — *whereby — he divineth?*] This does not signify that Joseph practised divination, nor does his steward say that he did; but only asks such a question as might make them think he did. For being a known interpreter of dreams, people perhaps thought he was skilled in the arts of divination. But the word, rendered "divineth," sometimes signifies no more than to *make an experiment,* as in the words of Laban, chap. xxx. 27. The meaning then may be, Might you not have considered, that my master *made a trial,* (so we interpret it in the margin,) by laying this in your way, whether you were honest men or thieves? *Bp. Patrick.*

The verse may be rendered, "Why have ye stolen the cup, in which my lord drinketh? He indeed hath conjectured rightly concerning it, and you have done wickedly." The verb rendered "divineth," signifies, not only auguries, but conjecture: and the original admits of an application not only to the instrument, which one uses, but also to the subject, *concerning* which any thing is done, judged, or said. The steward means, that his lord had made a certain conjecture concerning his cup, where it was; and the words of Joseph, ver. 15, have the same meaning: "Wot ye not that such a man as I can certainly divine?" Knew ye not that such a man as I could form a right conjecture? that is, that I, who can interpret dreams and foretell future events, must be able to form an immediate and true conjecture concerning all things, and that therefore I should suspect you? *Houbigant.*

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and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly ‖ divine?

‖ Or, *make trial.*

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy ser-
a Chap. 43. 3. vants, [a] Except your youngest brother come down with you, ye shall see my face no more.

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24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons:*

28 And the one went out from me, and I said, [b] Surely he is torn in pieces; and I saw him not since:
b Chap. 37. 33.

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us,* that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, [c] If I bring him not unto thee, then I shall bear the blame to my father for ever.
c Chap. 43. 9.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall † come on my father.

† Heb. *find my father.*

16.—*God hath found out the iniquity* &c.] He ingenuously acknowledges that he and his brethren had been guilty of many sins, for which God had now brought them hither to suffer punishment. Yet he neither confesses this particular guilt, nor denies it, nor excuses it; but acknowledging God's justice, throws himself and his brethren upon Joseph's mercy. *Bp. Patrick.*

He meant their cruelty to Joseph, whom probably they now named, and began afresh to reproach each other with, as in chap. xlii. 21, &c. As Josephus thinks. *Pyle.*

33.—*let thy servant abide* &c.] Thus God makes use of afflictions, to humble us, and bring us to a sense of our sins: and we see their power in this very instance. He who could not endure Joseph, because he was dear to his father, is willing, for the very same reason, to become a bond-slave for Joseph's brother. *Bp. Wilson.*

34.—*For how shall I go up to my father,*] I must abide here too, if thou wilt not dismiss him; for I am not able to see my father die.

Nothing could be said more affecting, than this speech of Judah, which flowed from such natural passions, as no art can imitate. Which makes me wish, that they who think these historical books of Scripture were written with no spirit, but that with which honest men now write the history of their country, or the lives of any famous persons, would seriously read and consider this speech of Judah's to Joseph, together with the foregoing dialogue between Jacob and his sons: and I hope it may

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CHAP. XLV.

1 *Joseph maketh himself known to his brethren.* 5 *He comforteth them in God's providence.* 9 *He sendeth for his father.* 16 *Pharaoh confirmeth it.* 21 *Joseph furnisheth them for their journey, and exhorteth them to concord.* 25 *Jacob is revived with the news.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

† Heb. *gave forth his voice in weeping.*

2 And he †wept aloud: and the Egyptians in the house of Pharaoh heard.

3 And Joseph said unto his brethren, [a] I *am* Joseph; doth my father yet live? And his brethren could

‖ Or, *terrified.*

not answer him; for they were ‖troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

† Heb. *neither let there be anger in your eyes.*

5 Now therefore be not grieved, nor †angry with yourselves, that ye sold me hither: [b] for God did send me before you to preserve life.

a Acts 7. 13.

b Chap. 50. 20.

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6 For these two years *hath* the famine *been* in the land: and yet *there are* five years in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you to †preserve you a posterity in the earth, and to save your lives by a great deliverance.

† Heb. *to put for you a remnant.*

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy houshold, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

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make them change their opinions, and be of the mind of Dr. Jackson, "That seeing such passages are related by men, who affect no art, and who lived long after the parties that first uttered them, we cannot conceive how all particulars could be so naturally and fully recorded, unless they had been suggested by His Spirit, who gives mouth and speech to men." *Bp. Patrick.*

Chap. XLV. ver. 1. *Then Joseph could not refrain himself*] The circumstances of this discovery are very remarkable, and serve strongly to illustrate the filial piety of Joseph. He had prepared, we read in the foregoing chapter, to detain Benjamin: the rest being perplexed beyond measure, and distressed by this proposal, Judah, approaching Joseph, presents a most earnest supplication for the deliverance of the lad; offers himself to remain Joseph's prisoner, or slave, in his brother's place; and in the conclusion touches, unknowingly, upon a string, which vibrates with all the affections of the person, whom he was addressing. "How shall I go up to *my father*, and the lad be not with me? lest peradventure I see the *evil* that shall come on *my father*." The mention of this circumstance and this person subdued immediately the heart of Joseph; and produced a sudden, and, as it should seem, an undesigned premature discovery of himself to his astonished family. *Then*, that is, upon this circumstance being mentioned, "Joseph could not refrain himself:" and, after a little preparation, "Joseph said unto his brethren, I am Joseph." *Archdeacon Paley.*

5. — *for God did send me before you*] When you thought only to be rid of me, God intended another thing, which is now come to pass. For He hath made me an instrument of preserving all your lives. A most happy event of a most wicked deed. *Bp. Patrick.*

God's thoughts are not as men's thoughts, nor His ways like our ways. In our transactions with the world, we are too apt to be actuated by some irregular passion, and to be so far from aiming at the glory of God, or the welfare of our brethren, that we often grossly neglect them both, and sacrifice them to the gratification of our own desires. But He, to whom alone belong the property and the power to bring good out of evil, so orders the unruly wills and affections of sinful men, as to make them subservient to the fulfilling of His decrees, when they least intend it. *Reading.*

6. — *neither be earing nor harvest.*] The word "earing" suggests the idea of gathering ripe ears of corn: whereas Joseph means to say, "there shall be neither *ploughing* nor harvest during five years." "Earing" is an old English word for "ploughing:" the word is used in the same sense in 1 Sam. viii. 12; Exod. xxxiv. 21; Isa. xxx. 24. In Deut. xxi. 4, it occurs in the sense of tillage, general labour, labour of any kind bestowed upon the ground. *Fragments to Calmet.*

8. — *made me a father to Pharaoh,*] Given me the authority of a father with him, so that he honours me, and does nothing without my advice and counsel. *Bp. Patrick.*

10. — *the land of Goshen,*] Part of lower Egypt, next to Arabia and Palestine; abounding with fair pastures, and watered by many streams from the Nile. *Bp. Patrick.*

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13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it † pleased Pharaoh well, and his servants.

† Heb. *was good in the eyes of Pharaoh.*

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your housholds, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

† Heb. *let not your eye spare,* &c.

20 Also † regard not your stuff; for the good of all the land of Egypt *is* your's.

21 And the children of Israel did so: and Joseph gave them wagons, according to the † commandment of

† Heb. *mouth.*

Pharaoh, and gave them provision for the way.

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22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner;* ten asses † laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

† Heb. *carrying.*

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And † Jacob's heart fainted, for he believed them not.

† Heb. *his.*

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-sheba:*
5 *Thence he with his company goeth into*

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14. — *he fell upon his brother Benjamin's neck,* &c.] Among the Bedoweens, those who are more intimately acquainted, or are of equal age and dignity, mutually kiss the hand, head, or shoulder of each other. *Dr. Shaw.*

Those passages in the Bible, which speak of falling on the neck and kissing a person, seem to have a reference to this Eastern way of kissing the shoulder in an embrace. *Harmer.*

15. *Moreover he kissed all his brethren,*] Here is noble matter of instruction. The affectionate brother forgets his past sufferings, and is so far from endeavouring to avenge himself, and to afflict the authors of his wrongs, that he employs his whole power to comfort and relieve them. A behaviour this, different from what most men would be inclined to discover on the like occasion: the sense of injuries is apt to bear too hard on the mind; and men are transported into measures both mischievous and unreasonable. *Bp. Conybeare.*

19. *Now thou art commanded, this do*] Now that thou hast received my warrant for it, go about it immediately. *Bp. Patrick.*

20. — *regard not your stuff;*] Your furniture, or moveables. If you are not able to bring it all, do not care for it: you shall have better here. *Bp. Patrick.*

22. — *to Benjamin he gave three hundred pieces of silver,*] Sir John Chardin observes on this occasion, that the kings of Asia almost always make presents of this kind to ambassadors, and to other strangers of consideration, who have brought them presents. So the khalif Mahadi, according to D'Herbelot, gave an Arab, that had entertained him in the desert, a vest and a purse of silver. *Harmer.*

24. — *See that ye fall not out by the way.*] About what you have formerly done to me; or any thing else that I have said to you. But when you reflect on your selling me, adore the providence of God, which by that means brought about your happiness and mine. *Bp. Patrick.*

Considering the bad disposition of mankind in general, and the bad disposition, which he knew by experience had formerly appeared in some of them, he gave them a charge, not to fall out by the way; but to travel peaceably like brethren, and make their journey as comfortable to each other as they could. *Gilpin.*

28. — *It is enough; Joseph my son is yet alive:*] Two things his sons told him; namely, that Joseph was alive, and that he was governour of Egypt. And the latter of the two Joseph required them to tell his father. But for Joseph's *glory* and *dominion* Jacob does not rejoice, as one greatly affected with it. It was his *life* that gave him the joy: he said, "It is enough; Joseph my son is yet alive." *Bp. Kidder.*

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Egypt. 8 *The number of his family that went into Egypt.* 28 *Joseph meeteth Jacob.* 31 *He instructeth his brethren how to answer to Pharaoh.*

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, [a] Jacob, and all his seed with him:

a Josh. 24. 4. Ps. 105. 23. Is. 52. 4.

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And [b] these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [c] Reuben, Jacob's first-born.

b Exod. 1. 1. & 6. 14. Numb. 26. 8. & 1 Chron. 5. 1.

c Numb. 26. 5.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And [d] the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

d Exod. 6. 15. 1 Chron. 4. 24.

11 ¶ And the sons of [e] Levi; Gershon, Kohath, and Merari.

e 1 Chron. 6. 1.

12 ¶ And the sons of [f] Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

f 1 Chron. 2. 3. & 4. 21. Chap. 38. 3.

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13 ¶ [g] And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

g 1 Chron. 7. 1.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ [h] And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

h 1 Chron. 7. 30.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, [i] which Asenath the daughter of Poti-pherah || priest of On bare unto him.

i Chap. 41. 50.

|| Or, *prince.*

21 ¶ [k] And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

k 1 Chron. 7. 6. & 8. 1.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 [l] All the souls that came with

l Deut. 10. 22.

Chap. XLVI. ver. 3. — *fear not to go down into Egypt;*] On several accounts Jacob might fear to go, with his whole family especially, into Egypt. Abraham had been injured there: it had been foretold that his seed should be afflicted by the Egyptians: Isaac had been warned not to go into Egypt: the Egyptians were men of very different usages and manners from the Hebrews: they were also of a different religion, and Jacob besides might fear lest by this means his posterity should be deprived of the land of Canaan. *Bp. Kidder.*

4. *I will go down with thee*] Take care of thee in thy journey, and preserve thee and thy family there. *Bp. Patrick.*

—— *bring thee up again:*] His body was brought into Canaan, and (what seems principally intended) his posterity also returned thither. *Bp. Kidder.*

—— *put his hand upon thine eyes.*] Be with thee, when thou leavest the world, and take care of thy funeral when thou art dead. The first thing done, when one expired, was to close his eyes, which was performed, both among Greeks and Romans, by the nearest relations or dearest friends. In short, by these words God

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Jacob into Egypt, which came out of his †loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

† Heb. *thigh.*

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

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32 And the men *are* shepherds, for †their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

† Heb. *they are men of cattle.*

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

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assures Jacob, that he should die before his son Joseph, and that he should die in peace, with his children about him. *Bp. Patrick.*

27. — *all the souls, — which came into Egypt, were threescore and ten.*] There is a remarkable difference between this verse and the foregoing: *there* those only are numbered who came with Jacob into Egypt, amounting to no more than threescore and six: but *here* are numbered all that came into Egypt, first and last, comprehending Jacob, Joseph and his two sons, and making up threescore and ten. *Bp. Patrick.*

The whole account of Jacob's sons and grandsons, who went along with him into Egypt, stands thus: by Leah, thirty-two; by Zilpah, sixteen; by Rachel, eleven; by Bilhah, seven: in all sixty-six, exclusive of Jacob himself, and of Joseph and his two sons, which make up the seventy: and it was necessary that these genealogies should be exactly registered, not only to distinguish each tribe, and thereby discover the Messiah, when He came; but (as it is in the case before us) to make it apparent, that the increase of Israel, even under oppression, should bear a fair proportion to the promise made to Abraham, concerning the multiplication of his seed. *Stackhouse.*

28. *And he sent Judah before him*] Who seems by the whole story to have been the most eminent among Jacob's children, when Joseph was gone; and to have given good proof, a little before, how much he was concerned for his father. *Bps. Patrick* and *Kidder.*

—— *to direct his face unto Goshen;*] To give Joseph notice of his coming, and to receive directions in what part of Goshen he should remain. *Bp. Patrick.*

34. — *ye shall say, Thy servants' trade* &c. — *that ye may dwell in the land of Goshen;*] There must have been shepherds in those parts before; otherwise Joseph could not have foreseen, that, on telling their occupation, the land would be necessarily given to his brethren. And when they are presented before the king, he at once determines this place of residence for them, chap. xlvii. 5, 6. They were most probably the Arabian or Cuthite shepherds, who had been previously in possession of this land, from whence they had been lately ejected. The whole kingdom had been in subjection to their kings. But they were obliged to retire, being expelled by the natives. The other parts of the kingdom were immediately occupied. But pasturage being contrary to the taste of the Egyptians, this particular region lay, in a great measure, neglected. Hence we have a satisfactory reason for the Israelites finding such easy access into the country, so as not only to dwell in it, but to have the land of Goshen given them for a possession, even *the best of the land* of Egypt. *Bryant.*

—— *for every shepherd is an abomination* &c.] See note on chap. xlii. 9. The promise which God had made to Abraham, to give his posterity the land of Canaan, could not be performed till Abraham's family was grown strong enough to take and keep possession of it. In the mean time therefore they were necessitated to reside among idolaters, and to reside unmixed; but whoever examines their history, will see, that the Israelites ever had a violent propensity to join themselves to Gentile nations, and to practise their manners. God therefore, in His infinite wisdom, brought them into Egypt, and kept them there during this period, the only place, where they could remain for so long a time safe, and unconfounded with the natives: the ancient Egyptians being, by numerous institutions, forbidden all fellowship with strangers, and bearing besides a particular aversion to the profession of the Israelites, who were shepherds. Thus from the Israelites going into Egypt arises a new occasion to adore the footsteps of Eternal Wisdom, in his dispensations to his chosen people. *Bp. Warburton.*

—— *is an abomination unto the Egyptians.*] It was an instance of Joseph's great modesty and love of truth, that he was not ashamed of an employment, so vile in the sight of the Egyptians. He might have instructed his brethren to conceal their way of life: or he might have told them to lay before Pharaoh the dignity of their descent, and the wonderful history of their forefathers; men, great in their generations, and honoured with revelations from God Himself. But by this open declaration his object seems to have been, to render as conspicuous as possible the wonderful chain of the Divine counsels, in raising him from so humble a condition to an elevation of such dignity and power. *Stackhouse.*

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CHAP. XLVII.

1 *Joseph presenteth five of his brethren, 7 and his father, before Pharaoh.* 11 *He giveth them habitation and maintenance.* 13 *He getteth all the Egyptians' money,* 16 *their cattle,* 18 *their lands to Pharaoh.* 22 *The priests' land was not bought.* 23 *He letteth the land to them for a fifth part.* 28 *Jacob's age.* 29 *He sweareth Joseph to bury him with his fathers.*

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

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6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, † How old *art* thou?

† Heb. *How many* are *the days of the years of thy life?*

9 And Jacob said unto Pharaoh, [a] The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

a Hebr. 11. 9. 13.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his

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Chap. XLVII. ver. 4. — *to sojourn in the land*] Not to settle in it; and therefore they desire Goshen as near to Canaan. *Bp. Kidder.*

—— *the famine is sore in the land of Canaan:*] Canaan was an high country, when compared with Egypt: and the grass sooner burnt up there than in Goshen, which being very low, they found in it pasture for their flocks. We are told on the authority of those who knew the country, that there was grass in the marshes and fenny parts of Egypt, when the Nile did not overflow enough to make plenty of corn. *Bp. Patrick.*

6. — *make them rulers over my cattle.*] As Doeg was to Saul, 1 Sam. xxi. 7, and those great officers, mentioned 1 Chron. xxvii. 29, were to king David. The Eastern kings raised part of their revenue from cattle; as the Egyptians also did: having some principal officers to superintend the lower sort of shepherds. *Bp. Patrick.*

9. — *pilgrimage*] So good men are wont to call their life, though they never stir from their native soil: looking upon it as a passage, not a settlement. But Jacob had reason to call his life so, more literally: having been tossed from place to place, ever since he went from his father's house to Mesopotamia, and returned from thence into Canaan: where he dwelt sometime at Succoth; then at Shechem: and after that removed to Beth-el; and so to Hebron, unto his father Isaac; whence he was now come into Egypt. *Bp. Patrick.*

If we look into the story of those friends and favourites of Heaven, the ancestors of the Israelitish nation, we find them sojourning in a land that was not their's; dwelling only in tents, soon pitched, and as soon removed again; having no ground of their own to set their foot on, save only a possession of a burying-place, and that purchased of the inhabitants; where they might rest from their travels, till they shall pass, at the resurrection of the just, to their durable inheritance in the kingdom of God. Such was Jacob's notion of human life, expressed in his answer to the Egyptian monarch, who had enquired his age. *Bp. Horne.*

—— *few and evil have the days* &c.] They had been *few*, in comparison with his forefathers; and *evil*, because full of labour and care, grief and sorrow, on many occasions. *Bp. Patrick.*

Though Jacob in some respects was a prosperous man, yet he met with many evils. He fled from Esau, and served Laban twenty years; he was defeated in his hope of Rachel, and she was barren also; he fled from Laban, and feared Esau; he was afflicted in Dinah, in Simeon and Levi, and in Reuben, and upon the score of Joseph; in the sons of Judah, and in Tamar; besides the death of Rachel and the sending away of Benjamin. *Bp. Kidder.*

—— *have not attained unto the days* &c.] Though Jacob lived seventeen years after this, he did not attain to "the days of the years of the life of his fathers:" since his father Isaac lived 180 years, and his grandfather Abraham 175. *Biblioth. Bibl.*

11. — *in the land of Rameses,*] So called perhaps by anticipation: the Israelites built a city of that name for Pharaoh in the land of Goshen, and the same name was given to the country. *Bps. Patrick* and *Kidder.*

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father's houshold, with bread, ‖† according to *their* families.

‖ Or, *as a little child is nourished.* † Heb. *according to the little ones.*

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

1702. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he † fed them with bread for all their cattle for that year.

† Heb. *led them.*

1701. 18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

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19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the ‖ priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

‖ Or, *princes.*

23 Then Joseph said unto the peo-

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14. — *into Pharaoh's house.*] Into the treasury. *Bp. Patrick.*

18. — *second year,*] That is, the next year after the sale of their cattle: this was the last year of the famine. *Bp. Patrick.*

19. *Wherefore shall we die,—we and our land?*] The land is said to die, when it lies untilled and desolate. *Bp. Patrick.*

—— *we and our land will be servants unto Pharaoh:*] We, that are free, will become the king's bondmen; and our land, which was our own, we will hold of him. *Bp. Patrick.*

—— *give us seed,*] They desired corn, not merely for food, but also to sow, in hopes of a crop the next year. For Joseph had told them there should be but seven years of famine. *Bp. Patrick.*

21. — *he removed them to cities* &c.] The people of Egypt were, before this time, almost entirely scattered over the country; by which means, having fewer opportunities of conversing together, they were not only, upon many occasions, left destitute of friendly help and assistance, but were also rude and unpolished; and unacquainted with the arts, necessary to improve life. To persuade men to combine together, and to unite several dispersed families, is a most difficult point: and those who have succeeded in such attempts, have been few. But Joseph, having gained the absolute power of the country, employed it to promote this useful end. *Bp. Conybeare.*

—— *from one end of the borders of Egypt* &c.] Joseph did not, as some persons have imagined, transplant the people to cities remote from their residence; but, consulting their convenience, only to the cities adjacent: the people round about each store-city he brought into that city; and this he did throughout the whole extent of the country. The lands, thus voluntarily sold by the people, he farmed to the occupiers again, at the moderate and fixed crown rent of a fifth part of the produce. Thus did he provide for the liberty and independence of the people, while he strengthened the authority of the king, by rendering him sole proprietor of the lands. And to secure the people from further exaction, "Joseph made it a law over the land of Egypt, that Pharaoh should have only the fifth part;" which law subsisted to the time of Moses, ver. 26. By this wise regulation, the people had four-fifths of the produce of the lands for their own use, and were exempted from any further taxes; the king being bound to support his civil and military establishment out of the crown rents. *Dr. Hales.*

22. *Only the land of the priests bought he not;*] The Egyptian priests were obliged to provide all sacrifices, and to bear all the charges of the national religion; and religion was in those days a matter of very great expense to them, who were to supply what was requisite for the performance of the offices of it. The numerous sacrifices that were appointed to be offered in these times, could not be provided, nor the preparations and ceremonies in offering them, performed, but at a very great charge. The priests of Egypt were the whole body of the nobility of the land: they were the king's counsellors, and assistants: they were the professors and cultivators of astronomy, without which, even agriculture itself could not have proceeded: they were the keepers of the publick registers, memoirs, and chronicles of the kingdom: in a word, under the king, they were the magistrates; and filled all the prime offices. If we consider them in some or other of these views, Pharaoh

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ple, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the || priests only, *which* became not Pharaoh's.

|| Or, *princes.*

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

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28 And Jacob lived in the land of Egypt seventeen years: so † the whole age of Jacob was an hundred forty and seven years.

† Heb. *the days of the years of his life.*

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [b] put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

b Chap. 24. 2.

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

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31 And he said, Swear unto me. And he sware unto him. And [c] Israel bowed himself upon the bed's head.

c Hebr. 11. 21.

CHAP. XLVIII.

1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 3 *He repeateth the promise.* 5 *He taketh Ephraim and Manasseh as his own.* 7 *He telleth Joseph of his mother's grave.* 9 *He blesseth Ephraim and Manasseh.* 17 *He preferreth the younger before the elder.* 21 *He prophesieth their return to Canaan.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

1689.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at [a] Luz in the land of Canaan, and blessed me,

a Chap. 28. 13. & 35. 6.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

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might think, that they had not too much to support the stations they were to act in, and for that reason he ordered, that no tax should be laid upon them. *Shuckford.*

23. — *Behold, I have bought you this day*] The bargain could not be denied; but he would not be so rigid as to insist upon it strictly. He requires only a *fifth* part of the increase of their ground for the king; and tells them the rest shall be their own. Herein he shewed himself both a good man, and a wise statesman; in taking away all matter of complaint from the people. *Bp. Patrick.*

29. — *If now I have found grace in thy sight,*] If thou lovest me. *Bp. Patrick.*

—— *put — thy hand under my thigh,* &c.] Swear to me, that thou wilt shew me true kindness, in promising and performing what I desire. *Bp. Patrick.* See note on chap. xxiv. ver. 2.

30. — *I will lie with my fathers,* &c.] Besides the desire, natural to men, of being buried with their forefathers, Jacob had this peculiar reason for his request; namely, his belief, that the country, where their bodies lay, was his in reversion; and that God, in his due time, would put his children into possession of it: for which time they would long more earnestly, because the bodies of their ancestors were there buried. Jacob requires an oath of Joseph, not because he doubted of Joseph's inclination, but to make it an argument for Pharaoh's compliance with a proceeding, to which Joseph would lie under so sacred an obligation. *Bp. Patrick.*

31.—*Israel bowed himself upon the bed's head.*] Raised up his head from his pillow, and bowed, either to Joseph, in thankfulness for his promise; or to God, for the assurance he had received, that he should be buried with his pious forefathers. *Bp. Patrick.* Or it may be, he *laid himself down upon his pillow,* as weak men are accustomed to do, after they have sat up some time, for the dispatch of business. *Stackhouse.*

Chap. XLVIII. ver. 1.—*one told Joseph, Behold, thy father is sick:*] On receiving this intelligence, Joseph delayed not, we find, to leave the court of Pharaoh, the cares and greatness of his station in it, in order to pay the last visit to his dying parent, and to place before him the hopes of his house and family, in the persons of his two sons. Nothing can well be more solemn or interesting than this interview; more honourable or consoling to old age, or more expressive of the dignified piety of the best of sons and the greatest of men. *Archdeacon Paley.*

2.—*Israel strengthened himself,*] He exerted his strength: and possibly, when he had raised himself, he supported himself by bearing on his staff, Heb. xi. 21. *Bp. Kidder.*

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5 ¶ And now thy [b] two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

[b] Chap. 41. 50. Josh. 13. 7.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [c] Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

[c] Chap. 35. 19.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were [†] dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

[†] Heb. heavy.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

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12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

15 ¶ And [d] he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

[d] Hebr. 11. 21.

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them [†] grow into

[†] Heb. *as fishes do* increase.

5.— *thy two sons — are mine;*] They shall be reckoned as if I had begotten them; and accordingly shall have, each of them, an inheritance, equal with the rest of my sons, and be distinct tribes. Thus he gives Joseph the right of primogeniture, who was indeed the firstborn of his intended wife; and bestows a double portion on him, by making his two sons equal to the rest of Jacob's children. *Bp. Patrick.*

6. *And thy issue, which thou begettest after them,* &c.] But as to whatever sons you shall hereafter have, I give them no such privilege as this. They shall not be the heads of tribes, but shall be sorted and comprehended in those of Ephraim and Manasseh. *Pyle.*

7.— *Rachel died by me*] He intimates, that in memory of his most beloved wife Rachel, and to testify his affection for her, he adopted her grandsons to be, as it were, his sons by her; that so three of the tribes of his family might be descended and denominated from her offspring. *Dr. Wells.*

8. *And Israel beheld Joseph's sons,*] But could not see distinctly who they were, on account of the dimness of his sight. *Bp. Patrick.*

12.— *his knees,*] That is, Jacob's. When Jacob had ceased caressing them, Joseph, fearing his two sons might press too long or too hard on their grandfather by reason of his feebleness, took his sons from between his father's legs, and in the most reverent manner thanked him for the kindness he had expressed to his children. *Pyle, Dr. Wells.*

13.— *toward Israel's right hand,*] Joseph so placed them, that his father might lay his right hand on Manasseh the eldest. The right hand being esteemed a token of the greater honour, 1 Kings ii. 19; Matt. xxv. 33. *Bp. Kidder.*

14.— *laid it upon Ephraim's head,*] Laying hands on the head of any person was always used in this nation in giving blessings, and appointing men to any office, and in the consecration of publick and solemn sacrifices. This is the first time we find it mentioned; but in after-times it occurs often: particularly when Moses constituted Joshua his successor, God orders him to do it, by laying his hands on him, Numb. xxvii. 18, 23; Deut. xxxiv. 9. Thus children were brought to our blessed Saviour, that He might lay His hands on them, and bless them; which He did, Matt. xix. 13, 15. *Bp. Patrick.*

14.— *who was the younger,*] God chose from the beginning in several instances to prefer the younger before the elder; as Abel before Cain; Shem before Japheth; Isaac before Ishmael; Jacob before Esau; Judah and Joseph before Reuben; and here Ephraim before Manasseh; and afterwards, Moses before Aaron; and David, the youngest of all, before his elder brethren: to shew that the Divine benefits were not limited to the order of nature, but dispensed freely according to God's most wise goodness. *Bp. Patrick.*

—— *guiding his hands wittingly;*] He did it of choice, not by chance. *Bp. Kidder.*

—— *for*] Or, *although*, as the Hebrew particle signifies. *Bp. Kidder.*

15.— *he blessed Joseph,*] In the blessing he bestowed on his children. *Bp. Patrick.*

16. *The Angel which redeemed,* &c.] That is, Christ, the Angel of the covenant, Mal. iii. 1, who led the Israelites, and whom they tempted, Exod. xiv. 19; and xxiii. 20; and 1 Cor. x. 9. To whom the title of Redeemer belongs, Isai. lix. 20. Who is called "the Angel of God," chap. xxxi. 11; and the "God of Beth-el," chap. xxxi. 13. *Bp. Kidder.*

—— *let my name be named on them,*] Here he plainly adopts them for his children, as he before said he would. For to be called by one's name, which is the same as

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a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a †multitude of nations.

† Heb. *fulness.*

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

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22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

CHAP. XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my firstborn,

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having his name named on them, is as much as to be one's children. For thus they, that are said to be *called by God's name,* became His peculiar people. *Bp. Patrick.*

Let my name, as their father, be named on them as my sons; and the name of my fathers Abraham and Isaac be consequently named on them, as if Isaac had been their grandfather only, and Abraham their great grandfather. *Dr. Wells.*

17. *And when Joseph saw* &c.] Joseph, supposing that his father, through weakness of sight, had committed a mistake in placing his hands, would have rectified it, before he began his blessing. *Pyle.*

19.—*greater*] In number, Numb. i. 33, 35; Deut. xxxiii. 17. And in dignity: for this is called the tribe of Joseph, Numb. i. 32, 34; Rev. vii. 8; and is put for the whole kingdom of Israel, Isai. vii. 2. *Bp. Kidder.*

—— *his seed shall become a multitude of nations.*] How rapidly the tribe of Ephraim increased in its population, we may judge from the pedigree of Joshua, 1 Chron. vii. 20—27, who was in the tenth generation. *Dr. Hales.*

20. *And he blessed them that day,*] He concluded with a solemn benediction upon them both. And when he pronounced it, "worshipped God," as the Apostle tells us, Heb. xi. 21, "leaning upon the top of his staff." This he did to support himself from falling. *Bp. Patrick.*

—— *In thee shall Israel bless,*] When the Israelites, my posterity, would wish all happiness to others, they shall use this form of speech, "God make thee as Ephraim and as Manasseh;" which is said to continue among the Jews to this day. *Bp. Patrick.*

22.—*which I took out of the hand of the Amorite*] It is probable, that Jacob bought this part, which he here gives to Joseph, of Shechem's father, chap. xxxiii. 19: and that upon Jacob's removal, after the Shechemites were destroyed, the Amorite took possession of it, whom Jacob upon his return dispossessed by force of arms, and recovered his unquestionable right. *Bp. Kidder.*

This parcel of land he here promised to the posterity of Joseph, though it should not fall to their lot on the division of Canaan. It did however lie in that part, which fell by lot to Joseph's descendants; Providence perhaps so ordering it, to prevent all occasion of difference between them and any other tribe. *Dr. Wells.*

Chap. XLIX. ver. 1.—*that I may tell you that which shall befall you* &c.] It is a very ancient opinion, that the nearer men approach to their dissolution, their souls grow more divine, and discern more of futurity. We find this opinion as early as Homer; and testimonies to this purpose might be produced from various authorities. What might principally give rise to this opinion, was the tradition of some of the Patriarchs being divinely inspired in their last moments to foretell the condition of their descendants, as Jacob on his deathbed summoned his children together, that he might inform them of what should befall them in the latter or the last days. *Bp. Newton.*

Jacob is the first we read of, who particularly declared the future state of every one of his sons, when he left the world. These last words of his may be called prophecies, rather than benedictions; some of them containing no blessing in them; but all of them predictions. *Bp. Patrick.*

—— *in the last days.*] That is, hereafter. These words denote not any one precise time. The predictions were to be fulfilled in sundry times: and part of them to extend to the time of the Messiah, which is called "the last days," Is. ii. 2; Acts ii. 17; Heb. i. 2. *Bp. Kidder.*

2. *Gather yourselves together,* &c.] The style, in which Jacob speaks to his sons, is much more lofty than that hitherto used in this book. The spirit of prophecy, now coming upon him, probably raised his style as well as his understanding; as it did that of Moses also, who delivered his benedictions in Deut. xxxiii. in a strain more sublime than his other writings. *Bp. Patrick.*

3. *Reuben, thou art my firstborn,*] The prerogatives of the birthright consisted chiefly in a double portion of the father's estate; the priesthood; and the kingdom, that is, the chief authority among his brethren. The first of these was given to Joseph; the second to Levi; and the third to Judah, to descend to their re-

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my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, † thou shalt not excel; because thou [a] wentest up to thy father's bed; then defiledst thou *it:* ‖ he went up to my couch.

5 ¶ Simeon and Levi *are* brethren; ‖ instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they ‖ digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy

† Heb. *do not thou excel.*

[a] Chap. 35. 22. 1 Chron. 5. 1.

‖ Or, *my couch is gone.*

‖ Or, *their swords are weapons of violence.*

‖ Or, *houghed oxen.*

spective tribes; whilst the tribe of Reuben, who had forfeited his prerogative by his crime, recorded before by Moses, and now alluded to by Jacob, was to continue in obscurity. *Bp. Patrick, Stackhouse.*

—— *my might, and the beginning of my strength,*] Whom I begot, when I was in my full vigour; and the firstfruits of my strength. The firstborn is called the "beginning of strength" in Deut. xxi. 17; and "the chief of strength" in Ps. cv. 36. *Bp. Patrick.* Or the phrase may signify, not the personal vigour of Jacob, but "the beginning of his strength," *as a tribe.* The strength of the Patriarch consisted in the number and valour of his sons; and the future greatness of the tribe depended on their increase. *Edit.*

—— *the excellency of dignity, and the excellency of power:*] Who hadst the preeminence among thy brethren, if thou hadst not lost it by thy folly: and who wast born to the highest authority among them. *Bp. Patrick.*

4. *Unstable as water,*] Or, *poured out* like water. It denotes Reuben's fall from dignity, as water suddenly disappears, when it is poured out on the earth, and sucked up into it. *Bp. Patrick.* Rather *unconfinable, licentious:* not to be restrained by mounds and banks, but overflowing all restrictions: "impetuous as a deluge, or a cataract." *Script. illust.*

—— *thou shalt not excel;*] Nothing great or excellent is recorded of this tribe. In number and power they were inferiour to several other tribes. Less numerous, by a third part, than the tribe of Judah, to whom God gave part of Reuben's prerogative, Numb. i. 21, 27. *Bps. Newton* and *Patrick.*

—— *thou wentest up*] At one end of each chamber there is a little gallery, raised four or five feet above the floor, with a balustrade in the front of it. Here they place their beds: a situation frequently alluded to in the holy Scriptures; Gen. xlix. 4; 2 Kings i. 6, and 16; Ps. cxxxii. 3. *Dr. Shaw.*

5. *Simeon and Levi are brethren;*] That is, not only born of the same father and mother, for so were Reuben and Judah also; but as they conspired against Joseph, whose life Reuben and Judah studied to preserve; and especially because of their conspiracy against the Shechemites, chap. xxxiv. 25; the *swords*, there mentioned, being the *instruments of cruelty* mentioned here. In the Scripture phrase, brethren are those who are alike in manners, and agree in the same design. Compare Job xxx. 29; Ps. cii. 6; Prov. xviii. 9. *Bp. Kidder.*

6. *O my soul, come not thou* &c.] He utterly disclaims all knowledge of their wicked deed beforehand; and all approbation of it afterwards. By *soul* is meant himself: and the word *honour* seems to mean the same; or else it signifies the *tongue*, as in other places of Scripture, particularly Ps. xxx. 12. The meaning then is, He never in thought, much less in word, assented to what they did. *Bp. Patrick.* Though Jacob seems, from what is recorded in chap. xxxiv, to have urged only prudential reasons against the crime committed by these two brethren, yet we may fairly conclude, from the manly abhorrence which he expresses here, that his conduct in that transaction was altogether free from censure. *Dr. Durell.*

—— *secret;*] A secret place or closet, where cabals are usually held. *Bp. Patrick.* Their secret cruel designs. *Dr. Wells.*

—— *they slew a man,*] The original word, though singular in its form, is frequently used for any number of men: though it may be matter of indifference, which of the two numbers we adopt here. The singular answers more exactly to Hamor, the chief of the Shechemites; but the plural represents in a stronger light the murder of "*all* the males." *Dr. Durell.*

—— *they digged down a wall.*] In order to break into Hamor's house, and so kill him and his son. *Dr. Wells.* Or, as the *inhabitants* of Shechem are meant by the former sentence, so is the *town* of Shechem by "the wall," which they are here said to have "digged down." *Locke.* Many read, "They slew a bullock," that is, a *prince:* meaning the prince of Shechem, chap. xxxiv. 26. *Script. illust.*

7. — *I will divide them in Jacob,* &c.] The tribe of Simeon had not any inheritance properly of their own, but only a portion in the midst of the tribe of Judah, Josh. xix. 1—9; whence several of them afterwards went in quest of new habitations, 1 Chron. iv. 39, 42, and so were divided from the rest of their brethren. As to the tribe of Levi, they had no inheritance allotted to them, but were dispersed among all the tribes, having certain cities assigned to them, with a little land adjoining. This indeed did not prove a curse to them, they having the tenth of all the increase of the land: for this curse seems to have been taken off, by reason of their eminent service in falling on the worshippers of the golden calf, and so consecrating themselves to the Lord, Exod. xxxii. 26, 29; on which account Moses blesses this tribe a little before his death. Deut. xxxiii. 9: whereas he gives no blessing to the tribe of Simeon, but leaves them under the curse here pronounced by Jacob. *Bp. Patrick.*

8. *Judah, thou art he whom thy brethren shall praise:*] Or, *confess.* The rest of the nation shall be called *Jews*, and their whole country *Judea*, from Judah. See Esth. iii. 6; Matt. xxvii. 37. This tribe was famous also for their conquests over their enemies, Judges i. 2, and the dominion, which it enjoyed over their brethren. It was famous for the kingdom of the house of David; but especially, because the Messiah was born of this tribe, whose kingdom is everlasting. *Bp. Kidder.*

The name of Judah signifies *praise:* it was given him by his mother, in gratitude to God for him; and his father here alludes to it, with a view to the *applause*, which Judah should receive from his brethren. *Bp. Patrick.*

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father's children shall bow down before thee.

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, unto Shiloh come; and unto him *shall* the gathering of the people *be*.

11 Binding his fole unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for

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9. *Judah is a lion's whelp:*] He sets forth in this verse the warlike temper of this tribe, their undaunted courage, and the terrour they inspired into their enemies. *Bps. Patrick* and *Kidder.*

This tribe gave early proofs of its valour, being the first that went to fight against the Canaanites after Joshua's death. *Bp. Patrick.*

—— *from the prey, my son, thou art gone up:*] He speaks as if he saw them returning in triumph with the spoils of their enemies; alluding to lions, who, having gotten their prey in the plain, returned satiated to the mountains. *Bp. Patrick.*

—— *he stooped down, he couched as a lion,*] The Hebrew word signifies a grown lion, come to his full strength: by whose stooping down and couching to take his rest, Jacob sets forth the ease and quiet, that Judah should enjoy after their victories, without any fear of disturbance. *Bp. Patrick.*

—— *who shall rouse him up?*] That is, as all other creatures are afraid to disturb a full-grown lion, so shall all the neighbouring nations be afraid to assault the tribe of Judah or any of the Israelites, during the great power which that tribe shall possess in the days of David and Solomon. And this shall be fulfilled in a much higher manner, when the kingdoms of the earth shall become the kingdom of Christ, who is expressly and emphatically styled "the Lion of the tribe of Juda," as He in whom this prophecy is to receive its utmost completion. *Dr. Wells.*

10. *The sceptre shall not depart from Judah,*] The word, translated *sceptre*, signifies a *rod* or *staff* of any kind; and particularly the *rod* or *staff*, which belonged to each tribe as an ensign of their authority. What is here meant is, that such authority as Judah then had, was to remain with his posterity; that is, that he should not cease from being a tribe, or body politick, having rulers and governours of his own, till a certain period here foretold. *Bp. Newton.*

—— *nor a lawgiver from between his feet,*] The word, rendered *lawgiver*, signifies, not only one who makes laws, but likewise one who exercises jurisdiction. The meaning is, there should not be wanting a judge of the race and posterity of Judah, according to the Hebrew phrase of children's coming from *between the feet*, until the time here foretold. *Bp. Newton.*

—— *until Shiloh come;*] That is, until the coming of the Messiah. For howsoever the word *Shiloh* be explained, whether it signify *He who is to be sent*, or the *Peacemaker*, or any other of the senses, usually given by interpreters, the Messiah is the person plainly intended.

The promise then to Judah means, that his tribe should continue a distinct tribe with rulers and judges and governours of its own, until the coming of the Messiah. In early times the tribe of Judah made as considerable a figure as any other. The second king of Israel was of the tribe of Judah; and from that time to the Babylonish captivity, Judah had not only the sceptre of a tribe, but the sceptre of a kingdom. When it was promised, that the sceptre should not depart from Judah, it was implied that it should depart from the other tribes: accordingly the tribe of Benjamin became an appendage to the kingdom of Judah, and the other ten tribes were carried into Assyria, whence they never returned. The Jews also were carried captive to Babylon, but returned after seventy years. During their captivity they had lived as a distinct people; had rulers and governours of their own; and a "prince of Judah," Ezra i. 8. These princes and rulers managed their return and settlement afterwards. After the Babylonish captivity, they lived under the dominion of the Persians, Greeks, and Romans, not so free as before; but still as a distinct people under their own laws. The authority of their rulers and governours subsisted under these foreign masters; afterwards under the Asmonean princes; and even in our Saviour's time. Their power indeed in capital causes, especially those relating to the state, was abridged. The sceptre was then departing; and in about forty years it totally departed. Their city was taken; their temple was destroyed; and they themselves were either slain with the sword, or sold for slaves. And from that time to this, they have never formed one body or society, but have been dispersed among all nations; their tribes and genealogies have been all confounded; and they have lived without a ruler, without a lawgiver, and without supreme authority and government in any part of the earth. And this a captivity not for seventy years, but for seventeen hundred. *Bp. Newton.*

—— *unto him shall the gathering of the people be.*] That is, of the Gentiles. This is foretold in many other Scriptures. It began to be fulfilled in Cornelius the centurion, Acts x, and in a few years the Gospel was disseminated in the most considerable parts of the then known world. We ourselves were of the Gentiles, but are now *gathered* unto Christ. *Bp. Newton.*

11. *Binding his fole unto the vine,* &c.] The expressions in this verse are somewhat hyperbolical; for they imply that vines in this country were as common as thorns in other places, so that they might tie asses with their colts to them; and wine as plentiful as water, so that they might wash their clothes in it. They were however in a great measure fulfilled in that fertile land, which fell to the tribe of Judah: for here was the valley of Eshcol, from which a bunch of grapes was brought by the spies as a specimen of the fruitfulness of the land, Numb. xiii. 23. And here was a brook, or torrent of the same name, along the banks of which were the most delicious pasture grounds for cattle. Modern travellers tell us of the large grapes and rich pasture grounds, about Jerusalem and the valley of Hebron. *Stackhouse.*

13. *Zebulun shall dwell at the haven of the sea;*] Had Jacob been present at the division of the land of Canaan, he could hardly have described Zebulun's lot more exactly, than he did two hundred and fifty years before it happened. It extended from the Mediterranean sea on the west, to the lake of Gennesaret on the east, and was very commodious for trade and navigation. Such particularities as these must have con-

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an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, † an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

† Heb. *an arrow-snake.*

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

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20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* † branches run over the wall:

† Heb. *daughters.*

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his bow abode in strength, and the arms of his hands were made

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vinced the Israelites, that it was not chance, nor power, nor policy, that gave them the land of Canaan; but God's right hand, and His arm, and the light of His countenance, because He had a favour unto them. *Stackhouse.*

—— *unto Zidon.*] Not the city of Zidon, for the tribe of Zebulon did not extend beyond mount Carmel, forty miles from thence; but the country of Zidon, or Phenicia, which Zebulun touched. *Bp. Patrick.*

14. *Issachar is a strong ass*] The description of Issachar is no less remarkable: since, though a laborious people in rural employments, they had no inclination to war; and were therefore frequently subjected by strangers, especially in the time of the Judges. *Stackhouse.*

As he compares Judah to a lion, for his valour; so he compares Issachar to an ass, which was principally employed for hard labour in those countries. *Bp. Patrick.*

15. — *he saw that rest was good,*] He should prefer husbandry to war or merchandise, and love peace and quiet as husbandmen do. *Bp. Patrick.*

—— *and the land that it was pleasant;*] The famous valley of Jezreel was in this tribe; the border of which extended as far as Jordan, where was a very pleasant country, Josh. xix. 18, 22. *Bp. Patrick.*

16. *Dan shall judge his people,* &c.] Though Dan was the son of a bondwoman, yet his posterity shall be governed by a ruler of his own tribe, as well as the descendants of Rachel and Leah. *Bps. Patrick* and *Wilson.*

17. *Dan shall be a serpent by the way,* &c.] This is supposed to be a description of Samson, who was of that tribe, and, by pulling down the temple on the Philistines, overthrew them by craft and subtilty. Perhaps it rather belongs to the tribe of Dan in general, as the foregoing prophecies to the other tribes: Jacob foreseeing that they would manage their wars rather by cunning and deceit, than by open hostility. An example of this occurs, Judg. xviii. 27. *Stackhouse, Bp. Patrick.*

18. *I have waited for thy salvation, O Lord.*] In these words, Jacob, foreseeing the distresses of his children, prays that God would help them, and teach them to look up to Him in their necessities, especially to wait for the Messiah. Or, perceiving his approaching death, and his spirits beginning to fail him, he interrupts his speech to his sons with this exclamation, signifying, I wait, O Lord, for a happy deliverance out of this world into a better place. *Bp. Patrick.*

19. *Gad, a troop shall overcome him:* &c.] The inheritance of Gad being in a frontier country, they were often invaded and harassed by their neighbours, the Ammonites, Moabites, &c. Judg. x. 7, 8, 17. But as they were a fierce and valiant people, Deut. xxxiii. 20; in time they overcame them, Judg. xi. 33; 1 Chron. v. 18—22. *Bp. Kidder, Pyle.*

20. *Out of Asher*] That is, out of his country. *Bp. Patrick.* Asher's tribe shall be situated in a plentiful tract, abounding not only with excellent provisions of all kinds for human life; but some part of it, namely, the delicious valley about Carmel, producing the choicest fruit, fit to be served up to the table of kings, Josh. xix. 26. *Bp. Patrick, Pyle.*

21. *Naphtali is a hind let loose:*] And like it, will be great lovers of liberty. To preserve the peace and freedom of their country, they will use great smoothness and address in treating with the neighbouring people. But when urged by necessity, will prove as swift and valiant in defending their country, as any other tribe. As in the instance of Barak's expedition, Judg. iv. and v. *Pyle.*

The prophecy relating to Naphtali may be thus translated, "Naphtali is a spreading oak, which produceth beautiful boughs:" Jacob probably meant hereby to denote the flourishing condition of the land, which this tribe should possess. *Dr. Durell.* Or, it may be translated, "Naphtali is a deer roaming at liberty: he shooteth forth noble branches," that is, majestick antlers. The horns of a stag are ample or stinted in their growth, in proportion to the richness or penury of his pasture. The prediction then of Jacob means: Naphtali shall inhabit a country, so rich, fertile, and quiet, that after having fed to the full on the most nutritious pasturage, he shall shoot out branches, or antlers, of the most majestick magnitude. Thus the Patriarch *indirectly* denotes the happy lot of Naphtali. And in fact the lot of this tribe was rich in pasture, and his soil was very fruitful in corn and oil. *Script. illust.*

22. *Joseph is a fruitful bough,* &c.] See Ps. i. 3; Jer. xvii. 8. Joseph is very fitly compared to a fruitful bough, by reason of his numerous offspring. He was the head of two tribes, Ephraim and Manasseh, and they were both very numerous, Numb. i. 33, 35; Josh. xvii. 14—17; Deut. xxxiii. 17. *Bp. Kidder.*

23. *The archers* &c.] Joseph was, as it were, aimed and shot at, and greatly oppressed by his enemies. His own brethren reviled him, shooting at him with the *arrows* of bitter words: they contrived his death. He was sold into Egypt through envy, and imprisoned by a lie. His chastity was assaulted by his mistress; his patience exercised by his master and the ingratitude of Pharaoh's butler. *Bp. Kidder.*

24. *But his bow abode in strength,* &c.] The Divine help and mercy did not forsake him: he was preserved and relieved by the mighty God of Israel. By him he

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strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

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29 And he charged them, and said unto them, I am to be gathered unto my people: [b] bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

[b] Chap. 47. 30.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, [c] which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

[c] Chap. 23. 6.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah.

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was kept alive, when his death was designed; preserved chaste, when he was greatly tempted to lewdness; rendered prosperous in his lowest circumstances; and from them advanced to great dignity, and made an instrument of very great good to others. *From thence*, that is, from the same Divine power and mercy, Joseph, who had been sold, tempted, maligned, and imprisoned, and greatly oppressed, became the *feeder*, and *stay*, and *support*, (called here *stone*, compare Gen. xxviii. 11,) or *rock of defence* of his father and his family. "Neither was there a man born like unto Joseph, a governour of his brethren, a stay of the people," Ecclus. xlix. 15. *Bp. Kidder.*

25. *Even by*] Or rather, *from* the God, &c. These blessings light upon Joseph, but they come from the God of Israel, who will help him; and from the Almighty, who will bless him with all temporal blessings. Such are seasonable weather, Lev. xxvi. 4; Deut. xxviii. 12; xxxiii. 14; and consequently a fruitful land; a numerous offspring, and power to bring them up. *Bp. Kidder.*

26. *The blessings of thy father have prevailed* &c.] The blessings, which I have received, and with which I bless thee and thy brethren, are greater than the blessings of my progenitors, Abraham and Isaac. Jacob blessed Joseph's two sons; whereas Abraham suffered Ishmael to be cast out; and Isaac bestowed the blessing on Jacob, rejecting Esau. Besides, Jacob was blessed with many sons, none of which were excluded from inheritance, but all were heads of their several tribes, and continued among God's peculiar people. "Unto the utmost bound of the everlasting hills" may imply either, the plenty of that part of Canaan, which was the lot of Joseph's children, comprehending the mountains of Ephraim, Samaria, and Bashan, Deut. xxxiii. 15; or, the eminence and long duration of these blessings, metaphorically expressed by the height and duration of ancient hills, Isai. liv. 10. *Bp. Kidder.*

—— *of him that was separate from his brethren.*] The Hebrew word *nazir*, translated *separate*, signifies *crowned*; it appears to be here used in allusion to the superintendents of the king's household in Eastern countries, who were called Nazirs, and probably wore some kind of diadem on their heads, by way of distinction. *Stackhouse.* Separated from others, either by a vow or by dignity: Joseph is called so in the latter sense, as viceroy of Egypt. *Bp. Patrick.*

27. *Benjamin shall ravin as a wolf:*] As Judah is likened to a lion, Issachar to a strong ass, Dan to a serpent, Naphtali to an hind let loose, Joseph to a fruitful bough, or tree planted by the waters; so Benjamin is fitly compared to a ravenous wolf, for his warlike courage and success against his enemies. *Bp. Kidder.* It was a fierce and warlike tribe, as appears from several instances, and especially in the case of the Levite's wife, Judg. xx, when they alone waged war against all the other tribes, and overcame them in two battles. *Bp. Newton.*

—— *in the morning he shall devour the prey*, &c.] The *morning* and *night* here are the morning and night of the Jewish state, which is the subject of all Jacob's prophecy: as in Moses's prophecy, which is an exposition of this of Jacob, "Benjamin shall dwell in safety; the Lord shall cover him all the day long," Deut. xxxiii. 12. This imports that Benjamin should continue longer than the other tribes, even to the very last times of the Jewish state. And this was most exactly fulfilled. As the tribe of Benjamin annexed itself to the tribe of Judah as its head, so it ran the same fortune with it: they went together into captivity; they returned home together; and were both in being when Shiloh came. *Bps. Sherlock* and *Newton.*

28. *All these are the twelve tribes of Israel:*] From these sprang the twelve tribes of Israel; or these are the blessings of the twelve tribes. Levi not inheriting as the rest did, they are said to be twelve: or they are so reckoned, according to Jacob's words; for though he expressly mentions Levi, he does not mention Ephraim and Manasseh, but blesses them in Joseph. *Bps. Patrick* and *Kidder.*

—— *blessed them;*] Reuben, Simeon, and Levi, though reprehended by their father, yet received a blessing in being reckoned as heads of their tribes, and inheritors of the promised land. *Bp. Kidder.*

—— *according to his blessing*] That is, Jacob told each of his sons what would happen in aftertimes to his posterity respectively, as we are told in the introduction to this prophecy. The word "bless" may signify here to *take leave* or *bid farewell*: as it appears to be used in 2 Sam. xix. 39; or it is meant, as Calmet says, to denote the last words of a dying parent to his children. *Dr. Durell.*

29. — *I am to be gathered unto my people:*] I must die shortly. *Bp. Patrick.*

30. — *In the cave that is in the field* &c.] He describes the place so particularly, because he would not have

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32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAP. L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren, who craved his pardon.* 22 *His age.* 23 *He seeth the third generation of his sons.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is chested.*

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians † mourned for him three-score and ten days.

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† Heb. *wept.*

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 [a] My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

a Chap. 47. 29.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

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them mistake it, when they went to bury him; and that he might shew his title to it, if the inhabitants of Canaan, from which he had been absent many years, should deny the right of laying his body there. *Bp. Patrick.*

33. — *And was gathered unto his people.*] To his ancestors. Hence is inferred the belief entertained in those days of another life, in society with such as were departed out of this life. *Bp. Patrick.*

In the history, which the Scriptures give us, of good men in old time, it is worth observing, that their dying appears to have been a circumstance as easy and indifferent to them as to the historian who relates it. With Moses, it is only, "Go up to mount Nebo, and die." With Aaron, "Ascend to mount Hor," and do the same. And before them, we find the holy Patriarchs, when the appointed hour came, calling their children about them, bequeathing to posterity the promised blessing of salvation by the Messiah, gathering up their feet into the bed, and dying with the same satisfaction and complacency, as they would have fallen asleep. And why? but because, having been always accustomed to think of themselves as strangers in the earth, they constantly regarded death as a departure to that other and better country, of which they lived in perpetual expectation; and could not therefore be surprised or alarmed, at being called to take possession, as knowing they began their journey in order to finish it. Could we think as they did, we should live as they did, and die as they did. *Bp. Horne.*

Chap. L. ver. 2. — *the physicians*] Those to whom the care of embalming belonged. *Bp. Kidder.*

—— *embalmed Israel.*] The manner of embalming among the Egyptians was as follows. A coffin was first prepared, the upper part of which represented the person of the deceased, and was generally adorned with paintings and embellishments, suitable to his quality. Preparations were then made for embalming the body, the price varying from about £300 sterling, to a very small sum. An incision was first made in the left side, through which they drew all the intestines, except the heart and kidneys, and then washed them with palm-wine, and other strong and binding drugs. The brains they drew through the nostrils with an hooked piece of iron, and filled the skull with astringent drugs. The whole body they anointed with oil of cedar, with myrrh, cinnamon, and other drugs, for about thirty days: by which means it was preserved entire, without so much as losing its hair; and sweet, without any signs of putrefaction. It was then put into salt about forty days: so that when Moses says, "that forty days were employed in embalming Jacob," he must mean the forty days of his continuing in the salt of nitre, without including the thirty days, spent in the other operations: so in the whole they mourned seventy days in Egypt, as Moses likewise observes. Last of all, the body was taken out of this salt, washed, and wrapped up in linen swaddling-bands, dipped in myrrh, and rubbed with a certain gum, which the Egyptians used instead of glue, and so restored to the relations, who put it into the coffin, and kept it in some repository, in their houses, or in tombs, made particularly for that purpose. *Calmet.*

The Egyptians excelled all other people in this art. Bodies thus embalmed remain to this day, and are often brought into these countries under the name of mummies. *Bp. Patrick.*

4. — *Joseph spake unto the house of Pharaoh,*] He does not speak to Pharaoh himself, perhaps because he was a mourner, and for that reason might not come into the king's presence, being looked upon as defiled. See Esth. iv. 2. *Bps. Patrick* and *Kidder.*

5. — *in my grave which I have digged for me*] It was usual for men to dig their sepulchres in their lifetime. *Bp. Kidder.* And Jacob, it seems, had taken care to have a grave digged for himself in the cave that Abraham had bought. *Bp. Patrick.*

7. — *all the servants*] That is, a great number of them; all that could well be spared. Thus in Matt. iii. 5, all Judea is said to have gone out to John's baptism; that is, a great many of the inhabitants. *Bp. Patrick, Pyle.*

—— *the elders of his house,*] Elder is a name of dig-

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8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called || Abel-mizraim, which *is* beyond Jordan.

|| That is, *the mourning of the Egyptians.*

12 And his sons did unto him according as he commanded them:

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13 For [b] his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [c] bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

[b] Acts 7. 16.

[c] Chap. 23. 16.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they † sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

† Heb. *charged.*

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nity, as in chap. xxiv. 2. where it signifies, the principal servant, who was set over all the rest, as their governour. It appears from this place to have been used by the Egyptians, as well as by the Hebrews, long before Moses's time, as a title of honour; as it hath been ever since by all nations whatsoever. *Selden.*

9. — *and it was a very great company.*] The splendour and magnificence of our Patriarch's funeral seem to be without a parallel in history. The noble obsequies of Marcellus come nearest in comparison. But how do even these fall short of the simple narrative before us! For what are the six hundred beds, for which the Roman solemnities on this occasion were so famous, when compared to that *national itinerant* multitude, which swelled like a flood, and moved like a river; to "all Pharaoh's servants, to the elders of his house, and all the elders of the land of Egypt," that is, to the officers of his household, and deputies of his provinces; with "all the house" of Joseph, and his "brethren," and his "father's house," conducting their solemn sorrow for near two hundred miles into a distant country? *Stackhouse.*

10. — *the threshingfloor of Atad,*] It is uncertain whether Atad is the name of a place or of a man: the threshingfloor was probably not far from Hebron. *Dr. Wells.*

—— *beyond Jordan,*] *Beyond*, not in respect of Egypt, whence Jacob's corpse was brought; but in respect of the place, in which Moses was when he wrote this history, and which was east of Jordan; consequently the places beyond Jordan lay on the west. Why they made this threshingfloor, rather than the place of interment, the scene of their lamentations, is not so easy to resolve. Perhaps it was a place more convenient to stay in for seven days, than the field of Machpelah: or perhaps it might be the custom at the entrance of the country, whither they were carrying the body for burial, to fall into lamentations, which they might repeat over the grave. *Dr. Wells.*

—— *they mourned with a great and very sore lamentation:*] In what this lamentation consisted, we are not told; but in aftertimes they sat with their faces covered, having ashes sprinkled on their heads, crying out with a mournful voice, sometimes wringing, sometimes clapping their hands together, smiting their breasts or their thighs, with many other expressions of sorrow. *Bp. Patrick.*

The cries of the Eastern people are especially long in the case of death, and very frightful. I was lodged in 1676 at Ispahan when the mistress of the next house to mine died. The moment she expired, all the family, to the number of twenty-five or thirty persons, set up such a furious cry that I was quite startled. These cries continue a long time, then cease all at once: they begin again as suddenly at day-break, and in concert. This enraged kind of mourning continued forty days: not equally violent, but diminishing from day to day. The longest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. *Sir J. Chardin.*

—— *seven days.*] This was the time of publick mourning among the Jews in succeeding ages, as appears from 1 Sam. xxxi. 13; Ecclus. xxii. 12; Judith xvi. 24. They rejoiced the same length of time at solemn weddings; see chap. xxix. 27. *Bp. Patrick.*

Thus died, and thus was honoured in his death, the founder of the Jewish nation, who, amidst many mercies, and many visitations, sudden and surprising vicissitudes of afflictions and joy, found it the greatest blessing of his varied and eventful life, that he had been the father of a dutiful and affectionate son. It has been said, and, as I believe, truly, that there is no virtuous quality belonging to the human character, of which there is not some distinct and eminent example to be found in the Bible: no relation, in which we can be placed, no duty, which we have to discharge, but that we may observe a pattern for it in the Sacred History. Of the duty of children to parents, of a son to his father, maintained under great singularities and variations of fortune, undiminished, nay rather increased, by absence, by distance, by unexampled success, by remote and foreign connections, we may see, in this most ancient of all histories, as conspicuous, and as amiable an instance, as can be met with in the records of the world, in the purest, best ages of its existence. *Archdeacon Paley.*

15. —*Joseph will peradventure hate us,*] Their guilt was so great that it continued to make them suspicious. *Bp. Patrick.*

This was probably twenty years after their coming

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17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [d] Fear not: for *am* I in the place of God?

d Chap. 45. 5.

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake [a] † kindly unto them.

a Heb. *to their hearts.*

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22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation:* [e] the children also of Machir the son of Manasseh were † brought up upon Joseph's knees.

e Numb. 32. 39.

† Heb. *borne.*

24 And Joseph said unto his brethren, I die: and [f] God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

f Hebr. 11. 22.

25 And [g] Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

g Exod. 13. 19.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

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into Egypt; and forty since the commission of the crime. Sins of great presumption will not suffer him that hath repented them, for ever quite to forget them: and he shall never be able to remember them, without shame and horrour. *Bp. Sanderson.*

17. — *of the servants of the God of thy father.*] Besides the command of their father, and their relation to him as his brethren, they urge that they are of the same religion with him. This, if rightly understood and practised, causes the greatest union of minds and affections. For how can the worshippers of the same God hate one another? *Bp. Patrick.*

19. — *am I in the place of God?*] To whom alone belongs vengeance. *Bp. Wilson.* It belongs not to me to punish you for your sins, nor will it become me to remember your former faults, since God hath turned your evil into good. *Bp. Kidder.*

20. — *but God meant it unto good,* &c.] Joseph does not vaunt his own wisdom and skill; but acknowledges God as the author of the good which befell him and his father's house. *Bp. Kidder.* Herein appears the wonderful wisdom of God's over-ruling providence; which, contrary to the nature of sin and the will of sinners, turns the evil they do into good, and directs it to the most excellent ends. *Bp. Patrick.*

22. — *Joseph lived an hundred and ten years.*] Eighty of which he spent in great prosperity, being but thirty years old when he first stood before Pharaoh. *Bp. Patrick.*

23. — *Ephraim's children of the third generation:*] That is, his great grandchildren. So that Joseph had the pleasure of seeing his father's blessing upon his own two sons in part fulfilled: for he saw great grandchildren from Ephraim; and grandchildren by one branch of Manasseh. *Bp. Patrick, Pyle.*

24. — *his brethren,*] Such of the principal heads of his family as were then alive. *Pyle.*

—— *God will surely visit you,*] Accomplish His promise of giving you the land of Canaan. *Pyle.*

25. *And Joseph took an oath*] As his father had done of him, chap. xlvii. 30, 31. The oath was to oblige all such as should be alive on their going out of Egypt. *Bp. Patrick, Dr. Wells.*

—— *ye shall carry up my bones from hence.*] He did not desire to have his body carried into Canaan immediately, for several reasons; chiefly, Because the presence of his body with the Israelites might be a pledge to assure them, and a means to strengthen and confirm their faith and hope in God's promises to their progenitors, that he would infallibly put their posterity in possession of the land of Canaan. And accordingly, when Moses delivered them out of Egypt, he carried Joseph's body along with him, Exod. xiii. 19; and committed it to the care of the tribe of Ephraim, who buried it near Shechem, Josh. xxiv. 32, in the field, which Jacob, a little before his death, gave to Joseph, as his peculiar property. *Stackhouse.*

Moses does not tell us what became of the other sons of Jacob: but Josephus saith, they were all carried into the land of Canaan to be buried. For they had probably the same desire, and gave the same charge concerning their bodies, to keep their posterity in hope that God would certainly bring them thither. This may seem to be imported by the words of St. Stephen also, "Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought, &c." *Bp. Patrick.*

26. — *he was put in a coffin in Egypt.*] Such a chest, as dead bodies were inclosed in, after being embalmed; to be preserved in it, until the Israelites should go out of Egypt. Travellers, who have gone to search for mummies, tell us, they found some of the coffins made of wood, not putrefied to this day; and others of cloths pasted together, forty times double, which were as strong as wood, and not at all rotten. *Bp. Patrick.*

Coffins were not used universally in Egypt: and probably they were only persons of distinction that were buried in them. In times so remote as those of Joseph, they might be much less common than afterwards; and consequently Joseph's body being put in a coffin in Egypt may be mentioned, with a design of expressing the great honours the Egyptians paid him in death as well as in life, being treated after the most sumptuous manner of the Egyptians, embalmed and put into a coffin. *Harmer.*

Throughout the foregoing narrative we trace in the Patriarch Joseph the character of one, who diligently

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"exercised himself to have always a conscience void of offence towards God and towards man." Endowed with a solid understanding, and with a heart alive to virtuous thoughts and to kind affections, he made "the fear of God" the ruling principle of his conduct. He accordingly affords us an example of devout and rational piety; of blameless and manly virtue. To the Almighty he was humble, grateful, and resigned; zealous in promoting His glory, and resolute in keeping His commandments. To his fellow-creatures he was, as a son, dutiful and affectionate; as a brother, kind and forgiving; faithful, as a servant and a subject; discreet and benevolent, as a ruler; of integrity unshaken, and of manners uncorrupt. The concluding chapters of the book of Genesis, which are unexampled for the interesting and affecting simplicity of the narrative, present us in this character of Joseph with one of the most faultless patterns for our imitation. We may therefore reasonably demand in the language of the Egyptian monarch, and with that enlarged signification, which the Christian will affix to the words, "Can we find such an one as this is; a man, in whom is the Spirit of God?" And we may then safely conclude, that we are guided by the same Spirit, when we testify our "love of God," by that piety, faith, resignation, gratitude, and obedience; and our "love of man," by that affectionate behaviour in our domestick relations, by that faithful discharge of our social duties, and that general tenour of kindness and benevolence, which so eminently distinguished this well-beloved son of Israel, this highly-favoured servant of God. *Mant's Parochial Sermons.*

The following are the Chapters from the Book of Genesis, appointed for Proper Lessons on Sundays and Holydays:

Chap. I.	Trinity Sunday,	Morning.
	Septuagesima,	ditto.
—— II.	Septuagesima,	Evening.
—— III.	Sexagesima,	Morning.
—— VI.	ditto,	Evening.
—— IX. *to ver.* 20	Quinquagesima,	Morning.
—— XI. *to ver.* 10	Whit-Monday,	ditto.
—— XII.	Quinquagesima,	Evening.
—— XVII.	Circumcision,	Morning.
—— XVIII.	Trinity Sunday,	Evening.
—— XIX. *to ver.* 30	1st Sunday in Lent,	Morning.
—— XXII.	ditto,	Evening.
—— XXII. *to ver.* 20	Good Friday,	Morning.
—— XXVII.	2nd Sunday in Lent,	ditto.
—— XXXII.	St. Michael,	ditto.
—— XXXIV.	2nd Sunday in Lent,	Evening.
—— XXXIX.	3rd Sunday in Lent,	Morning.
—— XLII.	ditto,	Evening.
—— XLIII.	4th Sunday in Lent,	Morning.
—— XLV.	ditto,	Evening.

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THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

INTRODUCTION.

THE title of this Second Book of Moses is descriptive of its contents. The word Exodus is of Greek derivation, and signifies a *going out* or *departing* from one place to another. The book relates the departure of the Israelites out of Egypt, after a previous description of their state of servitude, of the appointment of Moses, and of the miracles by which he effected their deliverance. It presents us also with the account of their journey through the wilderness, of the solemn promulgation of the Law at Mount Sinai, of the delivery of the Ten Commandments, and of the building of the tabernacle. It is universally allowed to be written by Moses, and the words of Exodus are cited as the words of Moses, by Daniel, David, and other Sacred Writers: there are, besides, no less than twenty-five passages from this book, quoted by Christ and His Apostles in express words, and nineteen more as to the sense.

Exodus contains a history of one hundred and forty-five years, or perhaps of a somewhat shorter period.

Besides historical events, this book contains some predictions, of which it records also the accomplishment; as that of the deliverance of the Jews, which Moses foresaw and effected, (Exod. vii. 4, 5).—It likewise describes some which were not fulfilled till after his death, as that concerning the conquest of Canaan, and the future division and allotment of the land,—also those relating to the revolutions that were to take place in the government of the Jews, their future subjections, captivities, deliverances, and returns. *Dr. Gray.*

Moses proceeds in this book in such an order, as was most natural to a writer, relating the different occurrences which took place, exactly as they took place. The history is perpetually interrupted with exact details of the laws, as they were occasionally delivered: with minute, and even tedious, though necessary descriptions of the materials and work of the tabernacle and its furniture, of the altar, the ark, the dress of the priests, and the mode of offering the sacrifices: these are detailed in the most inartificial manner, if we consider the book as intended for a *regular* and *finished* composition. The description of the method, in which these things should be formed, is spread through near six chapters; chap xxv—xxx; then the history proceeds for five more; and then succeeds a relation of the fact, that each particular, directed to be made, was made according to the direction given, in most cases word for word the same as the direction; and this extended through five long chapters, xxxvi—xl. The measures of the curtains, and the boards, and the borders, the number and size of the rings and the loops, of the tenons, and the pillars, and the sockets, of the curtains and the hangings, are enumerated with such exactness, as proves the detail was not at all designed to display in strong and glowing colours the magnificence of the objects described; for such a purpose it is totally unfit, but it is exactly such as was necessary to instruct the workmen in the making of them. All this is just and natural if Moses was really the author of Exodus, and if he detailed the circumstances at the time when they occurred; because he conceived the formation of all this work, according to a particular model, chap. xxv. 3, 9, and 40, as a matter of important obligation; and worthy a peculiar record, when he tells us, "that according to all that the Lord commanded Moses, so the children of Israel made all the work, and Moses blessed them," chap. xxxix. 42. But such an enumeration would have been utterly irrational and unnatural in any other writer, or for any other purpose. *Dr. Graves.*

Before CHRIST 1706.

CHAP. I.

1 *The children of Israel, after Joseph's death, do multiply.* 8 *The more they are oppressed by a new king, the more they multiply.* 15 *The godliness of the midwives, in saving the men children alive.* 22 *Pharaoh commandeth the male children to be cast into the river.*

Before CHRIST 1706.

NOW[a] these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

[a] Gen. 46. 8. Chap. 6. 14.

Chap. I. ver. 1. *Now these are the names* &c.] As Moses was about to relate the departure of the children of Israel out of Egypt; it was very proper to begin with setting down the number of those who came into it, and the heads of the distinct households or tribes; whereby it might the better appear also, how God had fulfilled His promise to Abraham of "multiplying his seed." *Bp. Patrick.*

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Before CHRIST 1706.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the † loins of Jacob were [b] seventy souls: for Joseph was in Egypt *already*.

† Heb. *thigh.*
b Gen. 46. 27. Deut. 10. 22.

1635.

6 And Joseph died, and all his brethren, and all that generation.

c Acts 7. 17.

7 ¶ [c] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Before CHRIST 1635.

12 † But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

† Heb. *And as they afflicted them, so they multiplied, &c.*

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

2. *Reuben, Simeon,* &c.] He does not report their names in these three verses, according to their birth; but first the children of Leah; then one of Rachel's; then those of Jacob's handmaids; and last of all Joseph, who was in Egypt before. *Bp. Patrick.*

5. — *for Joseph was* &c.] Or, *with Joseph who was* &c. Joseph is not to be added to the seventy, but reckoned among them to make up the number. *Bp. Patrick.*

7. *And the children of Israel were fruitful,* &c.] They increased to such numbers, strength, and riches, as to fill all the country of Goshen, and some other of the neighbouring parts of Egypt. *Pyle.* In the course of two hundred years and upwards, the seventy had increased to about six hundred thousand men, Exod. xii. 37. *Bp. Patrick.* Moses expresses the prodigious increase of their numbers and power by a remarkable amplification of terms: "and they were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." *Dr. Hales.*

8. — *a new king*] New in his laws and manner of government. *Bp. Hall.* Of a new house and family, perhaps. *Bp. Kidder.* Or it may be sufficient to understand, a king different from him who advanced Joseph, though of the same race. *Dr. Wells.*

—— *knew not Joseph.*] Unthankfully forgot the great service, which Joseph had done to the kingdom and crown of Egypt. *Bp. Hall.*

9. — *more and mightier than we:*] This was not really true; but he said it to awaken his people to consider how to suppress them. *Bp. Patrick.* More mighty in proportion than we; or more than is consistent with our safety. *Pyle.* Pharaoh's pretences for oppressing the Israelites were, 1st, Their great number, ver. 9. 2dly, A fear lest they should join with the enemies of Egypt in the event of war, ver. 10. 3dly, Lest they should go out of Egypt when they pleased, ver. 10. *Bp. Kidder.*

The fear entertained by Pharaoh, lest the Israelites should "get them up out of the land," was a reasonable apprehension: for Egypt was, in every age, subject to the incursions of that fierce and barbarous people, the Arabians, on that very side which the Israelites inhabited: who, possessing their own district, unmixed with the Egyptians, had the keys of the country in their hands, to admit or exclude an invader at pleasure. To prevent so probable a danger, their taskmasters are ordered to increase their oppressions: and they groaned under them without power to resist, till set free by the almighty hand of God. *Bp. Warburton.* Pharaoh's treatment of them was a violation of their rights, as a free people, naturalized in his country. *Dr. Hales.*

11. — *treasure cities, Pithom and Raamses.*] Fortified cities, in which he had stores of corn, provisions, ammunition, &c. *Bp. Patrick.* Pithon or Bethon, "the house of On," or the Sun, was a second Heliopolis, built upon the confines of Arabia, according to Ptolemy. *Bryant.* Instead of Raamses, the Greek version reads Rameses; and Eusebius says, that Rameses, which gave name to that district of the land of Goshen, Gen. xlvii. 11, was built by the Israelites. Besides these store cities, on the confines of the desert of Arabia, Josephus mentions that the Israelites were employed in making canals and embankments, to prevent the overflowing of the river; and also in building pyramids. Perhaps the principal *brick* pyramids, found in Egypt, were their work. *Dr. Hales.*

15. — *the name of the one was Shiphrah,* &c.] It is not to be supposed, that there were only two midwives to serve the whole nation: but these were probably the chief, who had the rest under their government. *Bp. Patrick.*

16. — *see them upon the stools;*] Seats contrived for women in labour, that the midwives might the better do their office. *Dr. Wells.*

—— *if it be a son, then ye shall kill him:*] By which means, in no long time, none would be born, that were

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17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

about 1573.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAP. II.

Before CHRIST about 1573.

1 *Moses is born,* 3 *and in an ark cast into the flags.* 5 *He is found, and brought up by Pharaoh's daughter.* 11 *He slayeth an Egyptian.* 13 *He reproveth an Hebrew.* 15 *He fleeth into Midian.* 21 *He marrieth Zipporah.* 22 *Gershom is born.* 23 *God respecteth the Israelites' cry.*

AND there went [a] a man of the house of Levi, and took *to wife* a daughter of Levi.

a Chap. 6. 20. Numb. 26. 59.

2 And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she [b] hid him three months.

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b Acts 7. 20. Hebr. 11. 32.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

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not half Egyptians; and so the Israelites would be soon lost in that nation. *Dr. Wells.*

19.—*for they are lively,* &c.] Many of the Hebrew women may have been such as here described, if not all. The answer of the midwives is therefore so far from being, as sometimes represented, an unworthy falsehood to *save* their lives, that it is a bold confession of their faith and piety to the *hazard* of them: purporting that they saw so plain an evidence of the wonderful hand of God in that extraordinary vigour in the travail of the women, that, do what Pharaoh would, they durst not, would not, obey him, because they would not strive against God. *Dr. Lightfoot.*

21.—*he made them houses.*] That is, He blessed the midwives with a peculiar increase of their own families and estates. *Pyle.* Others refer *them* to the Israelites, understanding the sense to be, "God by these means multiplied and increased the Israelites," which is expressed by "making them houses." *Bp. Kidder.*

22. *And Pharaoh charged all his people,* &c.] This decree was in force at the birth of Moses, sixty-four years after the death of Joseph; and was probably enacted soon after the birth of his elder brother Aaron, three years earlier, who was not subject to the decree. We may date it therefore about the thirty-second year of their bondage; and about an hundred and thirty-three years after their settlement. *Dr. Hales.*

Chap. II. ver. 1.—*there went a man* &c.] The name of the father of Moses was Amram; and his mother's name was Jochebed, chap. vi. 20. They were both of the tribe of Levi. Aaron, his elder brother, was three years older than he; and Miriam, his sister, probably seven or eight years older than Aaron. *Calmet.*

2.—*and bare a son:*] The entire account, which the book of Exodus delivers of the private life of Moses, for the eighty years which preceded his divine mission to deliver the Israelites, is contained in two short chapters: at his birth, the narrative with a beautiful simplicity notices the very natural circumstance, that "when his mother saw him that he was a goodly child, she hid him three months." All that follows is plain and artless, full of the simplicity of patriarchal life, and unmixed with any circumstances tending to exalt the personal character of the lawgiver, or mark him out as peculiarly fitted for so high a destiny; but it is distinguished, like the other parts of the Pentateuch, in which Moses speaks of himself, by the most decisive proofs of candour and impartiality. *Dr. Graves.*

3.—*she took for him an ark of bulrushes,*] A little vessel or basket made of rushes: which she "daubed with slime and with pitch," to keep out the water; and "laid in the flags by the brink of the river" Nile, that it might remain concealed, without being carried away by the stream, or that she might suckle the child in the night. *Bp. Patrick.*

—— *an ark of bulrushes,*] This ark was probably of the form of one of those boats, with which the river was always covered, and made like them of "bulrushes," or flags of the papyrus, of which the Egyptians made their paper, and which grew particularly on the banks of the Nile. This papyrus was strong enough to hold out the water, and smooth enough to receive the "slime and pitch" with which it was smeared; and by its lightness fittest to swim with the child's weight. The vessels of bulrushes, mentioned both in sacred and profane history, were no other than larger fabricks made of the papyrus, in the same manner as this ark of Moses. *Dr. Waterland, Dr. Shaw.*

4. *And his sister stood afar off,*] The mother of Moses does not leave her child without a guardian. No tyranny can forbid her to love him, whom she is forbidden to keep. Her daughter's eyes must supply the place of her arms. And if the weak affection of a mother were thus effectually careful, what shall we think of *Him*, whose love, whose compassion, is, as Himself, infinite? His eye, His hand cannot but be with us, even when we forsake ourselves. Moses had never a stronger protection about him, no, not when all his Israelites were pitched about his tent in the wilderness, than now when he lay an outcast, alone, upon the waters. No water, no Egyptian can hurt him. Neither father nor mother dare own him: and now God challenges his custody. When we seem most neglected and forlorn in ourselves, then is God most present, most vigilant. *Bp. Hall.*

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5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

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10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name ‖ Moses: and she said, Because I drew him out of the water.

‖ That is, *drawn out.*

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. 1531.

13 And when he went out the

5.—*to wash herself at the river;*] Not for pleasure probably, but for purification; this being an ancient rite of religion in all ages, for persons to cleanse themselves by washing after any defilement. *Bp. Patrick.* The people of Egypt, especially the females, express their veneration for the Nile, in return for the benefits received from it, by plunging into it when it begins to overflow the country. It is probable, that when the daughter of Pharaoh bathed in the river, it was in compliance with some such custom, perhaps of an idolatrous kind. Irwin mentions a ceremony, which is observed by some of the Egyptian females, of going with singing and dances to solemnize the first visible rise of the Nile, and to bathe in the river. *Harmer.*

8. *And Pharaoh's daughter said to her, Go. And the maid went* &c.] Here we see an amazing concurrence of circumstances; and those of great moment, and highly interesting, which could not be the effect of chance. They were certainly brought about by that Divine Wisdom which can influence our hearts, and order our goings, and make us subservient to the will of God. Which often makes use of a series, and evolution of events, simple in themselves, and obvious, but wonderful in their texture, and combination, towards the accomplishment of His high decrees. *Bryant.*

10. — *she brought him unto Pharaoh's daughter,*] Who was a married woman, without children, according to the Jewish historian Josephus. *Bp. Patrick.*

—— *and he became her son.*] Her adopted son. Accordingly she gave him a princely education; and caused him to be instructed "in all the wisdom of the Egyptians," Acts vii. 22. *Bp. Patrick.* Josephus says, that he became a man of eminence among them; was made general and leader of their armies; and fought some battles with conduct and success. *Shuckford.* Thus did he find an asylum in the very palace of his intended destroyer; while his intercourse with his own family and nation was still most naturally, though unexpectedly, maintained: so mysterious are the ways of Heaven! And while he was instructed "in all the wisdom of the Egyptians," and bred up in the midst of a luxurious court, he acquired at home the knowledge of the promised *Redemption* of Israel: and, "by faith in the REDEEMER CHRIST," refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to have enjoyment of sinful pleasures for a season; esteeming the reproach of Christ (or persecution for Christ's sake) greater wealth than the treasure of Egypt: for *he had respect unto the* (future) *recompence of the reward,* or looked forward to a future state. *Dr. Hales.*

—— *Moses:*] Which in the Egyptian language signifies one saved or drawn out of the water. *Mo* or *Mos* was the Egyptian for water. *Calmet, Bryant.*

11. — *when Moses was grown, that he went out* &c.] Being now forty years old, Acts vii. 23, he was moved by God to go and acquaint himself more particularly with the condition of his brethren; and to own himself, more than he had hitherto done, to be one of them. *Bp. Patrick.* One of the noblest instances on record of despising popular opinion, when it opposes duty, is furnished in the conduct of Moses. He was in the highest credit in the court of Pharaoh, and enjoyed all the luxuries of Egypt. He had had intercourse with the Israelites, no doubt, in various shapes; and was well acquainted with the prophecies of Christ, from the times of Abraham, Isaac, and Jacob. He had that faith therefore, which all true Israelites had, in a promised Saviour: and in obedience to that faith he thought it his duty to break away from all the allurements of his splendid situation, and take his fortune with his poor oppressed countrymen. Many, no doubt, were the reproaches he suffered on this apparently strange choice. The wit and ridicule of Pharaoh's court would undoubtedly be pointed against him; and all who heard of his leaving such advantages, for no consideration as it appeared, would deride his folly. Moses however considered these scoffs of the world as trials only of his faith: "he had respect unto the recompense of the reward; esteeming the reproach of Christ greater riches than the treasures in Egypt." *Gilpin.* If we had Moses's faith, we could not but make his choice. It is only our infidelity, that binds us to the world, and makes us prefer the momentary pleasures of sin unto that everlasting recompense of reward. *Bp. Hall.*

12.—*he looked this way and that way,*] Though he knew he had a secret calling to deliver the Israelites, yet, because it was not publickly known, he carried himself warily in the business, and looked round about. *Bp. Hall.*

—— *he slew the Egyptian,*] By comparing the two accounts of this matter here and in the Acts, it appears that the Israelite suffered wrongfully. For St. Stephen says, that Moses saw him "suffer wrong," or, "treated injuriously." The manner, as represented here, was,

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second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee † a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

† Heb. *a man, a prince.*

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

‖ Or, *prince.*

16 Now the ‖ priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

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18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name [c] Gershom: for he

c Chap. 18. 3.

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that he observed the Egyptian "smiting" him; and that to such a degree, that, according to St. Stephen, the Israelite was "oppressed," or rather, "quite debilitated," and lay at his mercy. Upon this Moses stepped in, and "defended and avenged him;" that is, agreeable to the original, "rescued him, and vindicated his cause, or did him justice," by killing the Egyptian, there being probably no other way of doing it. It is not said indeed, that the Egyptian had a murderous design, and would have proceeded to kill the Israelite, when he had him in his power, if Moses had not interposed. But the circumstances of the narrative, and the character of Moses, as the meekest man upon earth, make it very probable. Nor does the word used both by the Septuagint and by St. Stephen concerning Moses, as smiting the Egyptian, necessarily signify that he designed to kill him. But if he had not, it would certainly have been a very imprudent action to have struck him at all: since, had the Egyptian lived to make his complaint at court, it must very probably have cost Moses his life. This action therefore may be considered, as done to save the life of an innocent man in the utmost extremity by the death of him, who would otherwise have killed him. The Israelites had doubtless a natural right to rescue themselves from the unjust slavery, to which they were reduced. And any one of them had the like right to defend his own life against any single Egyptian, who should attack it, though by the death of the aggressor. And that a third person might rescue another from one about to murder him, appears from Cicero to have been an allowed case: and Grotius produces the opinion of several ancient writers among both the Greeks and the Romans, in support of that principle. *Dr. John Ward.*

15. — *he sought to slay Moses.*] The voluntary killing of a person was, according to the laws of Egypt, certain death to the aggressor. Of what antiquity the law was, is uncertain. But all the laws of Egypt are said to have been very ancient. *Bryant.*

— *Moses fled from the face of Pharaoh,*] Though he could satisfy his own conscience in having killed the Egyptian, yet he had not received a commission from God to act publickly as the deliverer of the Israelites, and so could not well justify his action to Pharaoh: nor had he reason to expect, that God should protect him in an extraordinary manner, since his safety could be provided for at present by ordinary means; namely, by withdrawing from Egypt. *Dr. Wells.*

— *the land of Midian:*] A part of Arabia Petrea, where some of Abraham's posterity were settled, Gen. xxv. 2. *Bp. Patrick.* It lay upon the farther side of the two inlets to the Red Sea, to the east of the wilderness of Sin and Etham: about eight days' journey from Egypt. The whole route was through a desert. *Bryant.*

16. — *drew water,*] See note on Gen. xxiv. 15; and xxix. 9.

17. — *Moses stood up and helped them,*] Moses, when he may not in Egypt, will be doing justice in Midian. In Egypt, he delivers the oppressed Israelite: in Midian, the wronged daughters of Jethro. A good man will be doing good, wheresoever he is. His practice is a compound of justice and charity. As therefore evil dispositions cannot be changed by climate, no more will good. *Bp. Hall.*

18. — *Reuel their father,*] The name of the priest of Midian was Jethro, Exod. iii. 1; so that either Reuel was his name as well as Jethro; or else Reuel was the father of Jethro, and therefore grandfather of these young women. *Bp. Patrick.* It is usual in Scripture to call the grandfather, father: see Gen. xxiv. 48, where Rebekah is called Abraham's brother's daughter: she was in fact his granddaughter. *Bp. Kidder.* See the note on Jer. xxvii. 7.

19. — *An Egyptian delivered us*] So they took Moses to be from his speech and habit. *Bp. Patrick.*

21. — *he gave Moses Zipporah his daughter.*] It may be made a standing observation, that the sacred authors do not relate all the particulars of a story, as other authors delight to do; but such only as are most material. We may therefore suppose that a great many things intervened, between Moses's entrance into Jethro's family, and his marriage to his daughter: especially considering that his children were so young at his return into Egypt after an absence of forty years. *Stackhouse.* This marriage of Moses was contrary to the usage of his forefathers, and of the Hebrews in general; and seems to intimate that he thought himself quite alienated from his countrymen. *Bryant.*

22. — *Gershom:*] That is, a desolate stranger. *Bp. Patrick.* A stranger here. *Calmet.*

All this while Moses's affection was not so tied to Midian, that he could forget Egypt. He was a stranger in Midian: what was he else in Egypt? Surely, either Egypt was not his home, or a miserable one; and yet, in reference to it, he calls his son "Gershom," a stran-

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said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his [d] covenant with Abraham, with Isaac, and with Jacob.

d Gen. 15. 14. & 46. 4.

25 And God looked upon the children of Israel, and God †had respect unto *them*.

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† Heb. *knew*.

CHAP. III.

1 *Moses keepeth Jethro's flock.* 2 *God appeareth to him in a burning bush.* 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His message to Israel.*

1491.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

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ger here. Much better were it to be a stranger there, than a dweller in Egypt. How hardly can we forget the place of our abode or education, although never so homely! And if he so thought of his Egyptian home, where was nothing but bondage and tyranny; how should we think of that home of our's, above, where is nothing but rest and blessedness! *Bp. Hall.*

——*for he said, I have been a stranger* &c.] During his long exile, Moses was trained in the school of adversity for that arduous mission, which he had anticipated; and so became "very meek, above all the men which were upon the face of the earth," Numb. xii. 3. And no man indeed had greater trials, or more occasion for meekness. And his humility was equal thereto: his backwardness afterwards to undertake that mission, for which he was destined from the womb, was no less remarkable than his forwardness before, Exod. iv. 10—13. *Dr. Hales.*

24. *And God heard their groaning,* &c.] He favourably condescended to listen to their petition, which was the first step to their deliverance. He "remembered His covenant;" which gives the reason of His gracious condescension, because He was mindful of His ancient promises to their forefathers. He "looked upon them;" or, took notice of their affliction and hard labour. And He "had respect unto them;" and determined forthwith to effect their deliverance. *Bp. Patrick.*

"God doth not afflict willingly, nor grieve the children of men." It is therefore reasonable to suppose, that the severe chastisement, which he caused the Israelites to undergo, was in consequence of some great national defection, such as that, of which they were in aftertimes guilty, and of which they had probably been guilty in Egypt, in neglecting His worship, and complying too much with the idolatrous customs of the country: and that it was accordingly designed to remind them of their sad degeneracy from the virtues of their ancestors; and so, in the phrase of the Prophet, to make them "look to Abraham their father, and to Sarah that bare them," Isai. li. 2.

Or supposing them to have been not thus culpable, since "whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth," God may have permitted such calamities to befall His adopted people, the more to exercise their virtue, and patience, and resignation to the Divine will: the more to keep up a distinction between them and the Egyptians, which friendly usage might have destroyed: the more to prepare and make them willing to leave Egypt, when God should command them to depart: and the more to heighten the relish of their future deliverance, and to make them more thankful, more obedient to Him and His injunctions, on every remembrance of that "house of bondage," wherein they had suffered so much, and been so long detained. *Stackhouse.*

In this history of Israel, here is consolation for the oppressed: that they can engage an invisible hand to vindicate their cause, if they truly turn to God, pour out their supplications before Him, trust in Him, and patiently wait for His salvation. For God is full of compassion: He delights to show mercy and loving-kindness; to raise up those that are down; to release the innocent prisoner, and break the yoke of the proud and haughty from off the neck of His servants. And when He is pleased to do this, who shall hinder Him? All Egypt could not hinder Israel from thriving among them, though they had an army of taskmasters, and searchers, to murder and destroy them. All Egypt could not murder Moses at three months old, though one of their chiefs met with him even upon the river.

We see also, how mindful God is of His promise, and how punctual in the performance of it. He had promised four hundred years before to give Israel the land of Canaan, and that time was now expired. But when was Israel in so unlikely a condition to obtain it, as at the expiration of this term, when they most groaned under their Egyptian servitude? This then was a season, most suitable for God to magnify His wisdom and power in accomplishing His promise. When there is no help in man, then is the arm of the Lord most easily seen, and the work is most confessedly to be ascribed to Him. Let this confirm us in the faith of our eternal redemption, of which the deliverance from Egypt was a figure. Let us conclude from hence, that when our burden is great, and our religion oppressed by the overflowings of impiety, and patience is much tired, and hope almost ashamed, then our spiritual Moses, our great Prophet like unto him, shall appear, as he did, the second time for our salvation: and deliver us out of this our Egyptian servitude by a glorious resurrection and ascension into our heavenly Canaan, which He has promised us and secured for us, by now living and reigning there in our nature, at the right hand of the Father, in the unity of the Holy Spirit, one God, world without end. *Reading.*

Chap. III. ver. 1. *Now Moses kept the flock* &c.] So Moses was taken from the sheepfold, as David was in aftertimes, to be the ruler of God's people, Ps. lxxviii. 70. God's power herein appeared the more wonderful, that He delivered His people from the Egyptian tyranny by one, that was contemptible, or rather abominable to that nation, namely a keeper of sheep. It can hardly be supposed, however, but that a person of Moses's education would, during forty years, find some other employment besides that of keeping sheep. It is probable therefore, that the several arts and sciences, which he had been taught in his youth, he took care to cultivate and improve in this happy retirement. *Bp. Patrick, Stackhouse.*

——*the mountain of God, even to Horeb.*] Otherwise

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2 And the angel of the LORD appeared unto him in a [a] flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

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5 And he said, Draw not nigh hither: [b] put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, [c] I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

[a] Acts 7. 30.

[b] Josh. 5. 15. Acts 7. 33.

[c] Matt. 22. 32. Acts 7. 32.

Sinai, Acts vii. 30. Horeb and Sinai seem to have been two tops of the same mountain. It is here called "the mountain of God," because, when Moses wrote this book, there had been this Divine appearance on it. Moses was conducted hither by the providence of God. *Bp. Patrick.*

2. — *the angel of the Lord*] Christ, the Angel of the Covenant, appeared. *Bp. Hall.* It is plain that the angel here spoken of was no created being, from the whole context, and especially from His saying "I am the Lord God, the Jehovah, &c." No angel, without blasphemy, could take these titles; and since neither God the Father, nor God the Holy Ghost, is called an Angel, that is, a Messenger; whereas God the Son is called "the Angel of the Covenant," Mal. iii. 1; it seems to follow, that this was God the Son, who might properly be called an Angel, because in the fulness of time He was to be sent into the world in our flesh, as a messenger from God. *Stackhouse.*

—— *the bush burned with fire,* &c.] When I look upon this burning bush with Moses, methinks I can never see a worthier and more lively emblem of the Church, that in Egypt was in "the furnace," yet wasted not: since then how oft hath it been flaming, never consumed! The same power, that enlightens it, preserves it: and to none, but to His enemies, is He "a consuming fire." *Bp. Hall.*

4. — *when the Lord saw* &c.] The Lord, who appeared to the Patriarchs, is allowed by the best and most judicious writers to have been the same Divine Person who afterwards "took upon Him the seed of Abraham," and was made man, and dwelt among the Jews; and accordingly the prophet Zechariah, chap. xii, calls this Person, whom the Jews were to pierce, *Jehovah.* But since no person could be justly called *Jehovah* unless he were truly and essentially God; since we must conclude with Isaiah, that God would "not give His name and glory to another;" since, according to the words of the Apostle to the Hebrews, we ought to think this Divine Person "so much better than the angels, as He hath obtained a more excellent name than they:" it must appear, from this Person being after called by the name of Jehovah in the Old Testament, that we have in that Testament great and weighty proofs of our blessed Saviour's true and essential Deity. I need not remark, that neither Abraham nor his children ran into the errours of polytheism; for though it appears that they acknowledged more *persons* than one to have a right to the essential name of God, yet their belief was, that *the Lord their God was* (ONE JEHOVAH) ONE LORD. God, whom no man hath seen at any time, nor can see; and the Lord, who appeared unto Abraham, were not supposed to be one and the same *person:* but as they were called by one and the same name, by a name which could not be given to another, so they were believed to be of *one nature,* they were *one Being;* in a word, as is expressed by Moses, they were *one Jehovah,* though revealed to be more persons than one. *Shuckford.*

5. — *Draw not nigh hither:*] In that appearance God meant to call Moses to come: yet, when he is come, inhibits him, "Come not hither." We must come to God: we must not come too near Him. When we meditate of the great mysteries of His word, we come to Him: we come too near Him, when we search into His counsels. The sun and the fire say of themselves, "Come not too near;" how much more the light, which none can attain unto! We have all our limits set us. The Gentiles might come into some outer courts, not into the inmost: the Jews might come into the inner court, not into the temple: the priests and Levites into the temple, not into the Holy of Holies: Moses to the hill, not to the bush. The waves of the sea had not more need of bounds than man's presumption. *Bp. Hall.*

—— *put off thy shoes*] A customary token of reverence in those times in Eastern countries. The custom was probably derived from the Patriarchs; it continued to be observed by the priests in the service of the tabernacle, though there is no command for it in the law of Moses; and the Mahometans and other Eastern people retain it to this day. *Bp. Patrick.*

—— *holy ground.*] Made holy by the special presence of God: thus the tabernacle, the temple, and the utensils belonging to them were called holy, with all things appropriated to the Divine service. *Bp. Patrick.*

All things that belong to God are holy—His house, His sacraments, His word, &c. are "holy ground;" and when we approach them, we must put off all uncleanness, and appear with the profoundest reverence, and the greatest purity of soul. *Wogan.*

6. — *the God of Abraham,* &c.] Having made a covenant that He would be their God after a peculiar manner; for otherwise He was the God of Noah and of all the holy Patriarchs before him. But He is called the God of Abraham, Isaac, and Jacob, for a peculiar reason, because of the promise made to these three of the blessed Seed that should spring from *them,* in opposition to the pretensions of other neighbouring people who were their rivals in that hope. These words signify the same as if He had said, the God of Abraham and not of Lot, as the Ammonites and Moabites pretended; the God of Isaac, and not of Ishmael, as his posterity pretended; the God of Jacob, and not of Esau, as the Edomites boasted. *Dr. Allix.*

Moses was the son of Amram, Amram of Kohath, Kohath of Levi, Levi of Jacob, Jacob of Isaac, Isaac of Abraham. God here places together both ends of the pedigree; "I am the God of thy father; and the God of Abraham, Isaac, and Jacob." If he had only said, "I am thy God," it had been the duty of Moses to attend awfully; but now that He says, "I am the God of thy father, and of Abraham, &c." He challenges further reverence by prescription. *Bp. Hall.*

—— *And Moses hid his face;* &c.] Moses at first was bold: he goes towards the bush to behold this strange appearance; but hearing GOD was there, he

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7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

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11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly, I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

"hid his face, and was afraid." This suggests a sentiment of great use, to repress the fond presumption of spiritual pride; and may plainly show, that the more God revealeth himself to man, and the nearer man draweth unto God, the greater will be his reverence and holy fear, the deeper his sense of his own imperfections and unworthiness. *Wogan.*

8. — *a land flowing with milk and honey;*] A country fruitful and well watered; full of fair pastures and flowers, where the flocks might abound with milk, and the bees might fill their cells with honey. The goats of Syria, which includes this country of Canaan, are said to have afforded a greater plenty of milk than those of any other country. *Bp. Patrick.* And besides the frequent expressions of Scripture, which denote that honey was formerly very common in Palestine, travellers observe, that it is at this day in great plenty there, and that the inhabitants mix it in all their sauces. *Calmet.*

10 *Come now therefore, and I will send thee* &c.] Moses had now probably given over all thoughts of ever seeing or coming again to the Israelites. But the private affairs of all considerate men afford them, I believe, many instances of some turn of life brought about by the direction of Providence in unexpected events, which could not be compassed by all the schemes which they themselves could contrive and execute. Thus it happened in the life of Moses in a most extraordinary manner. *Shuckford.*

—— *that thou mayest bring forth my people*] From this time we are to consider God as the king of this people; not in general only, as He is Lord of the whole world; but in a proper and peculiar manner; for whatever authority or jurisdiction the kings of other nations exercised over their subjects, as power of life and death, of making laws and leagues, &c. the same prerogative did the Lord of heaven and earth reserve to Himself alone over the children of Israel, on which ground Moses was delegated to be His ambassadour to the king of Egypt, and constituted, as appears by the whole story, His deputy or viceroy over Israel. *Bp. Patrick.*

12. — *this shall be a token unto thee,* &c.] The present miracle of the burning bush shall be a previous token of assurance of good success, through the future assistance of the same Almighty power. *Pyle.* Moses was frightened when he heard his destination. He started back from a just sense of the greatness of the undertaking, and a fearful consciousness of his own inability. It pleased God to assure him of His guidance and protection; and He added, "this shall be a token &c." This was a circumstance, were it not for the person who promised and appointed it, scarcely to be believed. For what connexion had Horeb with the borders of Canaan? the road from Egypt being in a quite different direction. When however this was afterwards accomplished, it was a sure token, that the mission of Moses was from God. *Bryant.*

13. — *and they shall say to me, What is his name?* &c.] The revelation which God had made of Himself being hitherto imperfect, Moses, by desiring to know God's name, desired to have some revelation of His nature and attributes. The ancients did not give names arbitrarily, and without reason, Gen. iv. 1, and 25; v. 29; xxv. 25, 30. Some names were given by God Himself, expressive of the nature or circumstances of the person, Gen. v. 2; xvii. 5; xxxii. 28. And men endeavoured from the beginning to give names as expressive as they could, Gen. ii. 23; iii. 20. The Egyptians were curious in attempts to name persons in this manner, even before Moses's days, Gen. xli. 45. And the Israelites afterwards thought a person well named, when his name expressed his nature, 1 Sam. xxv. 25. The same observation applies to the name or names, which God thought fit to give of Himself, and which were descriptive of His attributes. See Exod. xxxiii. 18, 19; xxxiv. 5—7. And in the same manner the name of the Messiah is spoken of, Isai. ix. 6; Matt. i. 21, 23. The design of Moses then, in asking God's name, was to obtain information concerning the Divine nature and attributes, in order to know what duties He would expect from the Israelites, and how they were to serve Him. *Shuckford.*

So great at this time was the degeneracy of the Israelites in Egypt, and so sensible was Moses of its effects, in ignorance of, or alienation from, the true God, that he would willingly have declined the office; and when absolutely commanded to undertake it, he desired that God would let him know by what *name* He would be called, when the people should ask the name of the God of their fathers. In which we see a people, not only lost to all knowledge of the unity, for the asking for a name necessarily implied their opinion of a plurality; but likewise possessed with the very spirit of Egyptian idolatry. The religion of names was a matter of great consequence in Egypt: it was one of their essential superstitions—it was one of their native inventions; and the first of them

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14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

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18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, ‖ no, not by a mighty hand.

‖ Or, *but by strong hand.*

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 [d] But every woman shall borrow of her neighbour, and of her

[d] Chap. 11. 2. & 12. 35.

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which they communicated to the Greeks. A *name* was a peculiar adjunct to a local tutelary deity. Out of indulgence to this weakness, God was pleased to give Himself a name: where we may observe, according to the constant method of Divine Wisdom, when it condescends to the prejudices of men, how, in the very instance of indulgence to their superstition, He gives a corrective of it. The religion of names arose from an idolatrous polytheism; and the name here given, which implies eternity and self-existence, directly opposes that superstition. *Bp. Warburton.*

14. — *I am that I am:*] I am constantly and eternally unchangeable, being of Myself, one and the same for ever. Even thus thou shalt describe and express Me to the children of Israel. *Bp. Hall.* He doth not say, I am this or that particular thing; but in general I AM, and I AM THAT I AM. Whereby he plainly interprets his name JEHOVAH, which signifies, HE IS, or BEING ITSELF, without any restriction or limitation; as St. John expresses it, "which is, and which was, and which is to come," Rev. i. 4. *Bp. Beveridge.* This very name, thus expressed by the Apostle, is given to Jesus Christ, Rev. i. 8. *Bp. Wilson.*

——*I am*] It may be rendered, as may the former words, *I will be:* As God is, so will He be. And this belongs to Him alone; no creature can say I will be. *Bp. Kidder.*

15. — *The* LORD] That, which God Himself in a more especial manner calls His name, Isai. xlii. 8, is JEHOVAH, as we commonly pronounce it: this, in the Greek translation of the Old Testament, and by the Apostles and Evangelists in the New, is constantly interpreted by a word, which being commonly used to signify a Lord or Governour, therefore our English translation always renders it THE LORD, in capital or great letters; and wherever we read THE LORD in such letters, it answers to JEHOVAH; that is, to the most proper and essential name of God, signifying essence or being itself. *Bp. Beveridge.*

——*this is my memorial* &c.] By this name will I be remembered throughout all generations. *Bp. Patrick.*

18. — *The Lord God of the Hebrews hath met with us:* &c.] That is, we have received a special command from the Eternal God, whom we and our forefathers worship. *Bp. Patrick.*

——*three days' journey*] They intended to go quite away; but are directed to demand at first, to go as far as mount Sinai, which was by the nearest way but three days' journey from Egypt. *Bp. Patrick.* Pharaoh was to be tried at first with this request. *Bp. Kidder.*

19. — *the king of Egypt will not let you go,*] God knew beforehand the hardness of Pharaoh's heart to be such, that he would not yield, "no, not by a mighty hand;" in the margin, "but by strong hand." The meaning is, till I have performed many miracles, and at length cut off all the firstborn in Egypt. *Dr. Wells.*

20. — *I will — smite Egypt with all my wonders*] There was a peculiarity in God's judgments upon the Egyptians; they were very significant in their operation, and particularly adapted to the people, upon whom they were inflicted. They would have been marks of Divine power to any nation upon earth: at Nineveh, or Babylon; in Carthage, or Tyre. But they are remarkably pointed in respect to the Egyptians, and in every instance have a strict reference to their idolatry, such as cannot be so particularly applied to any other people. *Bryant.*

22. — *every woman shall borrow of her neighbour,* &c.] The Hebrew word, which our translators have rendered *borrow,* does not signify to borrow, but to *ask* one *to give.* It is the very word used in Ps. ii. 8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and the fact was this: God told Moses, that the Israelites "should not go out of Egypt empty, but that every woman should *ask* her neighbour, and the person she lived with, to give her jewels and raiment; and that He would dispose the Egyptians to give them;" and thus, when they were leaving Egypt, the children of Israel *asked* the Egyptians for "jewels of silver, and jewels of gold, and raiment;" and the Lord gave the people favour in the sight of the Egyptians, so that they gave them what they asked for so freely as to impoverish themselves by making presents to them. Josephus re-

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that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil ‖ the Egyptians.

‖ Or, *Egypt.*

CHAP. IV.

1 *Moses's rod is turned into a serpent.* 6 *His hand is leprous.* 10 *He is loth to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.* 31 *The people believeth them.*

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

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6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river †shall become blood upon the dry *land.*

† Heb. *shall be and shall be.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not † eloquent, neither † heretofore, nor since

† Heb. *a man of words.*

† Heb. *since yesterday, nor since the third day.*

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presents this fact agreeably to the true sense of the sacred text. He says, that the Egyptians made the Hebrews considerable presents; and that some did so in order to induce them to go the sooner away from them; others out of respect to, and upon account of the acquaintance they had had with them. *Shuckford.* In a parallel passage, Hannah "freely gave," or consecrated to the Lord her firstborn, whom she had *asked,* or prayed for, in obedience to the Law of Moses respecting the firstborn, 1 Sam. i. 28; Exod. xiii. 2. On the present mistranslation has been grafted a calumny against the Israelites, as if they cheated the Egyptians: whereas the Lord gave them favour in the sight of the Egyptians, who freely gave what they as freely asked. *Dr. Hales.*

The practice of giving, receiving, and asking for presents, is very common in the East at this day, and seems to be among the usages derived from remote antiquity. Thus we read that king Solomon (1 Kings x. 13) "gave unto the queen of Sheba all her desire, *whatsoever she asked,* beside that which Solomon gave her of his royal bounty." The practice is not looked upon as any degradation to dignity, or any mark of a rapacious meanness. *Harmer.* See the note on Gen. xxi. 27.

——*ye shall spoil the Egyptians.*] Not by rapine or stealth, but by their own consent. *Bp. Patrick.* Or, ye shall *empty* Egypt; that is, ye shall leave the people in a condition, like those that are spoiled. *Bp. Kidder.* All this was to be done by the special appointment of Almighty God, who is the disposer of all things, and ordered this as one part of the punishment due to the oppressive Egyptians. *Pyle.*

Chap. IV. ver. 1. — *they will not believe* &c.] Moses might well suppose, that the Israelites would not presently and without a sign give him credit: such signs he now asks and God grants, that they might believe the Lord had appeared unto him, and given him a commission for their deliverance. *Bps. Patrick* and *Kidder.*

2. — *A rod.*] The staff or wand that he generally used for driving his flock. *Calmet.*

5. *That they may believe* &c.] The meaning is, This shall be one miracle, which you shall be enabled to repeat before the Israelites, to demonstrate that you are authorized by Me, the God of your forefathers. *Pyle.*

6. — *his hand was leprous as snow.*] As white with leprosy as snow. *Bp. Patrick.*

8. *And it shall come to pass,* &c.] In case the first of these miracles should fail to bring over the people to him, his orders were to make use of the second: and if that should not be sufficient, he was promised a third, which was to take water out of the Nile, and turn it into blood before their eyes. This last sign was not wrought now, because he was in the desert, and far from the river. *Pyle.*

It was necessary that Moses should be furnished with all these powers, because he came with an unusual commission, which would not have been credited, unless confirmed by such extraordinary proof. All the Prophets after him did not work miracles, which were necessary only when some great change was to be effected in the world: and this was the case now at the deliverance of the Israelites from Egypt. After this, they were to be put into a new form and order by a body of peculiar laws, both civil and religious. And when

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thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be [a] with thy mouth, and teach thee what thou shalt say.

[a] Matt. 10. 19. Mark 13. 11. Luke 12. 11.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou ‖ wilt send.

‖ Or, *shouldest.*

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

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15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and [b] thou shalt be to him instead of God.

[b] Chap. 7. 1.

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these laws were notoriously violated, God was pleased by such wonders, as Moses wrought, to turn their hearts back again, as he did in the days of Elijah, 1 Kings xviii. 37. *Bp. Patrick.*

12. — *I will be with thy mouth,*] I will take away thy imperfection of speech. *Bp. Patrick.* No observant reader of the writings of Moses can be insensible, that he was in truth, what St. Stephen styles him, "mighty in words:" for numerous instances may be given of his eloquence. But it is not to be believed that he acquired this ability from his Egyptian education any more than that he was thereby made "mighty in deeds" also, which St. Stephen joins to his power "in words," and in which he was undoubtedly assisted in an extraordinary manner by the Deity. *Shuckford.*

13. — *send, I pray thee, by the hand* &c.] Send a more proper person, one fitter for the employment, than I am. *Bp. Patrick.* Driven from all his excuses, Moses is at last compelled to declare openly, that he was not inclined for the office, and to intreat God to provide some other messenger. His backwardness appears to have been produced by such considerations as these: he had long lost the influence, which he formerly possessed in Egypt; he had already experienced the ingratitude of the Hebrews, and their rejection of his services; perhaps also he was still mindful of the danger, which had caused him to take refuge in Midian; besides he was aware of the great weight of the employment, and conscious of his own infirmities. These considerations may serve to account for Moses's backwardness, and perhaps go some way towards excusing it. *Stackhouse.*

14. *And the anger of the Lord was kindled* &c.] These words seem to import that God was highly displeased at him. Perhaps this anger amounted only to such displeasure, as a father conceives against a son when he is too diffident, notwithstanding all that he has said or done to breed in him a just confidence. *Bp. Patrick.*

—— *Is not Aaron the Levite thy brother?*] The manner of Aaron's introduction into the history is worthy of notice. He at once appears as a kind of assistant, and so far an inferiour to his brother Moses; yet Aaron had some advantages, which seem to entitle him to prior consideration. He was the elder brother, was an eloquent speaker, and was favoured by Divine inspiration. Why he was not preferred to Moses in respect of authority we have no cause assigned: and it is not now for us to assign any other than the Divine good pleasure. *Calmet.*

Aaron was probably a person of great distinction in the tribe of Levi, as may be concluded also from his marriage with the sister of the prince of the tribe of Judah, chap. vi. 23. *Bp. Patrick.* It should seem that he was in circumstances superiour to those of the lower class of people. One from among such, as were kept to their daily bondage, could ill have spared time and money for a journey to Horeb: his family and his task would have missed him too much. It is reasonable to suppose, that, though the family of these brothers had no pretension to sovereign authority by descent, they were probably of consideration by their property, or their office, or on some other account. *Calmet.*

—— *he cometh forth to meet thee:*] That is, by My direction or suggestion to him, he *will come forth to meet thee,* when thou goest into Egypt. *Dr. Wells.* Among the most confirming signs given by God to Moses, no doubt, we must reckon the interview with his brother Aaron; which, being predicted by God, and *directly* happening, was very convincing to Moses. See something similar in the case of Jeremiah, chap. xxxii. 7, 8. See also Luke xxii. 10. It should seem also, that Aaron would not have taken a long journey from Egypt to mount Sinai at great hazard, and at much expense, unless he had been well assured of the authority which sent him. Neither could he have expected to find Moses, where he did find him, unless by Divine direction; since the place, afterwards called "the mount of God," was then private and unfrequented. Inasmuch therefore, as Aaron was a sign to Moses by meeting him there, so Moses was a sign to Aaron. Aaron seems to have joined Moses after the affair of Zipporah: no doubt, he related to Moses the events in Egypt, the death of the former Pharaoh, &c. *Calmet.*

16. — *thou shalt be to him instead of God.*] Thou shalt deliver My mind and will to him. *Bp. Patrick.* By this is meant, that Moses should be like a Divine oracle; whose responses were disclosed by his priest or prophet. He was, as a divinity, to suggest; and another was to declare his purpose. But the first suggestion was to come from God; by whom Moses himself was to be originally inspired. "Thou shalt speak unto him, and put words in his mouth:" but antecedently to this, "I will put words in thy mouth." Thus Moses was made the oracle of God. And it is very remarkable, that among the Egyptians he was styled Alpha, or more properly Alphi, which signifies the *mouth* or *oracle* of God: a term, used by them for an honourable and prophetick title. *Bryant.*

According to the foregoing appointment, when the people and elders of Israel were assembled, it was Aaron "who spake all the words which the Lord had spoken unto Moses, and did all the signs in the sight of all the people," ver. 30. And in every subsequent conference

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17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

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22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

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with Pharaoh, and the whole deliverance from Egypt, Aaron is the inseparable companion of Moses, and always acts the same subordinate indeed, but yet necessary and important part. *Dr. Graves.*

17. — *thou shalt do signs.*] Moses and Aaron, the lawgiver and priest of His chosen people, appear to have been the first persons, whom God empowered to work miracles. *Bp. Tomline.*

18. — *see whether they be yet alive.*] He concealed his main design from Jethro, not thinking it safe perhaps to trust his commission to one, who, though a good man, was not an Hebrew: or fearing that Jethro might discourage him from undertaking what he was now fully resolved on. *Bp. Patrick.*

20. — *rod of God*] The rod, which God had commanded him to take, and with which he was to perform miracles. *Bp. Patrick.*

It pleased God, who could have wrought His wonders without any visible signs, that Moses should use the rod in external demonstration of the Divine power: yet it is to be observed, that the Lord uses such means as have no power of themselves, or likelihood to effect that which is wrought. Thus Naaman was bid to wash himself in Jordan; and our Saviour used spittle and clay to anoint the eyes of the blind. And this the Lord doth, that the work should not be ascribed to the means. *Willet.*

21. — *I will harden his heart,*] I will, when he has hardened his own heart, leave him to his stubbornness and impenitence. *Bp. Kidder.* When God is said to harden men's hearts, it is not to be imagined that He secretly influences their wills, or suggests any stubborn resolutions to their minds. But knowing how obstinately they are bent on wickedness, He judicially gives them up to their own madness, and lets them run headlong on to their certain undoing. *Dr. Waterland.* It was before the plagues began to be inflicted, that the Lord announced to Moses that He would "harden Pharaoh's heart:" but it is a remarkable fact, that the threat was constantly suspended, in order, as it appears, that Pharaoh might "set his heart" to God's judgments, and be obedient to His word. Five plagues had already been wrought in his presence by "the finger of God," and he had previously hardened his heart against these unequivocal testimonies of Almighty power, before the sentence of the Divine wrath was accomplished against him, and "the Lord hardened his heart, as he had spoken by Moses." See chap. vii. 13. 22; viii. 15, 19, 32; ix. 12. This result was drawn down upon him by his own previous obstinacy and numerous provocations. That he hardened his own heart, was his sin; that the Lord hardened it, was his punishment. It was an act of righteous retributive justice upon an impenitent and obstinate sinner, who had despised the riches of God's mercy and forbearance, and challenged the severity of His anger. *Mant's Bampton Lectures.*

22. — *Israel is my son, even my firstborn:*] The children of Israel are My chosen and adopted people, both before all other and above all other nations. *Bp. Hall.* Israel is most dear to Me, and beloved above all people, as the firstborn son commonly is above the other children. *Bp. Patrick.*

23. — *I will slay thy son,*] Not after the first refusal; but after a long course of other judgments, which should end, if he were not reformed by them, in the death of his firstborn. *Bp. Patrick.*

24. — *in the inn,*] Our translators have here used a very modern term. The Hebrew word signifies only, where they rested all night: which was most probably in some cave, or under the shade of some trees. *Shuckford.*

—— *sought to kill him.*] Sensibly afflicted him with some sudden and violent disease, which he knew to be done, on account of his neglect of his son's circumcision. *Bp. Hall.* Appeared in such a manner if He intended to kill him. *Bp. Patrick, Dr. Wells.* God had been pleased to make a covenant with Abraham, and ordained circumcision as a test of it, and as a badge to all those who were admitted to His covenant. And it was enjoined in strong terms, and attended with this penalty to the uncircumcised person, "that soul shall be cut off from his people; he hath broken my covenant," Gen. xvii. 14. Of this breach and neglect Moses was apparently guilty, having been probably seduced by his Cuthite wife. On this account it is said, "that the Lord met him" in his way towards Egypt, and offered "to kill him" for not having had this rite performed on his son. There seems to have been some hesitation on the part of the woman; but the alternative was death, or obedience. Alarmed therefore with her husband's danger, which was imminent, she performed the operation, concluding with a bitter taunt, "a bloody husband art thou to me." Moses, by his acquiescence, had brought down the necessary interposition of the Deity. For how could it be expected, that a person should be a promulger of God's Law, who had been guilty of a violation in one of the first and most essential articles, and persevered in this neglect? *Bryant.*

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25 Then Zipporah took a sharp ‖ stone, and cut off the foreskin of her son, and † cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

‖ Or, *knife.* † Heb. *made it touch.*

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

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31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

CHAP. V.

1 *Pharaoh chideth Moses and Aaron for their message.* 5 *He increaseth the Israelites' task.* 15 *He checketh their complaints.* 19 *They cry out upon Moses and Aaron.* 22 *Moses complaineth to God.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus

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25. — *a sharp stone,*] The knives of stone, used by the Jews in circumcision, were not enjoined by the Law; but the use was founded either on custom, convenience, or experience, that instruments of this kind were less dangerous than those of metal. Zipporah used a stone to circumcise her son. Joshua did the same at Gilgal, Josh. v. 2. The Egyptians used knives of stone to open dead bodies that were to be embalmed. They used stone knives to make incisions in the tree, whence the balm distilled; also, to cut the canes for writing with. The Africans of Morocco, and some Americans, still have them in common use. The Oriental Jews commonly use them for the circumcision of their children, being not unlike flints for guns: but the Western Jews use a razor. *Calmet.*

— *at his feet,*] The feet of Moses.

— *Surely a bloody husband* &c.] She tells him, either in a pettish humour, as some interpret: or, in a strain of joy, as others; that she had saved his life, and got him for an husband again, by circumcising his child. *Pyle.*

26. *So he let him go:*] So the Lord no longer threatened Moses with death. *Bp. Patrick.*

What circumcision was of old, baptism is now. Forasmuch therefore as our Lord Himself maketh baptism necessary, necessary, whether we respect the good received by it, or the testimony thereby yielded to God of our humility and meek obedience; howsoever He, by the secret ways of His own incomprehensible mercy, may be thought to save without baptism, this cleareth not us from guilt; if through our superfluous scruples, lets, and impediments, we cause a grace of so great moment to be withheld. By such scruples we may do an injury to ourselves, though not to them, towards whom we show them: and we for the hardness of our hearts may perish, although they through God's unspeakable mercy may be saved. God, who did not afflict the innocent child, whose circumcision Moses had too long deferred, took revenge upon Moses himself for the injury which was done through so great neglect: giving us thereby to understand, that they, whom God's own mercy saveth without us, are on our parts notwithstanding, and as much as in us lieth, even destroyed, when under insufficient pretences we defraud them of such ordinary outward helps, as we should exhibit. We have for Baptism no set day, as the Jews had for circumcision: infants therefore are capable of it from the very instant of their birth. And if they have it not, whosoever is the occasion of that loss, doth, as much as in him lieth, wilfully cast away their souls. *Hooker.*

28. *And Moses told Aaron* &c.] We see now the shepherd of Horeb, the man slow of speech, arrived upon the confines of Egypt, with a design to free his people. If we set aside all supernatural assistance, he stands single and unsupported, without one requisite for the completion of his purpose. How can we suppose a person, so circumstanced, capable of carrying on a scheme so arduous in its execution? He sets out alone to perform, what the wisdom and experience of the elders of the people jointly could not effect; and this, without knowing for certain that he had any friend or ally. Arriving with his staff in his hand, like a pilgrim, in Egypt, how is he to get together some hundreds of thousands of people, scattered over the face of the country, and persuade them to follow him to Canaan? A stranger at the Egyptian court, and not gifted with the powers of persuasion, how is he to get access to the reigning prince; and beg, or demand, the dismission of so many useful subjects? What plea could he use, or what art employ, to favour his purpose? And what answer could he expect from a monarch on such an occasion, but that which was really given; accompanied with an imposition of double duty on the people; sufficient to make them detest the name of Moses, to ruin him in their opinion, and to defeat all his views? These difficulties neither the wisdom nor the ability of men could remedy. Yet they were remedied; but it was by far superiour power. It was by God Himself, who suffered His people to be in this perplexity and distress, that they might wish for deliverance, and be ready to obey. Accordingly, when, upon the display of his wonders, they acknowledged the hand of the Almighty, and proffered their obedience to His Prophet, they were delivered by Him from those evils, from which no power on earth could have freed them. *Bryant.*

Chap. V. ver. 1. — *Moses and Aaron went in, and told Pharaoh,*] Attended probably by some of the elders of the people, they demanded an audience of Pharaoh, and repaired to his court. *Bp. Patrick.* It seems probable that Aaron was a governour over the Israelites. He was certainly under the authority of Pharaoh's officers, yet he might be the head of his own people: for it is customary in the East, for all societies, trades, &c. to have a head, who is responsible to government: and something of this kind was very likely the case, because we

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saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

a Chap. 3. 18.

3 And they said, [a]The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

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8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 † Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

† Heb. *Let the work be heavy upon the men.*

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your*

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do not read of any intrusion of Aaron into office, or any election by the people, or any charge of such assuming brought against him by Pharaoh; but both Moses and Aaron seem to be acknowledged by Pharaoh himself, and evidently by many of his servants, to be of great consideration; and apparently to be the proper persons, who should plead and remonstrate on behalf of the Israelites to the king. *Calmet.*

—— *hold a feast unto me*] Perform a solemn service according to peculiar rites, which I shall prescribe. *Bp. Patrick.* The apparent reason of Moses's application to Pharaoh was, that the people might go three days' journey into the desert, for the purpose of a festivity and sacrifice to the God Jehovah. Similar undertakings are actually established, and accomplished every year, from Egypt, by the caravan to Mecca, &c. And it is probable that such pilgrimages are of very ancient date. *Fragments to Calmet.*

2. — *Who is the Lord,*] Who is Jehovah? Though he owned such gods as the Egyptians worshipped, he slighted that God, whom Moses called Jehovah, to whom he says, that he owed no obedience, because he did not know whom they meant by Him. *Bp. Patrick.*

The answer of all irreligious people, when they are pressed to a duty, which it is against their interest or inclination to perform, is much the same with this of Pharaoh to Moses: "Who is the Lord, that I should obey His voice?" How does it appear that He has employed you, and that you do not rather use His name, to give credit to your own ambitious purposes? It is well known that such objections as these have broken the force of religion upon the hearts of sinners in all ages of the world. *Reading.*

3. *And they said, The God of the Hebrews* &c.] In answer to the haughty tyrant, they styled the LORD by a more ancient title, which the Egyptians ought to have known and respected, from Abraham's days, when He plagued them in the matter of Sarah: "THE GOD OF THE HEBREWS hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest He fall upon us with pestilence, or with the sword:" plainly intimating to Pharaoh also not to incur His indignation, by refusing to comply with their desire. *Dr. Hales.* The "three days' journey" was not the whole that was intended. But Moses was under no obligation to let so bitter an enemy as Pharaoh into all his design. He acted according to God's instructions: and God thought proper to demand at first no more than "three days' journey into the wilderness," that by denying so modest a request Pharaoh might make his tyranny more manifest, and the Divine vengeance more just and remarkable. *Stackhouse.*

—— *lest he fall upon us* &c.] Lest He send a plague upon us, or some foreign enemy to cut us off for our neglect of Him. It is observable, that they neither wrought any miracle, nor threatened any punishment upon Pharaoh, on their first application to him, but told him very submissively the danger to which they were themselves exposed, if they did not obey their God. *Bp. Patrick.*

4. *And the king of Egypt said*] Pharaoh raged before, much more now, that he received a message to dismiss the Israelites. The admonitions of God make ill men worse. Corruption, when it is checked, grows mad with rage. A good heart yields at the stillest voice of God; but the most gracious motions of God harden the wicked. *Bp. Hall.*

—— *Wherefore do ye,* &c.] Instead of answering their reasons, Pharaoh tells them, that he looked upon them as disturbers of the peace of the kingdom, and hinderers of his business. *Bp. Patrick.*

7. — *straw to make brick,*] The composition of bricks in Egypt was only a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. *Dr. Shaw.*

The Egyptian pyramid of unburnt brick seems to be made of the earth brought by the Nile, being a sandy

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† daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

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22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; † neither hast thou delivered thy people at all.

† Heb. *a matter of a day in his day.*

† Heb. *to stink.*

† Heb. *delivering thou hast not delivered.*

CHAP. VI.

1 *God reneweth his promise by his name JEHOVAH.* 14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *of Levi, of whom came Moses and Aaron.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

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black earth, with some pebbles and shells in it: it is mixed up with chopped straw, in order to bind the clay together. *Bp. Pococke.*

21. — *The Lord look upon you and judge;* &c.] The Lord requite you, as you deserve; because you have made us odious in the sight of Pharaoh, and given him occasion or pretence for destroying our whole nation. *Bp. Patrick, Dr. Wells.*

22. *And Moses returned unto the Lord,* &c.] This plainly intimates, that the Lord had appeared to Moses since he came to Egypt, in some settled place, whither he might on all occasions resort to Him. *Bp. Patrick.*

—— *wherefore hast thou* &c.] Moses himself appears to have been unable to give an account why the Lord should suffer their condition to grow worse rather than better, since he delivered His message to Pharaoh. The reflections, which had been cast upon him by the officers, so disturbed his mind, that he forgot himself to such a degree as to ask these unbecoming questions; and to complain that God had done nothing to fulfil His promise of deliverance to His people. *Bp. Patrick.*

It is the nature of man to murmur and complain, if our hopes are deferred, and things succeed not immediately according to our expectations: and even good men, as we see from this part of Moses's conduct, are too apt to repine, when they suffer themselves to be surprised. But if Moses did amiss in repining, he did well in "returning unto the Lord," and making his complaint, not to others, but to Him. Let this example teach us, that whenever our frailty falls into discontent and uneasiness under the hand of God, we should avoid publickly venting our griefs, as the Israelites did; but rather, with Moses, return to God, and pour out our complaints before Him. So did David, the man after God's own heart; "When I am in heaviness," saith he, "I will think upon God: when my heart is vexed, I will complain," Ps. lxxvii. 3. So did St. Paul, when buffeted by the messenger of Satan, he applied himself to God for relief, and besought the Lord thrice, that it might depart from him; but the answer was, (and he acquiesced in it,) "My grace is sufficient for thee," 2 Cor. xii. 9. *Wogan.*

Chap. VI. ver. 1. — *with a strong hand* &c.] I will so terribly scourge him, that he shall not only suffer them to go, but thrust them out of Egypt, and be glad to be rid of them. *Bp. Patrick.*

2. — *I am the Lord:*] This is an answer to the question put by Moses, chap. v. 22, "Why is it that Thou hast sent me?" God here tells him in reply, I am Jehovah, and have sent thee to make known this great name, that is, Myself, who am constant to My word, and will faithfully perform all My promises. *Bp. Patrick.*

3. — *I appeared unto Abraham,* &c.] He tells him, that He, who had formerly represented Himself to Abraham, and their forefathers, under the name of El-Shaddai, that is, the all-sufficient God, Gen. xvii. 1; and under that of Jehovah, Gen. xii. 7, 8; xxii. 14; would now demonstrate Himself indeed to be what the latter name imported, *the unchangeable and faithful God. Pyle.* I appeared to Abraham, Isaac, and Jacob, as that God, who was able and powerful to effect that

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4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did †swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

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† Heb. *lift up my hand.*

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for †anguish of spirit, and for cruel bondage.

† Heb. *shortness*, or *straitness.*

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave

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which I promised: I now appear to thee as ready to make good and execute. *Bp. Hall.* In many places of Scripture God brings in His great name of Jehovah, as an argument of the immutability of His counsel: *That which He saith, shall most certainly come to pass, because He that saith it is the Lord Jehovah.* By this we see the true meaning of the passage, "By My name Jehovah was I not known to them;" that is, I never made known Myself, nor confirmed My promise to them, as I now do to thee, by saying I am Jehovah. *Bp. Beveridge.* When God entered into covenant with Abraham, it was by the name of "God Almighty," Gen. xvii. 1; upon which He promised to his seed the land of Canaan, ver. 8. By this name Isaac blessed Jacob, and bestowed on him the blessing of Abraham, chap. xxviii. 3, 4. By this name again Jacob blessed Joseph, chap. xlviii. 3; xlix. 25. God lets them here know, that He, who had made a promise to their fathers by the name of "God Almighty," would now confirm His covenant to them, and make His promise good by the name of "Jehovah." For this name denotes, not only God's eternal being, but His giving of being to other things, and especially the performing of His promise. Abraham, Isaac, and Jacob had received promises, but enjoyed not the thing promised. The time was now come, in which God would bring to pass what He had promised; and now they should *know* that He is THE LORD. *Bp. Kidder.*

It means that God having actually given defence and plenty to Abraham, Isaac, and Jacob, was already known to them by the names of "El," *Almighty;* and "Shaddai," *All-sufficient;* but that having not fulfilled to them His promise of giving to them or their seed the land of Canaan, He was not yet known to them by His name JEHOVAH, which imports a God, constant to His word, and "the same yesterday, and to-day, and for ever," Heb. xiii. 8. *Abp. Tenison.*

4. — *the land of their pilgrimage, wherein they were strangers.*] So it is often called, when He speaks to Abraham, Isaac, and Jacob; and so it might be called also with respect to their posterity. *Bp. Patrick.* If we look into the story of those favourites of Heaven, the ancestors of the Israelitish nation, we find them sojourning in a land that was not their's—dwelling only in tents, soon pitched, and as soon removed again; having no ground of their own to set their foot on, save only a possession of a burying place, (and that purchased of the inhabitants,) where they might rest from their travels, till they shall pass, at the resurrection of the just, to their durable inheritance in the kingdom of God. Look at the posterity of Jacob, the chosen people of the most High, after they had been delivered from the house of bondage. View them likewise dwelling in tents, sojourning, for forty years, in a vast and howling wilderness, attacked by enemies, stung by serpents, and in danger of perishing for want of provisions; but still supported by the hand of Providence; and at length conducted to the land of promise. When they had taken possession of Canaan, they might be said in some sense to have obtained a settlement. But, in truth and propriety, what settlement can any man be said to have obtained, to whom will soon be brought (and he knows not how soon) the message which was brought to king Hezekiah? "Set thine house in order, for thou shalt die!" This was the case with the Israelites, no less after their settlement in the land of Canaan, than before it. Notwithstanding therefore the *rest*, which God had then given them, we find David, in the 95th Psalm, speaking of another future and distant *rest*, still remaining for the people of God, in a better country, that is, an heavenly. And accordingly, though settled in the promised land, we hear him still crying out in the 119th Psalm, "I am a stranger in the earth." *Bp Horne.*

7. — *I will take you to me for a people,*] They who ask a reason, why God should prefer so perverse a people to all others, may recollect, that one reason has been given already: that it was for the sake of their forefathers, and to fulfil the promise made to the Patriarchs. Another may be, that the extraordinary providence, by which they were protected, might become the more visible and illustrious: for, had they been endowed with the shining qualities of more polished nations, the effects of that providence might have been ascribed to their own wisdom: whereas their impotence and inability, when left to themselves, are finely represented by the prophet Ezekiel, under the similitude of the vine tree. See Ezek. xv. 2, 3. *Bp. Warburton.*

12. — *who am of uncircumcised lips?*] An ill speaker and one who wanted eloquence. It was the manner of

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them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: [a] The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

a Gen. 46. 9. 1 Chron. 5. 3.

b 1 Chron. 4. 24.

15 [b] And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi according to their

c Numb. 3. 17. 1 Chron. 6. 1.

generations; Gershon, and Kohath, and Merari: and the years of the life

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of Levi *were* an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

d Numb. 26. 57. 1 Chron. 6. 2.

18 And [d] the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

e Chap. 2. 1. Numb. 26. 59.

20 And [e] Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zithri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

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24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and [f] she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

f Numb. 25. 11.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

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28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

1 Moses is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a god

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the Hebrews to call those parts uncircumcised, which were unprepared for the use for which they were designed. Thus Jeremiah says of the Jews, that their "ear was uncircumcised;" and adds the consequence, "that they cannot hearken," Jer. vi. 10. Again he says, that the house of Israel were "uncircumcised in the heart;" that is, they would not understand and learn their duty, chap. ix. 26. St. Stephen puts both together—"uncircumcised in heart and ears," Acts vii. 51. As circumcision was the first and greatest sacrament among the Jews, so uncircumcision was esteemed by them the greatest scandal and disgrace. *Bp. Patrick, Stackhouse.* See the note on Jer. vi. 10.

14. *These be the heads of their fathers' houses:*] The principal persons of the several families of Israel. Moses here gives an account of the genealogy of himself and Aaron, that he might leave it on record to posterity, that they were both true Israelites. Accordingly he briefly sets down the heads of the two eldest families of Israel, and enlarges on the third, that of Levi, from which he was himself descended. *Bp. Patrick.*

20. — *his father's sister*] Jochebed was daughter of Levi, born in Egypt, Numb. xxvi. 59. It is a proof of the truth of Moses as an historian, that he does not scruple to relate the consanguinity of his parents; which in after ages, when the law against such marriages was enacted, might be thought disgraceful to his family; though before perhaps it was approved. *Stackhouse.*

23. — *Naashon,*] A prince of the house of Judah, and chief commander of their host when they went from Egypt, Numb. ii. 3. *Bp. Patrick.*

27. — *these are that Moses and Aaron.*] He repeats this, that all generations might mark, who were the men employed by God in this great and hazardous work of demanding the liberty of the children of Israel from Pharaoh's servitude. *Bp. Patrick.*

Chap. VII. ver. 1. — *I have made thee a god to Pha-*

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to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

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8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

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raoh:] I have made thee, not only My ambassadour to speak in My name, but also My substitute to punish Pharaoh for disobedience to Me. *Dr. Wells.* I have made thee a terrible instrument, to execute My judgments upon Pharaoh, which he shall take, as wrought by Me, through thy hands. *Bp. Hall.* It denotes that he was God's ambassadour to speak to him in His name, with a power ready to execute all that he desired, for humbling Pharaoh, and punishing his disobedience to the Divine message *Bp. Patrick.*

—— *Aaron thy brother shall be thy prophet.*] Shall interpret thy mind, as prophets interpret the mind of God. *Bp. Patrick.*

3. — *multiply my signs* &c.] The first plagues, that were inflicted on Pharaoh, proving ineffectual, it was necessary to send more and greater, that, if it had been possible, his stubborn heart might have been softened. *Bp. Patrick.*

7. — *Moses was fourscore years old,*] This seems to be noticed, to shew that Moses and Aaron were arrived at an age of settled gravity, when God made choice of them for this weighty employment. *Bp. Patrick.*

12. — *they became serpents:*] Either they became real serpents, God permitting these sorcerers to work by the assistance of evil spirits; or they became serpents only in appearance, a mist being cast over the eyes of Pharaoh and his courtiers; or the sorcerers brought thither real serpents in the place of their rods which they conveyed away. *Bps. Patrick* and *Kidder, Dr. Wells.*

The original phrase, for "they did so," or, "in like manner," may only indicate the attempt, and not the deed; as afterwards in the plague of lice, when "they *did so* with their enchantments, but *could not*," chap. viii. 18. And indeed, the original term, rendered "their enchantments," fitly expresses the secret deceptions of legerdemain, or sleight of hand, to impose on spectators. And the remark of the magicians, when unable to imitate the production of *lice*, which was beyond their skill and dexterity, on account of their minuteness, "this is the finger of God," seems to strengthen the supposition; especially as the Egyptians were famous for legerdemain, and for charming serpents; and the magicians having had notice of the miracle, which they were expected to imitate, they might make provision accordingly, and bring live serpents, which they might have substituted for their rods. And though Aaron's serpent swallowed up their serpents, shewing the superiority of the true miracle over the false, 2 Thess. ii. 9, it might only lead the king to conclude, that Moses and Aaron were more expert jugglers than Jannes and Jambres, who opposed them, 2 Tim. iii. 8. *Dr. Hales.* See the note on chap. viii. 18.

The following reasons may be given for God's suffering the magicians to act thus: 1st, It was necessary that the magicians should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of magick or sorcery, to which, considering the notions that then prevailed, he might have been exposed, if they had not entered into this competition with him, and been at length overcome. 2dly, In order to confirm the faith of the wavering and despondent Israelites, by making them see the difference between Moses, who acted by the power of God, and the magicians, who acted by some inferiour power. 3rdly, In order to preserve them afterwards from being seduced, by any false miracle, from the worship of the true God. *Universal History.*

—— *but Aaron's rod swallowed up their rods.*] This shews the superiour power by which Moses acted. *Bp. Patrick.* In relating these miracles of the Egyptian sorcerers, Moses expresses himself throughout, as if they really operated the same effects which he himself did: so that Pharaoh and his whole court were probably persuaded, that the power of their magicians was equal to that of Moses, till the magicians not being able to produce lice, as Moses had done, chap. viii. 18, they were constrained to own that "the finger of God" was concerned in it. *Calmet.* In order to confirm the wavering faith of the Israelites, and to exhibit to Pharaoh and to the Egyptians the strongest testimony of the Divine mission of Moses, this contest between Moses and the magicians appears to have been permitted, that the disparity of persons, acting, the one by the power of God, and the others by infernal, or merely human power, might be more conspicuous. Hereby the truth of Moses's pretensions was established, and Pharaoh's

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13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

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18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their † pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

† Heb. *gathering of their waters.*

20 And Moses and Aaron did so,

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obstinacy and infidelity rendered inexcusable. *Stackhouse.*

How easily might the Egyptians have thought, that He, who caused their serpents not to be, could have kept *them* from being; and that they, who could not keep His serpent from devouring, could not secure *them* from being consumed! *Bp. Hall.*

13. *And he hardened Pharaoh's heart,*] It should be, *And the heart of Pharaoh was hardened,* so that "he hearkened not unto them, as the Lord had said," or foretold. The original is so rendered by all the ancient versions without exception, and by the most judicious modern translations. Our present translators incorrectly render, "and *He* hardened Pharaoh's heart," inconsistently with their rendering of the same phrase, and of a phrase with the same construction, afterwards, ch vii. 22; viii. 19; ix. 7; for Pharaoh hardened his heart several times, before God began to harden it. They seem to have been led into this errour by the expression, "as the Lord had said," referring to the foregoing, "But I will harden his heart," chap. iv. 21; and, "I will harden Pharaoh's heart," chap. vii. 3. But this did not take place till Pharaoh became obdurate and incorrigible, chap. ix. 12. *Dr. Hales.* There is not in any of these three verses, the 13th, the 14th, and the 22d. of this chapter, the least mention of any person by whom his heart was hardened. Nor is there any other hardening implied, than what proceeded from his own settled resolution, not to lose the service of the Israelites. *Bp. Patrick.*

15. — *lo, he goeth out unto the water;*] God knew beforehand that Pharaoh would go out in the morning of the next day, either to walk for recreation by the bank of the river, or else to worship the river Nile, as was usual with the Egyptians; *Bp. Patrick;* or to perform his morning purification; the Egyptians esteeming it a part of their religion to wash themselves in the river twice or thrice a day. *Shuckford.* Moses was perhaps directed to take this opportunity of meeting with him, because it may not have been easy for him to get access to the court. *Bp. Kidder.*

17. — *In this thou shalt know that I am the Lord:*] Pharaoh had asked in a contemptuous manner, "Who is the Lord?" God therefore now bids Moses tell him, He would make him know that He is the Almighty Lord of the world. *Bp. Patrick.* The design of these visitations growing more awful and tremendous in their progress, was to make Pharaoh *know* and confess that the GOD OF THE HEBREWS was the SUPREME LORD; to exhibit His power and His justice in the strongest light to "all the nations of the earth," and to execute judgment upon the Egyptians, and "upon all their gods," inanimate and bestial, for their cruelty to the Israelites, and for their groveling polytheism and idolatry, chap. xii. 12. *Dr. Hales.*

—— *behold, I will smite* &c.] God commands; Moses directs; and Aaron smites; ver. 19, 20. God may therefore be said to do that which was done by His command and by His power. *Bp. Kidder.*

As the river Nile was to Egypt, instead of heaven, to moisten and fatten the earth; so their confidence was more in it than in heaven. Men are sure to be punished most and soonest in that which they make a rival with God. *Bp. Hall.* See below, note on ver. 20.

19. — *upon the waters of Egypt, upon their streams,* &c.] The particularity here employed, in enumerating the various kinds of places for containing water, deserves notice: the streams, or divisions of the river; the river itself; the ponds; the pools of water; and whatever water was already drawn from them, and set apart for drinking, whether kept in vessels of wood, or vessels of stone. In Egypt are reservoirs of water higher than the Nile, which fill themselves when the river rises, and in which the water preserves itself a long while, as in a kind of cistern. These reservoirs are of great antiquity, and no doubt as early as the days of the Pharaohs. When the river Nile is rising, the waters turn red, and sometimes green: and in some years they become corrupt; during which time the inhabitants use the water of their cisterns, or reservoirs. But in order to distinguish this miracle from any such natural occurrence, not merely the waters of the river and its canals, but also those more distant, and those already drawn, partook of the general change. Even the reservoirs, which were higher than the level of the Nile, and had no communication with it, became blood. *Fragments to Calmet.*

—— *in vessels of wood, and — of stone.*] In which water was kept in private houses for their present use. *Bp. Patrick.* Perhaps these words may mean the filtering vessels, through which they used to purify the waters of the Nile for drinking: and the sense may be, that the water should be so nauseous, that no method whatever of purifying it should succeed. *Harmer.*

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as the LORD commanded; and he [a] lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the [b] waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 [c] And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

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[a] Chap. 17. 5.

[b] Ps. 78. 44.

[c] Wisd. 17. 7.

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20. — *smote the waters that were in the river,*] This judgment brought on the Egyptians is very remarkable, and introduced with great propriety, though the scope of it may not at first be obvious. It was a punishment particularly well adapted to that blinded and infatuated people: as it shewed them the baseness of those elements which they reverenced, and the insufficiency of the gods, in which they trusted. And this knowledge was very salutary to the Israelites; as it warned them not to fall into the same, or any similar, idolatry; when they had seen it thus debased and exposed, and attended with such accumulated evil. The Egyptians honoured the Nile with a religious reverence; and valued themselves much upon the excellence of their river. Nor was this blind regard confined to the Egyptians only, but obtained in many parts of the world: so that it was expedient for the children of Israel to be timely warned against such blindness and infatuation. But no nation carried their reverence to such an extravagant degree of idolatry as the Egyptians. They looked upon their river not only as consecrated to a deity; but, if we may believe some authors, as their chief national god: and worshipped it accordingly. There was therefore a great propriety in this judgment. They must have felt the utmost astonishment and horrour, when they beheld their sacred stream changed and polluted; and the divinity whom they worshipped so shamefully foiled and debased. And these appearances must have had a salutary effect upon the Israelites; as they were hence warned not to accede to this species of idolatry, but to have it ever in contempt, as well as abhorrence. *Bryant.*

The Egyptians still retain a religious veneration for the Nile; they call it holy, blessed, sacred: and on the appearance of the new waters, mothers are seen plunging their infants into the stream, from a belief that it has a Divine virtue, such as the ancients attributed to every river. *Volney's Travels.*

—— *and all the waters—were turned to blood.*] God might, if it had been the Divine pleasure, have many different ways tainted and polluted the streams of Egypt. But he thought proper to change them to blood. Now the Egyptians, and especially their priests, were particularly nice and delicate in their outward habit, and rites: and there was nothing which they abhorred more than blood. They seldom admitted any bloody sacrifices; and with the least stain of gore they would have thought themselves deeply polluted. Hence this evil brought upon them must have been severely felt; as "there was blood throughout all the land of Egypt," ver. 21. It is moreover said, that "the fish that were in the river died; and the river stank." The offensive vapour from the waters must have been a great aggravation of the evil to people of such external purity as the Egyptians, who abhorred all animal corruption. And what the historian mentions concerning the fish is of consequence: for all the natives of the river were in some degree esteemed sacred. In many parts the people did not feed upon them. The priests in particular never tasted fish; and this on account of their reputed sanctity. For they were sometimes looked upon as sacred emblems: at other times worshipped as real deities. These punishments then, brought upon the Egyptians, bore a strict analogy to their crime. They must have been greatly alarmed, when they beheld their sacred stream defiled with blood, their land infected, and themselves almost poisoned with their stinking deities. The evil reached the land of Goshen: for it seemed proper that the Israelites should partake in it; that the impression might be the stronger on their minds. One great reason for this part of the punishment was to give them a thorough disgust to this worship, that they might not afterwards lapse into this popular idolatry. For it is to be observed, as they were to be conducted to the land of Canaan and the confines of Syria, that there were many nations in those parts among whom this worship was common. *Bryant.*

21. *And the fish that was in the river died;*] Diodorus Siculus, in his description of Egypt, informs us, that the river Nile abounded with all manner of fish. The food of many of the Egyptians, who abstained from eating most animals, consisted of the fruits of the earth, and the fish of the river. *Stackhouse.*

—— *could not drink of the water*] It appears from the reports of travellers, that there are few wells in Egypt, and that their waters are not used by the inhabitants to quench their thirst, being unpleasant and unwholesome: but that the water of the Nile is universally used in that country, being esteemed very wholesome and extremely delicious. Thus, by the effect of this miracle, they were made to "lothe" those waters, which they before preferred to all others. *Harmer.*

22. — *the magicians—did so with their enchantments:*] That is, they made an appearance of the same change in some of the waters. It may be conjectured, that Moses did not in a moment change all the waters of the country, but only those of the river at first, (see ver. 20,) and afterwards by degrees all the rest, when the magicians had tried their art upon some of them. *Bp. Patrick.* See notes on ver. 12, and chap. viii. 18.

23. — *neither did he set his heart* &c.] He did not seriously consider this miracle and the difference between it and the attempts of the magicians. This shews his wilful neglect; and was the cause of his heart being hardened, as are the hearts of all men, who will think of nothing but the gratification of their own perverse humours. *Bps. Patrick* and *Kidder.*

24. — *digged round about the river for water to drink;*] All the waters in the country being spoiled, they were forced to try to procure water for quenching their thirst by the great labour of digging wells. *Bp. Patrick.* This particular in the conduct of the Egyptians may be

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25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAP. VIII.

1 *Frogs are sent.* 8 *Pharaoh sueth to Moses,* 12 *and Moses by prayer removeth them away.* 16 *The dust is turned into lice, which the magicians could not do.* 20 *The swarms of flies.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardened.*

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy ‖ kneading troughs:

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‖ Or, *dough.*

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 [a] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

[a] Wisd. 17. 7.

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illustrated by a circumstance in Plaisted's journey over the great desert from Busserah to Aleppo. "We encamped near a standing pool of water, which was so muddy, it was not fit to drink: for which reason three wells were dug by our people pretty near it, wherein they met with very good water. If this method was practised oftener, especially where the situation of the ground gives hopes of success, I am persuaded the scarcity of water, so much complained of, would be greatly lessened." *Fragments to Calmet.*

25. — *seven days were fulfilled,*] The change made in the waters lasted seven days, before the plague was removed. *Bp. Patrick.*

Chap. VIII. ver. 1. *And the Lord spake* &c.] Philo, the Jew, has a fine observation on the plagues of Egypt. "Some perhaps may enquire, why did God punish the country by such minute and contemptible animals, as frogs, lice, flies, rather than by bears, lions, leopards, or other kinds of savage beasts, which prey on human flesh? or if not by these, why not by the Egyptian asp, whose bite is instant death? But let him learn, if he be ignorant, first, that God chose rather to *correct* than to destroy the inhabitants: for if he desired to annihilate them utterly, He had no need to have made use of *animals* as His auxiliaries, but of the Divinely inflicted evils of famine and pestilence. Next, let him further learn that lesson, so necessary for every state of life, namely, that *men*, when they war, seek the most powerful aid to supply their own weakness; but GOD, the highest and greatest power, who stands in need of nothing, if at any time he chooses to employ instruments, as it were to inflict chastisement, chooses not the strongest and greatest, disregarding their strength; but rather the mean and the minute, which he endues with irresistible power to chastise offenders." *Dr. Hales.*

2. — *if thou refuse* &c.] God again threatens the plague, before he inflicts it, that Pharaoh might know, it came not by chance, but by His determinate counsel; and that he might prevent it by repentance and submission to the Divine commands. *Bp. Patrick.*

—— *I will smite all thy borders with frogs:*] This evil, like the former, arose from their sacred river, in which they so much confided, and of whose sanctity and excellence they were so much persuaded. Its streams by these means became a second time polluted and disgraced, to the utter confusion both of their gods and priests. The land also was equally defiled, and their palaces and temples rendered hateful; so that every native was infected, and had no way to perform any lustration, and to cleanse himself from the filth, with which he was tainted. Every stream and every lake was in a state of pollution. Whether the frog among the Egyptians was an object of reverence or of abhorrence, is uncertain: but thus much is certain, that it was very consistent with Divine wisdom and justice to punish the Egyptians either by what they abominated, or by what they idly revered. *Bryant.*

3. — *come into thine house,* &c.] The frogs were to choke up the river, cover the land, crawl upon their houses, beds, tables, vessels, &c. infest the very persons of all ranks from the prince to the beggar, and nothing should be clear from their loathsomeness and annoyance. *Pyle.*

The production of a number of frogs, if produced in a perfect state, was a very remarkable instance of a power overruling the ordinary course of nature. The miracle further consisted in giving an impulse to these creatures, and raising in them a desire to quit the cool waters, for the dry land, the plains, the city, &c. so contrary to their natural residence. *Script. illust.*

7. *And the magicians did so* &c.] They brought forth frogs out of some parts of the river and ponds, where they stood: God permitting them to do what contributed to the greater punishment of the Egyptians. It is probable, that Pharaoh afterwards ordered them to try their skill and power in removing or destroying the frogs, which Moses had brought up; and that they were unable to do it: God hereby shewing them that they could do no more, than He thought fit to permit them. *Dr. Wells.* In these accounts of the wonders wrought by the Egyptian sorcerers, whether they are supposed to have been wrought in reality, or in appearance only; by sleight of hand, or by the power of evil spirits, through the permission of God, who was willing to make His power known in this grand contest; the superiority of the God of Israel was manifested, and the contest yielded by the adversaries, who could not protect themselves or their friends from

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8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ‖ Glory over me: ‖ when shall I intreat for thee, and for thy servants, and for thy people, † to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

‖ Or, *Have this honour over me, &c.* ‖ Or, *against when.* † Heb. *to cut off.*

10 And he said, ‖ To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

‖ Or, *Against to morrow.*

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

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14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

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the maladies and plagues inflicted by Omnipotence. *Bp. Horne.*

8. *Intreat the Lord,* &c.] Thus Pharaoh is brought to acknowledge, that the Lord had sent the plague, and that He alone was able to remove it. *Bp. Patrick.*

9.— *Glory over me: when shall I intreat for thee,* &c.] Or, as the margin has it, "Have this honour over me, &c." that is, Take the honour of appointing your own day for your deliverance, at what time I shall intreat, &c. intimating that God, as an encouragement to his obedience, would grant him the favour of naming the very time in which he should be delivered. *Pyle.*

15. *But when Pharaoh saw* &c.] This heavy visitation was no sooner removed than forgotten. The king's fright was over; he retracts his promise, and returns to a worse degree of resolute disobedience than before. *Pyle.*

16. *And the Lord said*] God seems to have given Pharaoh no warning of this plague, but to have inflicted it immediately on the removal of the frogs; for his breach of faith deserved a more notable judgment. *Bp. Patrick.*

—— *smite the dust of the land, that it may become lice*] It has been mentioned, that the Egyptians affected great external purity, and were very nice both in their persons and clothing. Uncommon care was taken, that they might not harbour any vermin. They were particularly solicitous upon this head; thinking it would be a great profanation of the temple which they entered, if any animalcule of this sort were concealed in their garments. It would have been well, if their worship had corresponded with their outward appearance; but on the contrary it seems to have been more foul and base than that of any other nation. Their gods were contemptible and ridiculous, and their rites filthy, and to the last degree bestial and obscene. Yet they were carried on with an appearance of outward purity, and a scrupulous shew of cleanliness. The judgments therefore inflicted by the hand of Moses were directed against the prejudices of the Egyptians; and they were made to suffer for their false delicacy in placing the essence of religion in external cleanliness, to the omission of things of real weight. The present judgment was attended with such propriety in its direction, that the priests and magicians perceived immediately from what hand it came. The two preceding plagues had been antecedently mentioned to Pharaoh; and notice was given concerning the hand that would inflict them. But of this third plague there was no warning afforded; yet the application was too plain to be mistaken; and the magicians said immediately, "This is the finger of God." Some interpreters have understood "gnats" or "flies" to be here meant; but without sufficient reason; especially as thus the plague of flies would be unduly anticipated. *Bryant.*

18.— *And the magicians did so,—but they could not:*] It is probable that the Egyptian magicians imitated the miracles of Aaron, so far as they did imitate them, by juggling tricks. 1. The turning of their rods into serpents may be supposed to be a *substitution* on their part, rather than a metamorphosis. 2. There is nothing contrary to possibility in supposing, that they might so change the colour and appearance of water by mixture as to deceive the eyes of spectators; or might even substitute a red liquor which might pass for blood: not to insist upon this, that they might procure and produce the very blood of animals. 3. The frogs, no doubt, came up from the waters, where they were bred; and where they had hitherto remained. They imitated then the miracles of Aaron, which referred to those productions, with which the Egyptians were well acquainted, and of whose properties they were perfectly informed. And this they probably did, by their superiour knowledge of nature, and natural powers, united, no doubt, with great dexterity of management in the performance of their tricks. But when they came to attempt those miracles which required a change in the nature, temperature, &c. of the atmosphere, or of which the atmo-

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19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send ‖ swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

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22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put † a division between my people and thy people: ‖ to morrow shall this sign be.

24 And the LORD did so; and

‖ Or. *a mixture of noisome beasts, &c.*

† Heb. *a redemption.*

‖ Or. *by to morrow.*

sphere was the vehicle of conveyance, here their sleight of hand was ineffectual, and the superiority of Aaron became more conspicuous. *Script. illust.*

19. — *This is the finger of God:*] Acknowledging that the power by which Moses was assisted was superior to their's. *Pyle.* The power of God is represented by His hand or finger in the Scripture phrase, Psal. viii. 3; Luke xi. 20. *Bp. Kidder.*

20. — *lo, he cometh forth to the water;*] Moses was ordered to accost Pharaoh, and to disclose to him the will of God, at the time when he was taking his morning walk upon the banks of the Nile. It was probably a season of customary adoration; when the prince of the country showed his reverence to the stream, which was esteemed so beneficial and sacred. *Bryant.* See note on chap. vii. 15.

21. — *I will send swarms of flies upon thee,*] The judgment to be denounced was a plague of flies: which were brought all over the land in vast numbers; and seem to have been not only formidable for their swarms, but for the painfulness of their sting, as well as of their bite, which was intolerable. There is reason to think, that the Egyptians had particular deities, whose department was to ward off those natural evils to which their votaries were liable. The province allotted to several deities was particularly to drive away flies. But this is not all: these insects, however incredible it may appear, were in many places worshipped. This reverence seems to have been shewn, sometimes, to prevent their being troublesome; at other times, because they were esteemed sacred to the deity. Nor did they only shew an idolatrous regard to flies in general; there was a deity styled Deus Musca, who was particularly worshipped under the characteristick of a fly. This idolatry originated in Egypt, whence it was brought to Palestine, &c. by the Phenicians to Sidon, Tyre, and Byblus; and so into other regions of the world. Such being the worship of this people, nothing could be more striking and determinate, than the judgment brought upon them. They were punished by the very things which they revered; and though they boasted of spells and charms, yet they could not ward off the evil. They had gods, who, they thought, could avert all mischief; but their power was ineffectual; and both the prince and the people were obliged to acknowledge the inferiority of their own deities, by suing through Moses to the God of Israel. *Bryant.*

——*swarms of flies*] Flesh flies, or dog flies, very bold, troublesome, and venomous. Some think the Hebrew word means a mixture of different insects, *all manner of flies. Bp. Patrick.* Perhaps this is the insect called *Zimb* in those countries. As soon as this plague appears, and its buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. *Bruce.*

22. — *I will sever in that day the land of Goshen,* &c.] The first three judgments were experienced by the Israelites, as well as by the Egyptians. They were not so grievous as those which succeeded. Yet they were sufficient to teach the inhabitants of Goshen, that there was no illusion in these mighty operations; which perhaps they might have suspected, had they not seen, and felt, and borne some share in the evil. On the other hand Pharaoh and his servants, when they saw God's people involved in the same calamities with themselves, might have fancied, that there was nothing particular in the judgments; and in consequence of it, not so distinctly seen to whom they were directed. Hence the scope of Providence would have been defeated. It therefore pleased God, in the plague of flies, and in those which came after, to separate the land of His own people and preserve them from these evils. The Israelites, having experienced the former evils, must have been more intimately affected with this immunity, by which they were distinguished. And they must, in consequence of it, have been more ready to follow their great leader; who was the immediate agent of Providence, both to punish and to preserve.

The land of Goshen was a tongue-like piece of land, where the Nile first divided at a place called Cercasora. Said, or Upper Egypt, lay above; and Mesre, or Lower Egypt, was in a line downward. Nothing but a miracle could have preserved this intermediate land from flies, which swarmed both above and below. *Bryant.*

We cannot read the history of the plagues which God brought upon Pharaoh by the hands of Moses, without stopping a moment to consider a singularity, a very principal one, which attended this plague of the fly. It was not till this time, and by means of this insect, that God said He would separate His people from the Egyptians. And it would seem, that then a law was given to it, which fixed the limits of its habitation. The land of Goshen was a land of pasture, not tilled or sown, because it was not overflowed by the Nile. But the land overflowed by the Nile was the black earth of the valley of Egypt; and it was here that God confined the flies: for, He says, it shall be a sign of this separation of the people, which He then made, that not one fly should be seen in the sand or pasture ground, the land of Goshen: and this kind of soil has ever since been the refuge of all cattle, emigrating from the black earth to the lower part of Atbara. *Bruce.*

24. *And the Lord did so;* &c.] The land of Egypt, being annually overflowed, was pestered with swarms of flies. They were so troublesome, that the people

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[b] there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was ‖ corrupted by reason of the swarm *of flies*.

b Wisd. 16. 9.

‖ Or, *destroyed.*

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as [c] he shall command us.

c Chap. 3. 18.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

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30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAP. IX.

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 13 *His message about the hail.* 22 *The plague of hail.* 27 *Pharaoh sueth to Moses,* 35 *but yet is hardened.*

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

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were in many places forced to lie on the tops of their houses, which were flat, where they were obliged to cover themselves with a network. As the country abounded thus with these insects, it might be thought that the judgment was effected in a natural way; if it were not, that it was brought about, as was that also of the frogs, in the coldest and most ungenial season of the year in Egypt. These noxious animals could not have been produced at such a season by natural means. It was contrary to all experience. They used to be produced at a different, and for the most part, an opposite, time of the year: and before this season they were either diminished or extinct. So also with respect to the change in the waters of the Nile, which cannot be imputed to a natural cause. The stream of the Nile indeed is sometimes of a red colour; and the same is said of the river Adonis, in Phenicia: but this is always during violent inundations, when the rivers, by the exuberance of their waters, wash away ochre, and other minerals, from the sides of their banks. This circumstance in Egypt never happens but in summer, when the Nile is rising; at which time its waters are turbid. But in January and February the river is not only reduced to its channel, but is lower than in any of the preceding months, and particularly pure and wholesome. The change therefore was not produced by any natural cause; such as mineral tincture and common pollution: the season of the year shows the contrary. *Bryant.* Concerning the season, see Dr. Hales's note on chap. ix. 31.

—— *a grievous swarm of flies*] How intolerable a plague flies can prove, may be known from places near lakes and pools, which have been on their account deserted, and rendered desolate. Such was the fate of Myuns in Ionia, and of Atarnæ. The inhabitants were forced to quit these cities, not being able to stand the flies and gnats, with which they were pestered. Trajan was obliged to raise the siege of a city in Arabia, before which he had sat down, being driven away by the swarms of these insects. "The fly of Egypt" seems to have been proverbial. Hence Isaiah says, "The Lord shall hiss for the fly of Egypt," chap. vii. 18. We are told by Moses, that the hornet drove out the Canaanite: by which we may infer, that, before the coming of the Israelites, several cities had been evacuated through the terrour of this insect. *Bryant.*

26. — *the abomination of the Egyptians*] That is, the oxen, sheep, goats, &c. which they worshipped. *Locke.* Herodotus expressly tells us, that the Egyptians esteemed it a profanation to sacrifice any kind of cattle, except swine, bulls, clean calves, and geese; and that heifers, rams, and goats were held sacred, either in one province or another: and if he came any thing near the truth, in his account of the early superstition of Egypt, the Israelites, we see, could not avoid sacrificing "the abomination of the Egyptians." And with what deadly hatred and revenge they pursued such imaginary impieties, the same Herodotus elsewhere informs us. *Bp. Warburton.*

From what is here said about "animal sacrifices," it is probable, that the Israelites were debarred from the exercise of their religious rites during their slavery. Their minds were enslaved still more than their bodies, by the most cruel of all despotisms, to render them incapable of the enjoyment of rational liberty, as moderated by religion, pure and undefiled. *Dr. Hales.*

28. — *ye shall not go very far away:*] He was apprehensive of their flight, like his predecessor, who first enslaved the Israelites. *Dr. Hales.*

32. *And Pharaoh hardened his heart* &c.] No sooner was the scourge taken away, than his pride and covetousness discovered themselves afresh, and made him as unrelenting and perverse as ever. *Pyle.* This he did after a new plague, that spoke not only the power, but the peculiar providence of God, in severing between His people and the Egyptians. *Bp. Kidder.*

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2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

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8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

Chap. IX. ver. 3. — *the hand of the Lord is upon thy cattle* &c.] We may observe a particular scope and meaning in this calamity, if we consider it with regard to the Egyptians, which would not have existed in respect to any other people. It is well known that they held in idolatrous reverence the lion, wolf, dog, cat, ape, and goat. But they had gods which they held in still greater reverence than these; such were the ox or steer; the cow and heifer; and the ram. Among these the Apis and Mnevis are well known; the former, a sacred bull adored at Memphis; and the latter, at Heliopolis. There was also a cow or heifer which had the like honours at Momemphis. To these may be added the goat at Mendes, though perhaps not so celebrated as the others. This judgment, therefore, upon the kine of Egypt, was very significant in its execution and purport. The Egyptians not only suffered a severe loss, but, what was of far greater consequence, they saw the representative of their deities, and their deities themselves, sink before the "God of the Hebrews." There is reason to think, that both the camel and ass were held sacred, which were involved in the same calamity. Hence it is said by the sacred writer, "upon their gods also the Lord executed judgments," Numb. xxxiii. 4. See Exod. xii. 12; also Exod. xviii. 11. These events, we may well imagine, had a happy influence on the minds of the Israelites, to whom the worship of the Egyptians must at this time have appeared in a most contemptible light, and their gods despicable. Their separation too, and exemption during these evils, must have had still greater weight. It rendered them more ready to quit a people, from whom they were in so salutary a manner distinguished, and to embrace a better and more rational religion. *Bryant.*

6. — *all the cattle of Egypt died*:] It appears from ver. 19, that some survived; therefore the meaning is, either that all in the field, ver. 3, not those in the houses, died; or else that a *great many* of all sorts of cattle died, as the word *all* may be expounded. *Bp. Patrick.* See note below on ver. 19.

In this act of Divine power, we see, that all the ways of God are mercy, as well as truth. The exact completion of the prediction proved His veracity—the appointing of a set time was an act of mercy. *Wogan.*

8. *And the Lord* &c.] The former plague having moved so little the proud and stubborn heart of Pharaoh, the Lord instantly, without any further message to him, commands Moses to bring another judgment upon the Egyptians, more dreadful and noisome than any of the rest had been. *Bp. Patrick.*

—— *Take to you handfuls of ashes* &c.] This plague, like those which preceded, was well calculated to confound the Egyptians, and confirm the faith of the Israelites. The Egyptians had many gods, and those of high rank, who were supposed to preside over pharmacy and medicine; and to these the people looked up with great confidence, in all those pains and maladies to which the human frame is subject. Among these Esculapius was held in particular honour for his skill in this science. The Egyptians believed the art of medicine to have been found out by these gods; and from them to have been transmitted to particular persons in succession, who under their influence carried it on to the advantage of the nation. Hence in this instance, as in the preceding, the Egyptians were not only punished, but were shewn the baseness of their worship, and the vanity of their confidence, where they most trusted. They could dig for water, and in some degree shelter themselves from flies; but there was no resource from this evil, which was brought more home to them. It was a taint of the human frame; a grievous internal malady, under which the priests, as well as the people, smarted, to their astonishment and confusion. Hence it appears, that the prince of the country was deserted of his wise men, as well as of his gods: "the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians." *Bryant.*

9. *And it shall become small dust*] Instead of the ashes, which they threw into the air, there was to come down a small sleet or dust, that should scald the flesh of man and beast, and raise a blister, "a boil breaking forth with blains," on every part on which it should fall. The Hebrew word properly signifies an inflammation, which first makes a tumour or "boil," as we translate it, and thence turns into a grievous ulcer. Moses speaks of it afterwards as an unusual plague, which he calls "the botch of Egypt," Deut. xxviii. 27. *Bp. Patrick, Stackhouse.*

10. *And they took ashes of the furnace,* &c.] There was something very significant in this plague. "The furnace," from which the ashes were taken, aptly represented "the iron furnace" of Egyptian bondage, Deut. iv. 20; and the scattering of the ashes in the air might

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11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; [a] as the LORD had spoken unto Moses.

a Chap. 4. 21.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

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15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for [b] this *cause* have I † raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

b Rom. 9. 17.
† Heb. *made thee stand.*

refer to the usage of the Egyptians in their Typhonian sacrifices of human victims, some of whom probably were Israelites; at the close of which sacrifices the priests gathered together the ashes of the victims, and scattered them upwards in the air. This plague also converted another of the elements and of their gods, the *air* or *ether*, into an instrument of their chastisement. *Dr. Hales, Bryant.*

11. — *the magicians could not stand* &c.] We read of no attempt made by the magicians, since the plague of lice, which they could not counterfeit, to vie in working miracles with Moses and Aaron. Still they seem to have remained with Pharaoh, and to have endeavoured to fix him in the resolution not to let Israel go. But now the plague seized on them, as well as on the rest of the Egyptians, which perfectly confounded them, so that they could not stand before Moses, or look him in the face. *Bp. Patrick.* Though, by the Divine permission, the magicians could change their rods into serpents, yet, as a manifest token of superiority, Aaron's rod swallowed all their's; though they could turn water into blood, yet it was above their skill to restore it to its former nature; though they contrived to produce frogs, yet they were utterly unable to remove them from the Egyptian palaces and houses; though they did in short some things, which only added to the calamities of Egypt, yet they could do no one thing to redress them; nor even to relieve themselves from the plague of the boils. So true and so severe withal is the observation of the author of the Book of Wisdom, chap. xvii. 7, 8. *Stackhouse.*

12. *And the Lord* &c.] Now "the Lord," for the first time, "hardened the heart of Pharaoh," after he had so repeatedly hardened it himself, "and he hearkened not unto them, as the Lord had foretold unto Moses." Though Pharaoh probably felt the scourge of the "boil," as well as his people, it did not soften nor humble his heart. And when he wilfully and obstinately turned away from the light, and shut his eyes against the luminous evidences vouchsafed to him of the *supremacy* of the GOD OF THE HEBREWS, and had twice broken his promise, when he was indulged with a respite, and dealt *deceitfully*, he became a just object of punishment; and God now began to increase the hardness or obduracy of his heart. And such is the usual and the righteous course of His providence; when nations or individuals despise the warnings of Heaven, abuse their best gifts, and resist the means of grace, "God then delivers them over to a *reprobate* or undiscerning mind, to work all uncleanness with greediness," Rom. i. 28; Ephes. iv. 19. *Dr. Hales.* Even now God did not infuse into Pharaoh's heart any bad qualities, or ungodly resolutions; but only He did not vouchsafe to him those convictions which might have softened him; "and He gave him up to his own heart's lust;" and likewise ordered things so to fall out, that he became more and more obdurate. *Bp. Patrick.*

15. — *that I may smite thee* &c.] I will smite thy people with that pestilential disease, which shall take off all the firstborn of the Egyptians; and thou thyself shalt be cut off, by being drowned in the Red Sea. *Dr. Wells.*

The following plagues were formally announced to Pharaoh and his people: "I will at this season send all My plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like Me in all the earth. For now I *could* stretch out My hand, *and smite thee* and thy people with pestilence," or destroy thee at once, like thy cattle with the murrain, "and thou *shouldest* be cut off from the earth; *but in truth*, for this cause have I *sustained* thee, *that I might manifest* in thee My power, and that My name *might* be declared throughout the whole earth." This rendering of the passage is more conformable to the context, to the Chaldee Paraphrase, and to the foregoing observation of Philo, alluding thereto, than the received translation: "For now I will stretch out My hand, that I may smite thee and thy people with pestilence." For surely Pharaoh and his people were not smitten with pestilence; and "they were preserved," or kept from immediate destruction, according to the Septuagint, "to manifest the Divine power," by the *number* and *variety* of their plagues. *Dr. Hales.*

16. — *for this cause have I raised thee up,*] In the Hebrew the words are, "I have made thee stand;" that is, I have preserved thee alive, when the pestilence would have cut thee off, as the murrain did thy cattle, that I might destroy thee in a more remarkable manner. "I have raised thee" from the foregoing sickness; that is, spared thee in the midst of the most malignant ulcers. *Bp. Patrick.* I have made thee to stand, preserving thee, and suspending to punish thee, when I sent all My other plagues, that I might show My power more illustriously in thee. *Dean Tucker.* The Greek translates the place very justly, "For this cause thou hast been preserved:" and most of the versions express the true meaning of the passage better than our English translation. The reason of the words, and the true meaning of them, is this: Moses had wrought several miracles before Pharaoh, without effect. Hereupon he delivers him a severer message, threatening that God would send all his plagues upon his heart, &c. to smite him with pestilence and to cut him off from the earth: and "indeed," continues he, speaking still in the name of God, "for this cause have I preserved thee hitherto, to shew in thee My power:" that is, I had cut thee off sooner for thy obstinacy, but that I intended to make My power over thee more conspicuous. So that the words signify, that Pharaoh was hitherto preserved by the forbearance of

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17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

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21 And he that † regarded not the word of the LORD left his servants and his cattle in the field.

† Heb. *set not his heart unto.*

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire

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God, to be a more remarkable example; not that he was born to be brought to ruin. *Shuckford.*

We see then, that when God says, He raised up Pharaoh for this cause, that He might magnify His Power and Glory in his punishment, He does not mean that He made him either a man or a king with such a view; but that he preserved him from the fatal stroke of former visitations, that he did not expire under them, but his life was prolonged for further trials and exercises of the same kind. And this sort of dealing is very consistent with all the parts of the Divine character. It is agreeable to the Patience and Longsuffering of God, that He should reprieve sinners from death, and not presently make a full end of them, but give them repeated calls, and large time and space for repentance. It is agreeable to His mercy, that correction should be given them, in order to prevent their final perdition; and that others should be warned by their sufferings to take heed that they provoke not God by the like sins. It is agreeable to the Justice of God, sometimes, to make an example of a sinner, that the world may see His hand in the government of it, and that no one may promise himself impunity in the commission of sin. Lastly, it is agreeable to His Holiness, for He hereby declares, that He "is of purer eyes than to behold iniquity" without disapprobation and abhorrence. *Reading.*

18. — *I will cause it to rain a very grievous hail,* &c.] This judgment was equally significant and proper with the foregoing. It was foretold to Pharaoh by Moses, that on the very next morning there should be a grievous rain, attended with hail and thunder. This must have been a circumstance of all others the most incredible to an Egyptian. For in Egypt there fell no rain; the want of which was supplied by dews, and by the overflowing of the Nile. At least it is certain, that, allowing for occasional showers in some parts, no country upon earth, to which we have access, has so little rain as Egypt; and particularly the upper part of it. The Egyptians therefore must have perceived themselves particularly aimed at in these fearful events, so contrary to all experience. For they were witnesses to not only deluges of rain, but hail mingled with rain; and these attended with thunder and fire, to their great amazement. Now the Egyptians were superstitious above all people upon earth. They were particularly addicted to the observance of portentous appearances. Every uncommon circumstance was esteemed of this class. But as these were imaginary portents, which arose merely from a superstitious dread, it pleased God to punish their blind credulity by bringing upon them some real prodigies; some preternatural evils, to which they had never been witness. Such was the rain, and hail, and fire, which ran on the ground, to their great amazement and ruin. Its coming was determinately foretold; nor could all the deities of Egypt prevent its fearful effects. Those of the people, who took warning, were preserved: but all, who neglected the caution, and who did not shelter themselves, were, with their cattle, destroyed.

There seems, further, a great fitness and propriety in the Egyptians being punished by fire, and by water: as they were guilty of gross idolatry towards these elements, and adored them as deities. *Bryant.*

Hail in some countries is a very common production of the atmosphere: in Egypt it is rare, because the sultry nature of the climate does not permit its formation. We see then a threefold interference of Providence in this miracle; 1st, That hail should be formed. 2dly, That it should happen *to morrow,* at a time prefixed: no human power being able to direct the atmosphere to this or any other effect. 3dly, That in a certain district these occurrences did not take place. *Script. illust.*

——*since the foundation thereof*] Since it was an inhabited country. *Bp. Patrick.*

19. *Send therefore now, and gather thy cattle,* &c.] In the midst of judgment God remembered mercy; and gave a gracious warning to the Egyptians to avoid, if they chose, the threatened calamity. *Dr. Hales.* It appears that there were some persons in Pharaoh's court better disposed than himself; and that for their sake God gives this warning of their danger, that they may avoid it. *Bp. Patrick.*

The cattle of the Egyptians in the field had been destroyed by the foregoing plague of murrain, ver. 6. But they might have recruited their stock from the land of Goshen, where "not one of the cattle of the children of Israel died." This justifies the supposition, that there was some respite or interval between the several plagues, so that the whole may have taken up about a quarter of a year. That the warning in this case was respected by many of the Egyptians, we may infer from the number of chariots and horsemen, that went in pursuit of the Israelites afterwards. *Dr. Hales.*

22. *every herb of the field,*] All of the vegetable kind, comprehending trees. *Bp. Patrick.*

23. — *thunder and hail, and the fire*] In this tremendous plague, the united elements of air, water, and fire were employed to terrify and punish the Egyptians, by their principal divinities. *Dr. Hales.* All jointly demonstrating and proclaiming, that the God of Israel was the God of nature. *Stackhouse.*

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ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

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28 Intreat the LORD (for *it is* enough) that there be no *more* † mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

† Heb. *voices of God.*

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the [c] earth *is* the LORD's.

c Ps. 24. 1.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* boiled.

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27. *And Pharaoh sent and called* &c.] The duration of this miracle is remarkable. Usually hail storms last but a little time: but this storm lasted long enough to terrify Pharaoh, and to induce him to intreat its suppression. In proportion to the infrequency of this kind of storm must have been the terrour, which it infused into Pharaoh: and this terrour must have been proportionately increased by the continuance of the storm. *Script. illust.*

—— *I have sinned this time*:] The meaning is not, that he had not sinned before: but he says, "I now acknowledge my offence, and the justice of God in punishing the wickedness of me and of my people:" which confession does not argue any religious tenderness of heart, but was extorted by the excessive alarm which possessed him at the moment. *Bp. Patrick.*

Good thoughts pass rapidly through carnal hearts; they can never settle there. Who would think it possible, that any soul could be so secure in the midst of such variety and frequency of judgments? These very plagues are not more wonderful than their want of success. To what a height of obduracy will sin lead a man; and, of all sins, incredulity! During all these storms Pharaoh sleepeth, till the voice of God's mighty thunder, and hail mixed with fire, roused him up a little. Now, as between sleeping and waking, he starts up and says, "God is righteous; I am wicked; Moses, pray for us," and presently lays down his head again. God hath no sooner done thundering, than he hath done fearing. All this while we never find him careful to prevent any one evil, but desirous still to shift it off, when he feels it; he never holds constant to any good motion; never prays for himself, but carelessly wills Moses and Aaron to pray for him; never yields God His whole demand, but endeavours to satisfy Him by the least concession: first, "They shall not go;" then, "Go and sacrifice, but in Egypt;" next, "Go, sacrifice in the wilderness, but not far off;" after, "Go ye that are men;" then, "Go you and your children only;" at last, "Go all, save your sheep and cattle." Whereso-ever mere nature is, she is still improvident of future good, sensible of present evil, inconstant in good purposes; unable, through unacquaintance, and unwilling to speak for herself; niggardly in her grants, and uncheerful. *Bp. Hall.*

29. — *I will spread abroad my hands*] This was an ancient posture of supplication in all nations. *Bp. Patrick.*

31. —*the flax and the barley was smitten*:] This is by no means trivial, but of great moment. The Egyptians were doomed to undergo many terrours, and, beside these, to suffer no small losses. Scarcely any thing could have distressed them more than the ruin of the former article. The Egyptians above all nations affected outward purity and cleanliness. On this account the whole nation wore linen garments; and priests never put on any other kind of clothing. This linen was manufactured from that fine flax, for which the country was particularly famous. The flax and linen of Egypt were also in great request in other countries; and though the Egyptians did not themselves trade abroad, yet they suffered other nations to come to them. Hence the demolition of their flax was attended with great inconvenience, and must have proved a heavy loss; so that this judgment particularly affected this people above all other nations; and their priests more particularly suffered.

The ruin of their barley was equally fatal, both in respect to their trade, (for Egypt seems very early to have been the granary of the world,) and to their private advantage. They had few vines in Egypt, but, instead of the juice of the grape, they made a liquor called *barley-wine*, undoubtedly a kind of beer, which was particularly serviceable during the time that the Nile was turbid, and not so fit to be used. These advantages were lost to them now through the devastation made by the rain, hail, and fire; and their loss could not but have been severely felt. *Bryant.* Barley is the most ancient aliment of mankind, as Pliny says on the testimony of Menander. *Script. illust.*

—— *the barley was in the ear*, &c.] The season of the year, and the commencement of the plagues, is nowhere specified; but both may be collected from the history. The departure of the Israelites, after the tenth and last plague, was about the vernal equinox, or beginning of April, on the 15th day of the 1st month, Abib, chap. xii. 6; but by the seventh plague of hail, the barley was smitten, but not the wheat and rie of later growth. For according to the report of modern travellers, the barley harvest in Egypt is reaped in March, and the wheat in April; and Le Brun found the whole to be over at Cairo on the 19th of April.

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32 But the wheat and the rie were not smitten: for they *were* †not grown up.

† Heb *hidden, or, dark.*

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken † by Moses.

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† Heb. *by the hand of Moses.*

CHAP. X.

1 *God threateneth to send locusts.* 7 *Pharaoh, moved by his servants, inclineth to let the Israelites go.* 12 *The plague of the locusts.* 16 *Pharaoh sueth to Moses.* 21 *The plague of darkness.* 24 *Pharaoh sueth unto Moses,* 27 *but yet is hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: [a] for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

[a] Chap. 4. 21.

This agrees with the account of Moses, that "the barley was in the ear," though not yet fit for reaping; "but the wheat and the rie were not grown up." This judgment therefore must have happened about a month before the departure of the Israelites, or in the beginning of March, before the barley harvest, so early as to leave room for the three succeeding plagues. And if we count backwards two months, by the same analogy, it will bring the first about the beginning of January, or the commencement of the winter season, at which time the river Nile was lowest, and its water clearest. *Dr. Hales.*

——*the flax was bolled.*] This word signifies to rise into a stalk or stem, which is of a *roundish* form. But some think, that the seeds, or grain, of the flax were assuming a *roundish* form within their husks. *Script. illust.*

32. — *rie*] The Hebrew word signifies a *hairy* plant. It is usually thought to be the Zea, or Spelt, which is a species of corn. Dr. Shaw thinks this word may signify *rice*. It is probable, that from the intercourse of ancient Egypt with Babylon and with India, this inundated country could not be ignorant of a grain so well suited to its climate. *Script. illust.*

——*they were not grown up.*] They were not yet eared; and so being tender and flexile, yielded to the stroke of the hail, and received less harm than the barley and flax, which were in a riper state. *Bp. Patrick*

34. *And when Pharaoh saw* &c.] The effect on Pharaoh was exactly what Moses foretold, ver. 30. Instead of being melted into consideration and gratitude, he forgot his solemn promise, made a jest of his faith and honour, set God at defiance, and refused to let the Israelites go. *Pyle.*

——*he sinned yet more, and hardened his heart,*] He stifled the dictates of conscience, and acted against conviction. *Bryant.* In this instance there is a remarkable suspension of the judicial infatuation. Pharaoh had humbled himself and acknowledged his own and his people's guilt, and the justice of the Divine plague. The Lord therefore forebore this time to harden his heart. But he abused the long sufferance of God, and this additional respite: "he sinned yet more, because he now *sinned wilfully*, after he had received information of the truth, he relapsed, and *hardened his own heart*, a seventh time. He became therefore "a vessel of wrath, fitted to destruction," Heb. x. 26; Rom. ix. 22. *Dr. Hales.*

Moses had performed in the presence of Pharaoh such miraculous works, as would probably have had an effect on any other person. But, because he saw some of the miracles imitated by the magicians; because the plagues came gradually upon him, and by the intercession of Moses were constantly removed; he thence took occasion, instead of being softened by this alternative of mercy and judgment, to become more sullen and obdurate. "When Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart." The mercy of God, which should have led him to repentance, had a contrary effect upon him, and made him more obstinate. For an hardened heart is neither cut by compunction, nor softened by any sense of piety. It is neither moved by intreaties, nor yields to threatenings, nor feels the smart of scourges. It is ungrateful to benefactors, treacherous to counsels, sullen under judgments, fearless in dangers, forgetful of things past, negligent of things present, and improvident for the future. All these bad qualities seem to have concentered in Pharaoh. It was therefore entirely agreeable to the rules of Divine justice, when nothing would reclaim this wicked king, when even that which wrought upon the magicians, the ministers of Satan, made no impression on him, to let his crime become his punishment, and to leave him to eat the bitter fruit of his own ways, and to be filled with his own devices. *Stackhouse.*

The case of the hard-hearted Pharaoh may be made a ground of admonition to ourselves. We have had more messengers from God, more summonses to do many parts of His will, than were ever sent to this king and his people. We have with them refused to be obedient to the heavenly call, and thereby rendered ourselves obnoxious to the Divine judgments, under several of which we have smarted. Like them too, instead of being awakened to a sense of our disobedience, we have grown harder and more insensate under the rod. We have seen many examples of God's wrath upon sinners, and lightly passed them over, without being led by them to consider our own demerits.

How long shall we see this face of things, and hear the warnings of God to reform our lives, and to prevent the worse effects of His displeasure, and still continue in a state of stupid insensibility, as if we were in no danger? Shall we pass the time of our mortal lives, as if we were not accountable to God for what we are here doing? He hath "raised us up for this very purpose," that we should be for ever happy in our observance, or miserable in our contempt, of His holy word. And either His mercy shall be glorified in our salvation, or His justice in our punishment. Such are God's thoughts and resolutions towards us: if we have no thoughts of our duty to Him, and of the end for which He hath sent us into the world, it is because we are hardened and infatuated by the deceitfulness of sin. *Reading.*

Chap. X. ver. 1.—*for I have hardened* &c.] The particle translated "for" admits of the sense "although."

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2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the [b] locusts into thy coast:

[b] Wisd. 16.9.

5 And they shall cover the † face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

† Heb. *eye.*

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

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7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* † who *are* they that shall go?

† Heb. *who and who,* &c.

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

Then the meaning becomes clear: "Although I have hardened his heart," yet let not that hinder thy going to him, but still importune him: because I intend to take occasion from his refusing to obey Me, to work greater signs and wonders for your benefit, (ver. 2,) and for his ruin. *Bp. Patrick.*

2. — *thou mayest tell*] He speaks to Moses as the representative of the whole people of Israel. *Bp. Patrick.*

4. — *to morrow will I bring the locusts* &c.] It was not the purpose of God to complete every punishment at once; but to carry on these judgments in a series, and by degrees to cut off all hopes, and every resource, upon which the Egyptians depended. By the hail and thunder, and fire mingled with rain, both the barley and flax were ruined, and their pastures must have been greatly injured. But the wheat and the rie were not yet in ear: and such was the fruitfulness of the soil, that a very short time would have sufficed for the leaves of the trees, and for the grass of the field, to have been recruited. It pleased God therefore to send an host of locusts, to devour every leaf and blade of grass, which had been left in the former devastation, and whatever was beginning to vegetate. It is hard to conceive, how widely the mischief extends, when a cloud of these insects comes upon a country. Though it were a paradise before, it is soon rendered a desert. They devour to the very root and bark: so that it is a long time before vegetation can be renewed. Scarcely any misfortune can so effectually damage a land, but that room will be left for them to add to the mischief. How dreadful their inroads at all times were, may be known from a variety of authors, ancient and modern. They describe them, as being brought on upon a country by one wind, and carried off by another: and speak of their numbers as past all conception. The Egyptians had gods, in whom they trusted to free their country from these terrible invaders. But these powers could not stand before Moses, the servant of the true God. He brought upon them an host of enemies, who laid waste the fruits of their ground, and rendered all their confidence vain.

As Egypt is in great measure bounded to the east and north by seas, and is far removed from those regions in Africa, where locusts particularly generate, it is not much infested with them. However, at the time spoken of, an east wind prevailed "all day and all night;" and the whole country in the morning swarmed with these insects. Hence we know, that they came from Arabia; and that they must have passed the Red sea, which is the barrier to the East. "Before them there were no such locusts as they, neither after them shall be such," ver. 14. Hence Pharaoh called for Moses and Aaron in haste; acknowledged his sin; and begged to be delivered "from this death," ver. 17; "and the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea," ver. 19. The storm, which carried them away, served to bury them in the waters. *Bryant.*

—— *locusts*] There are in Scripture ten names for locusts. The species mentioned here is called Arbah, which imports multiplicity! a very just description of the locust tribes! Leewenhoeck says, he has seen a female lay more than eighty eggs: if every female is equally prolifick, and lays three or four times in a summer, what an immense multitude must issue, and that speedily, from such fertility! *Script. illust.*

6. — *which neither thy fathers,* &c.] Though locusts are common in Arabia, they are seldom found in Egypt; the Red sea forming a barrier against them, as they are not formed for crossing seas or, for long flights. The winds also blow there six months from the north, and six from the south: so that the strong easterly wind, which enabled them to cross it, has every appearance of being preternatural. *Dr. Hales.*

7. — *be a snare unto us?*] Be the occasion of our falling into one calamity after another: involve and entangle us in so much mischief. *Bp. Patrick.*

—— *knowest thou not yet* &c.] When pride rules in the heart, it necessarily hardens it, because it excludes Divine grace, and shuts the ear, not only to all admonition both of God and of man, but even to the voice of our own interest. "Knowest thou not yet that Egypt is destroyed?" Pharaoh knew this; yet he would not yield. *Wogan.*

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10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

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16 ¶ Then Pharaoh † called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

† Heb. *hastened to call.*

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and † cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

† Heb. *fastened.*

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, † even darkness *which* may be felt.

† Heb. *that one may feel darkness.*

22 And Moses stretched forth his

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10. — *Let the Lord be so with you,*] These words are either a form of imprecation, as if he had said, "I wish you may prosper no better than I shall accord to your desire:" or else they are spoken scoffingly, as if he had said, "You trust in the Lord; let Him do all He can to deliver you, as I am resolved to keep you here." *Bp. Patrick.*

—— *look to it; for evil is before you.*] Look to it; go, if you will, at your own peril. *Bp. Hall.*

15. — *they covered the face of the whole earth,*] I had once an opportunity to see large swarms of locusts in the island of Cyprus: and till that time had no adequate idea of their numerous hosts and rapacious depredations. In going in a chaise from Larnica to a garden at a distance of four or five miles, the locusts lay swarming, above a foot deep, in several parts of the high road, and thousands were destroyed by the wheels of the carriage crashing over them. *Dr. Russell.*

—— *they did eat every herb* &c.] Of the insect tribes, the locust is the most dreadful in its depredations; it sets all the defensive arts of man at defiance, and destroys in a few days the beautiful verdure of vast tracts of cultivated country. *Dr. Russell.*

Those which I saw in Barbary were much bigger than our common grasshoppers. They appeared first towards the end of March, the wind having been some time southerly: in the middle of April their numbers were so increased, that in the heat of the day they formed themselves into large bodies, appeared like a succession of clouds, and darkened the sun. In June the new broods gradually made their appearance: on being hatched, they immediately collected together, forming compact bodies of several hundred yards square: and marching directly forward, climbed over trees, walls, and houses, ate up every plant in their way, and *let nothing escape them.* The inhabitants made trenches, and filled them with water; and placed in rows great quantities of combustible matter, and set them on fire. But in vain. The trenches were quickly filled up, and the fires put out, by infinite swarms succeeding one another: the last gnawing off the young branches, and the very bark of such trees, as had escaped before with the loss only of their fruit and foliage. *Dr. Shaw.*

17. — *this death*] Death, being the extremity of temporal sufferings, in the Hebrew idiom, which expresses every thing strongly, signifies any very dreadful evil or hazard. *Archbishop Secker.*

19. — *a mighty strong west wind,*] Strong winds are the only remedies to free a country from this plague; for if the locusts die in the fields, the air is so corrupted with the stench, that it breeds pestilential diseases. *Bp. Patrick.* As the direction of the flights of the locusts in Barbary is always to the northward, it is probable they perish in the sea. *Dr. Shaw.*

—— *there remained not one locust*] The power of God appeared no less in sweeping them all away, than in bringing them upon the country: for both were done at the instance of Moses. *Bp. Patrick.*

21. *And the Lord said,* &c.] He now left off treating with Pharaoh, and only proceeds in the execution of the sentence of utter destruction, which had been decreed against him. *Bp. Patrick.*

—— *darkness which may be felt*] Darkness caused by thick and clammy fogs, which might be felt by the bare faces and hands of those who were exposed to them. *Bp. Patrick, Dr. Wells.* So thick, black, and dreadful a mist fell upon the country, as affected all people in the most sensible manner, and with the most frightful apprehensions. *Pyle.*

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hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [c] but all the children of Israel had light in their dwellings.

c Wisd. 18. 1.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give [†] us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

† Heb. *into our hands.*

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that*

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22. — *there was a thick darkness*] This judgment was very extraordinary: nor had any thing similar been ever experienced by this or any other nation. It bore a strict analogy with the sentiments and idolatry of the people who suffered. The Egyptians were a people of great learning; and seem to have been superiour in science to all other nations. But they prostituted these noble gifts: and, through an affectation of mystery and refinement, they abused the knowledge afforded them: for, by vailing every thing under a type, they at last lost sight of their original intelligence. They at first looked upon light, and fire, and the great fountain of light, the sun, merely as proper emblems of the true Deity, the God of all purity and brightness. But such was the reverence which they paid to them, that in process of time they forgot the hand by which these things were framed; and looked upon the immediate means and support of life, as the primary efficient cause, to the exclusion of the real Creator. What then could be more reasonable and apposite, than for a people, who had thus abused their intelligence, and prostituted their faculties; who raised to themselves a god of day, their Osiris, and instead of that intellectual light, the wisdom of the Almighty, substituted a created and inanimate element, as a just object of worship: what, I say, could be more apposite, than for a people of this cast to be doomed to a judicial and temporary darkness? The judgment bore a strict analogy with the crime: and, as it was a just punishment to them, so it was a proper warning to others, not to give way to the like mystery and illusion.

Nor was this all. As the Egyptians betrayed an undue reverence for the sun, and light; so they shewed a like veneration for night and darkness: regarding them as real, sensible, substantial beings; and giving them a creative power. They were therefore very justly condemned to undergo a palpable and coercive darkness; such as prevented all intercourse for three days. In short, they suffered a preternatural deprivation of light, which their luminary Osiris could not remedy; and they were punished with that essential night, which they so foolishly had imagined, and at last found realized. *Bryant.*

23. *They saw not one another,*] Some of the Roman writers mention a darkness for a short time so great, that one man could not know another. But of such a darkness as this, which continued to obscure all things for three days, there is no other record in history. It appears to have been caused by God, both to punish the Egyptians, and to relieve the Israelites, who were probably preparing, during these three days, for their departure. *Dr. Wells.* The same prodigy, but of shorter continuance, attended our Lord's crucifixion, when "there was darkness over all the land from the sixth hour," the time of His crucifixion, "till the ninth hour," when He expired: emblematical likewise of that mental darkness and destruction, which awaited His murderers. *Dr. Hales.*

23. — *neither rose any from his place for three days:*] The consternation of the Egyptians is strongly represented by their total inaction: "neither rose any from his place for three days," petrified, as they were, with horrour. *Dr. Hales.*

26. — *not an hoof be left behind;*] The hoof put for the whole beast: not one animal shall be left. *Bp. Patrick.*

27. — *and he would not let them go.*] Thus was this unhappy prince by the obstinacy of his heart carried on, through many great misfortunes to himself and his people, at length to his ruin. He had all along sufficient means of conviction; yet he was resolved not to be convinced. If it be asked, how could a man of common sense and understanding be so wonderfully absurd? —it may be answered, sense and understanding are not the only requisites to make men judge rightly of even the clearest religious truths. The inspired writer most justly advises, to "take heed of an evil heart of unbelief," Heb. iii. 12. "Out of the heart are the issues of life," Prov. iv. 23. Our passions and affections have a very powerful influence over us; and where they are not carefully managed and governed, it is amazing to see, how the slightest occasions will pass for most weighty and conclusive arguments; and how the brightest truths will be thought to be of little moment, even to persons of the greatest sense and sagacity in other matters, where their interest or their humours do not contradict the truths which are offered to them. Pharaoh's fault was in his heart; and that made him unfortunate in the use of his understanding. The Israelites were numerous and serviceable slaves; and it was a terrible shock and diminution to his wealth and grandeur to dismiss them; and not being able to reconcile his inclinations to the thoughts of parting with them, the vague and ill-grounded learning of the times he lived in, was thought to afford arguments sufficient to take off the force of all the miracles, that were offered to induce him to it. It is no hard matter to judge of truth, if we are sincerely disposed to embrace it; "If any man will do God's will, he shall know of the doctrine, whether it be of God," John vii. 17. A common capacity, and an ordinary share of understanding, will afford light enough, if evil passions do not make *the light that is in us* to become *darkness:* but, if our heart is not duly disposed to embrace the truth, *neither may we be persuaded* by the greatest arguments and demonstrations that can be offered for it, even though we have uncommon abilities to judge of, and understand the force of what is represented to us. *Shuckford.*

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day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

CHAP. XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.* 4 *Moses threateneth Pharaoh with the death of the firstborn.*

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, [a] jewels of silver, and jewels of gold.

a Chap. 3. 22. & 12. 35.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man [b] Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

b Ecclus. 45. 1.

4 And Moses said, Thus saith the LORD, [c] About midnight will I go out into the midst of Egypt:

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c Chap. 12. 29.

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people † that follow thee: and after that I will go out. And he went out from Pharaoh in † a great anger.

† Heb. *that is at thy feet.*

† Heb. *heat of anger.*

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you;

Chap. XI. ver. 1. *And the Lord said*] The Hebrew words should rather be translated, "The Lord *had* said:" for the interview of Moses with Pharaoh in this chapter must have been antecedent to what occurs at ver. 28, 29, of the preceding chapter. *Bp. Patrick.*

3. — *the man Moses was very great* &c.] This seems to be introduced as a reason why the court durst not meddle with Moses, though he had brought so many plagues upon them; and why the people were willing to grant the Israelites what they desired; namely, because they all highly esteemed him, and held him in great reverence, as a person who had extraordinary power from God. *Bp. Patrick.*

5. — *all the firstborn in the land of Egypt shall die,*] One manifest purpose of Providence in these signs and judgments was to punish the Egyptians by a series of evils; and this on two accounts. In the first place, because they were blest with noble parts and great knowledge, which they prostituted to a shameful degree. And 2dly, because, after their nation had been preserved by one of the Israelitish family, they had, contrary to all right, and in defiance of original stipulation, enslaved the people, to whom they had been so much indebted. And not contented with this, they had proceeded to murder their offspring, and to render the people's bondage intolerable by a wanton exertion of power. It had been told them, that the family of the Israelites collectively were esteemed as God's firstborn, chap. iv. 22: for from that family Christ was to proceed, "who is the firstborn of every creature." Therefore God said to them, "Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn," chap. iv. 23. But they heeded not this admonition. Hence these judgments came upon them; which terminated in the death of the eldest in each family: a just retaliation for their disobedience and cruelty. *Bryant.*

—— *the maidservant that is behind the mill;*] The people of the East commonly make use of handmills. They are female slaves, that are generally employed about them. It is extremely laborious, and esteemed the lowest employment in the house. *Sir J. Chardin.* The grinder usually sits on the floor; and placing the mill on her lap, by means of the handle works the upper stone round with her right hand. Hence we read of the *maidservant* who is *behind* the mill. *Fragments to Calmet.*

6. — *there shall be a great cry* &c.] The Egyptians of all nations upon earth were most frantick in their grief. When any person died in a family, all the relations and all the friends of the deceased co-operated in a scene of sorrow. And the process was to quit the house; at which time the women, with their hair loose, and their bosoms bare, ran wild about the streets. The men likewise, with their apparel equally disordered, kept them company; all shrieking, and howling, and beating themselves, as they passed along. This was upon the decease of an individual: but when there was one dead in every family, every house must have been in a great measure vacated, and the streets quite filled with mourning. Hence we may be assured that those violent emotions were general; and at the same time shocking past all imagination. The suddenness of the stroke, and the immediate and universal cries of death at midnight, that particularly awful season, must have filled every soul with horrour. It was therefore very truly said by the Prophet of God, "There shall be a great cry throughout all the land of Egypt; such as there was none like it" (before,) "nor shall be like it any more."—"And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt," chap. xii. 30. *Bryant.*

8. — *he went out — in a great anger.*] It moved even Moses, the meekest man upon earth, to a just indig-

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that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *Unleavened bread.* 29 *The firstborn are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a ‖ lamb, according to the house of *their* fathers, a lamb for an house:

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‖ Or, *kid.*

4 And if the houshold be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male † of the first year: ye shall take *it* out from the sheep, or from the goats:

† Heb. *son of a year.*

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it † in the evening.

† Heb. *between the two evenings.*

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nation, to see Pharaoh remain so stupidly insensible, as not to regard this threatening, which he might well think would be as certainly executed as the preceding. *Bp. Patrick.*

10.— *did all these wonders*] The gradual increase of these judgments is remarkable. The first four plagues were loathsome, rather than fatal, to the Egyptians. After that of the flies came the murrain, which chiefly spent its rage upon the cattle. The boils and blains reached both man and beast; though there was still a reserve of life. The hail and locusts extended, in a great measure, even to life itself; the first, by an immediate stroke; and both in their consequences, by destroying the fruits of the earth. That of darkness added consternation to their minds, and lashes to their conscience. And when all this would not reclaim, at length came the decisive blow: first, the cutting off of the firstborn; and then the drowning of the incorrigible tyrant, and all his host. *Stackhouse.*

By the infliction of these plagues we are taught, that punishment, and a continuance of judgments and correction, becomes a necessary discipline, while the heart persists in rebellion. Nevertheless, from the tenure of the whole, it is obvious to observe that however severe the chastisements of God in this world may seem, they are ever tempered with mercy, and graciously designed to lead us to repentance: but that, if we repent not, mercy must and will give place to justice, and deliver us up to destruction. For, as Divine justice is seasoned with mercy, so mercy itself is ever perfectly just. *Wogan.*

Chap. XII. ver. 2. *This month*] Which in process of time was called Abib, because the corn was then in ear; for Abib signifies an ear of corn: and also, in after ages, Nisan. It answers to part of our March and April. It was now made the first month of the year; that is, of the sacred, not of the civil year. For the seventh month, or Tisri, answering to our September and October, was, even after this time, the first month of the year in some respects. Tisri began the civil year, and was reckoned the first month, not only for civil purposes, but for the sabbatical year, and the jubilee. But Abib was the beginning of the sacred or ecclesiastical year, with respect to the holy days and festivals which God appointed. *Bp. Patrick.* See note on chap. xiii. 4.

—— *to you.*] To you especially, in the sense before explained, and with a particular reference to your redemption out of Egypt. It was at this time also that our Lord Jesus Christ suffered for our redemption: there was always a tradition among the Jews, that as they were redeemed from Egypt on the 15th day of Nisan, so they should on the same day be redeemed by the Messiah. *Bp. Kidder.*

3.— *a lamb*] The Hebrew word signifies a kid as well as a lamb, Numb. xv. 11; Deut. xiv. 4. They might take either for this sacrifice, ver. 5; but commonly they made choice of a lamb. *Bp. Patrick.*

Many of the ceremonial laws of the Hebrews have reference to the idolatrous opinions of the neighbouring nations and their corresponding rites; for they were given in opposition to them: and therefore they derive light from the knowledge of those rites and opinions. The passover was a memorial of the deliverance of the Israelites. But many circumstances of it were in opposition to Egyptian superstitions. Among them, "a lamb or kid" was not sacrificed, but venerated: "A male" was worshipped as a symbol of Hammon; female sacrifices were always preferred: "Eat no part raw," as was usual in solemn festivals: "Not carried forth," as was also usual: "No bone broken," as pulled asunder in enthusiasm: "Not sodden," as in solemn and magical rites: "Roasted with fire," not by the heat of the sun: "To be eaten with its purtenance," the intestines, which were reserved for divination: "No part to remain, but the fragments to be burnt," which were usually kept for charms and superstitious purposes. *Dean Spencer.*

6.— *in the evening.*] The Hebrew expression is, "Between the two evenings." Among the Jews there was a former and a latter evening. The first began at noon, as soon as the sun began to decline: the second began from sunset. Thus the time "between the two evenings," when the passover was slain, was about three o'clock in the afternoon: and this was the very time of the day, when Christ, the true passover, was sacrificed upon the cross. *Bps. Patrick* and *Kidder, Pyle.* There is a strong resemblance between the passover as a sacrifice, and the death of Jesus Christ. In the month Abib, the people of Israel were to take, "every man a lamb, according to the house of their fathers, a lamb for a house." And if the household were too little for the

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7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD's passover.

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12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the ‖ gods of Egypt I will execute judgment: I *am* the LORD.

‖ Or, *princes.*

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you †to destroy *you,* when I smite the land of Egypt.

† Heb. *for a destruction.*

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

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lamb, it was to be shared with the neighbouring family. The lamb was to be without blemish; a male of the first year; to be kept till the 14th day of the month, when the whole assembly of the congregation of Israel were to kill it in the evening. And they were to take of the blood; and strike it on the two side posts, and on the upper door post of the houses; so when the Lord should pass through the land of Egypt, to smite the Egyptians, and should see the blood, He would not suffer the destroyer to smite His people. Moreover the lamb was to be eaten whole, and care was to be taken, "not to break a bone of it." The most superficial observer must instantly see the immediate reference of the Paschal lamb to Him, who is called "the Lamb of God, which taketh away the sin of the world," John i. 29. The two sacrifices are strictly analogous. And in the same month, on the same day, and at the same hour, in which the Israelites were ordered to kill the lamb, was Jesus crucified. And, as in all sacrifices it was the blood which made atonement for the soul, Lev. xvii. 11; so it is "the blood of Christ, which cleanseth us from all sin," 1 John i. 7. Christ too was the lamb, of whom we are told, that "not a bone of Him was broken," John xix. 33, 36. In this grand sacrifice of Christ all other offerings for sin were for ever closed. *Polwhele.*

8. — *unleavened bread;*] Partly to put them in mind of their hardships in Egypt; for unleavened bread is heavy and unsavoury: and partly to commemorate their deliverance from thence in such haste, that they had not time to leaven it, ver. 39; Deut. xvi. 3. *Bp. Patrick.*

—— *with bitter herbs*] To put them in mind of their grievous bondage in Egypt, which made "their lives bitter" to them, chap. i. 14. *Bp. Patrick.* These bitter herbs, according to the Jews, were probably such as lettuce, endive or succory, chervil, and the like. *Script. illust.*

11. *And thus shall ye eat it;*] Like travellers, or persons engaging in some laborious work, as appears from the following particulars. *Bp. Patrick.*

—— *with your loins girded,*] It being usual for travellers so to do in the East, where they wear long and loose garments. *Bp. Patrick.* All persons in the East, that journey on foot, always gather up their vest, by which they walk more commodiously, thus having the leg and knee unembarrassed. *Sir J. Chardin.*

—— *your shoes on your feet,*] As necessary for travellers. Either they were without shoes in their state of bondage; or it was their custom to put off their shoes during meals. *Bp. Patrick.* The latter is still the custom in the East, either to avoid soiling the carpets, on which they sit; or because shoes would be troublesome to persons who sit cross-legged. *Sir J. Chardin.*

—— *your staff in your hand;*] Another characteristick of persons travelling. *Bp. Patrick.*

—— *ye shall eat it in haste:*] After the manner and posture of distressed pilgrims, who were setting out instantly on a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. *Dr. Hales.* These latter particulars were to be observed only in the first passover celebrated in Egypt, and not in aftertimes. *Bps. Patrick* and *Kidder.*

12. —*against all the gods of Egypt*] That is, I will destroy the idols and images of Egypt. *Pyle.* Or perhaps the *beasts* are meant, whose firstborn were smitten. *Bryant.* By "the gods of Egypt" in this place, some interpreters understand, as in the margin, the "princes" and judges, the great men of the kingdom, upon whom the judgment of God was now executed. *Bp. Patrick.*

13. — *I will pass over you,*] My destroying angel shall "pass over you." Here is the reason of its being called the *Passover.* In Hebrew it is called *Pesach,* which signifies to *pass over.* Hence the expression of the *Paschal* lamb. *Bp. Patrick, Dr. Wells.*

14. — *ye shall keep it a feast — for ever.*] Not only now, but after their arrival in Canaan, till the time of the Messiah, or final period of the ceremonial law and Jewish polity. *Bp. Kidder.*

This passover was ordained by God to be observed by every Israelite, at the peril of excommunication, at every return of this day of the year; not only because it was to be a standing proof to all future ages of this their deliverance, but also a standing figure or type of a much greater. *Bp. Wilson.* As the Israelites were instructed to keep the passover in remembrance of their escape from the Egyptian bondage, so are we required to observe the Sacrament of the Lord's Supper, in memory of our deliverance from the yoke of sin. And it is remarkable, that both the Jewish and the Christian rite were enjoined in commemoration of events, which had not yet happened, with the same degree of precision as if they had actually taken place. *Polwhele.*

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15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* † Heb. *soul.* which every † man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

a Lev. 23. 5. Numb. 28. 16. 18 ¶ [a] In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a ‖ lamb according to your families, and kill the passover.

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‖ Or, *kid.*

b Hebr. 11. 28. 22 [b] And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

c Josh. 4. 6. 26 [c] And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

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15. *Seven days* &c.] Seven days, following the feast of the Passover, were observed as a distinct festival, and called the feast of unleavened bread. *Bp. Kidder.*

—— *ye shall put away leaven*] There would be great inconvenience in putting away all leaven from the houses for several days in some countries; but not so in the East, for there they use no other leaven than dough, kept till it is become sour: so that, if there should be no leaven in all the country for some days, fresh leaven would be produced in a few hours. *Harmer.*

—— *that soul shall be cut off*] Excommunicated; excluded the privileges and blessings of My people; and shall become liable to severe punishment, which I will either inflict Myself, or appoint the magistrates to inflict. *Dr. Wells.* See the note on Gen. xvii. 14.

16. *And in the first day* &c.] The first and last days of the feast of unleavened bread were kept holy, (the other five being working days,) because God delivered the people from their bondage on the first, and overthrew Pharaoh in the Red sea on the seventh. *Bp. Patrick.*

19. — *a stranger*,] One of another nation, who had embraced the Jewish religion by receiving circumcision. *Bp. Patrick.*

22. —*hyssop*,] This herb is a cathartick, and is used as emblematical of purification. *Le Clerc.* It has its name in the Hebrew from its detersive and purgative qualities. *Parkhurst.*

23. — *and will not suffer the destroyer* &c.] In the awful punishments of the Egyptians, we see every element and every class of animated beings subservient to the command of Moses; he gives notice when they shall begin and when they shall cease their operations; he sets them their bounds, beyond which they shall not pass; and while the raging storm and the silent pestilence sweep away thousands on every side, they presume not to touch the chosen race of Israel. The destroying angel selects from each family through the land of Egypt the single victim pointed out; and while with unerring hand he aims at this the shaft of death, he passes over every habitation of Jacob, marked with the sign appointed by the Divine command. Do we not in all this discover the plain operation of that Being, who alone is the God of nature, and the Lord of life; whose will controls every element, and directs every event? *Dr. Graves.*

26. — *when your children shall say unto you*, &c.] When children were twelve years old, their parents were bound to bring them to the temple, where, seeing what was done at this festival, they would be apt to inquire into the meaning of it. At every feast also of the Passover the eldest person at the table instructed

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28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

d Chap. 11. 4.

29 ¶ [d] And it came to pass, that at midnight the LORD smote all the

e Wisd. 18. 11.

firstborn in the land of Egypt, [e] from the firstborn of Pharaoh that sat on his throne unto the firstborn of the

† Heb. *house of the pit.*

captive that *was* in the † dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

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33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men.*

34 And the people took their dough before it was leavened, their

‖ Or, *dough.*

‖ kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians

f Chap. 3. 22. & 11. 2.

[f] jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required.* And they spoiled the Egyptians.

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all the younger persons present in the reason of this institution, rehearsing the very words here prescribed. *Bp. Patrick.*

29. — *the Lord smote* &c.] Now God begins to call for the blood they owed Him: in one night every house hath a carcass in it; and, which is more grievous, of their firstborn; and which is yet more fearful, in an instant. No man could comfort another: every man was too full of his own sorrow, helping rather to make the noise of the lamentation more doleful and astonishing. *Bp. Hall.*

— *the captive—in the dungeon;*] The expression in chap. xi. ver. 5. is, "the maidservant that is behind the mill." Perhaps the meaning here is, "the captive or bondwoman that was kept in the dungeon to turn the mill." *Dr. Wells.* The working at the mill was looked upon as the lowest and severest drudgery; and was allotted to the meanest slaves: (*Bryant.*) and this often in a prison; of which we have an instance in the story of Samson, Judg. xvi. 21. *Bp. Patrick.*

31. *And he called for Moses* &c.] Here we see the proud heart of Pharaoh is at last subdued, and compelled to obey the will of God, without reserve or limitation. But as this obedience was extorted, not free; and the effect only of a slavish and servile fear; so it did not long continue. He soon repented of his repentance, as such constrained penitents generally do: and soon after perished in the Red Sea. This aptly reminds us of the wise man's saying, which should be a warning to us all, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. xxix. 1. *Wogan.*

— *Rise up, and get you forth from among my people,*] We might not long since contemplate Moses, engaged in an attempt to deliver Israel from Egyptian bondage, to all appearance, if we consider human means, utterly desperate. He was resisted and scorned by the Egyptian monarch; deserted and almost execrated by his countrymen, for involving them in new miseries. He stood on one side, without arms, without followers, without resources of any human kind: opposed to a mighty sovereign, who was surrounded by his wise men and priests, his counsellors, his officers, his armies; and invested with despotick power, which he was determined to exercise, in opposition to the authority of that God, whose ambassadour the Jewish legislator declared himself, and in contempt of those menaces which he denounced.

A very short period elapses; and what is the event? No human force is exercised, not a single Israelite lifts the sword, or bends the bow; but the Egyptian monarch is humbled, his people terrified, they urge the Israelites to hasten their departure. These are now honoured as the masters of their late oppressors: "they *demand* of the Egyptians silver, and gold, and jewels;" as the remuneration due to their past unrequited labours, conceded by Divine justice, and obtained by Divine power; as the homage due to their present acknowledged superiority, and the purchase of their immediate departure. The Egyptians grant every thing. *Dr. Graves.*

34. — *their kneading-troughs*] The vessels, which the Arabs of that country still use for kneading the unleavened cakes, which they prepare for travellers in this very desert, are only small wooden bowls: nothing could be more convenient than kneading-troughs of this sort, for the Israelites on their journey. *Dr. Shaw, Harmer.* The Arabs, among their other kitchen furniture, have a round leather coverlid, which they lay on the ground, and which serves them to eat from. It has rings round it, by which it is drawn together with a chain, that has a hook to it to hang it by, either *to the side of the camel,* or in the house. This draws it together; and sometimes they carry in it *their meal made into dough:* and in this manner they bring it full of bread; and, when the repast is over, carry it away at once with all that is left. *Bp. Pococke.* Niebuhr describes a piece of furniture of the same nature as this, mentioning that it is usually *slung on the camels* in travelling. Which accounts for the remark of Moses, that the people "carried their *kneading bags* on their shoulders;" bound up, probably, like knapsacks. This may be ascribed to two causes: 1st, They had not camels sufficient to transport the baggage of so numerous a host: 2dly, They were sent away with all speed, and had no time allowed them to procure travelling animals for their accommodation. They must either carry their food themselves, or relinquish it. *Script. illust.*

35. — *they borrowed* &c.] See the notes on chap. iii. 22.

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37 ¶ And [g] the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And † a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* [h] four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* † a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; [i] neither shall ye break a bone thereof.

47 All the congregation of Israel shall † keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

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CHAP. XIII.

1 *The firstborn are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,

2 [a] Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of † bondage; for by strength of hand the LORD brought you out

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g Numb. 33. 3.

† Heb. *a great mixture.*

h Gen. 15. 13. Acts 7. 6. Gal. 3. 17.

† Heb. *a night of observations.*

i Numb. 9. 12. John 19. 36.

† Heb. *do it.*

a Chap. 22. 29. & 34. 19. Lev. 27. 26. Numb. 3. 13. & 8. 16. Luke 2. 23.

† Heb. *servants.*

37. — *Rameses*] See chap. i. 11.

—— *Succoth*] See chap. xiii. 20.

—— *that were men,*] Fit for war: twenty years old and upwards. *Bp. Patrick.*

38. — *a mixed multitude*] Of others besides Israelites: perhaps proselytes, who had renounced idolatry; or persons with whom the Israelites were connected by intermarriages. *Bp. Patrick.*

40. — *the sojourning of the children of Israel,*] This includes their fathers Abraham, Isaac, and Jacob; and their sojourning in the land of Canaan as well as in Egypt. From the time of Abraham's coming from Charran into the land of Canaan, when this sojourning began, till the going of his descendants out of Egypt, was just 430 years. From his arrival in Canaan to the birth of Isaac was twenty-five years; Isaac was sixty years old when he begat Jacob; and Jacob was one hundred and thirty years old when he went down into Egypt: making together two hundred and fifteen years: and from his family's coming into Egypt till their departure was just two hundred and fifteen more. *Bp. Patrick.*

41. — *all the hosts of the Lord*] Hosts, or armies; see ver. 51. So called, because they were led forth under the Lord, as their king and captain general. The word implies also, that they went out not confusedly, but in good order. *Bp. Patrick, Dr. Wells.* This event of the departure of the Israelites from Egypt was so notorious, that the memory of it, as well as of various particulars in the birth, life, and adventures of Moses, was preserved in far distant nations, though the story was much corrupted for want of the knowledge of these sacred records. *Stackhouse.*

Chap. XIII. ver. 2. *Sanctify unto me all the firstborn— it is mine.*] It is dedicated or appropriated to Me. God claimed this, not only by right of creation, but more especially to put the Israelites in mind of His miraculous providence, in sparing their firstborn, when those of the Egyptians were all destroyed. *Bp. Patrick, Dr. Wells.*

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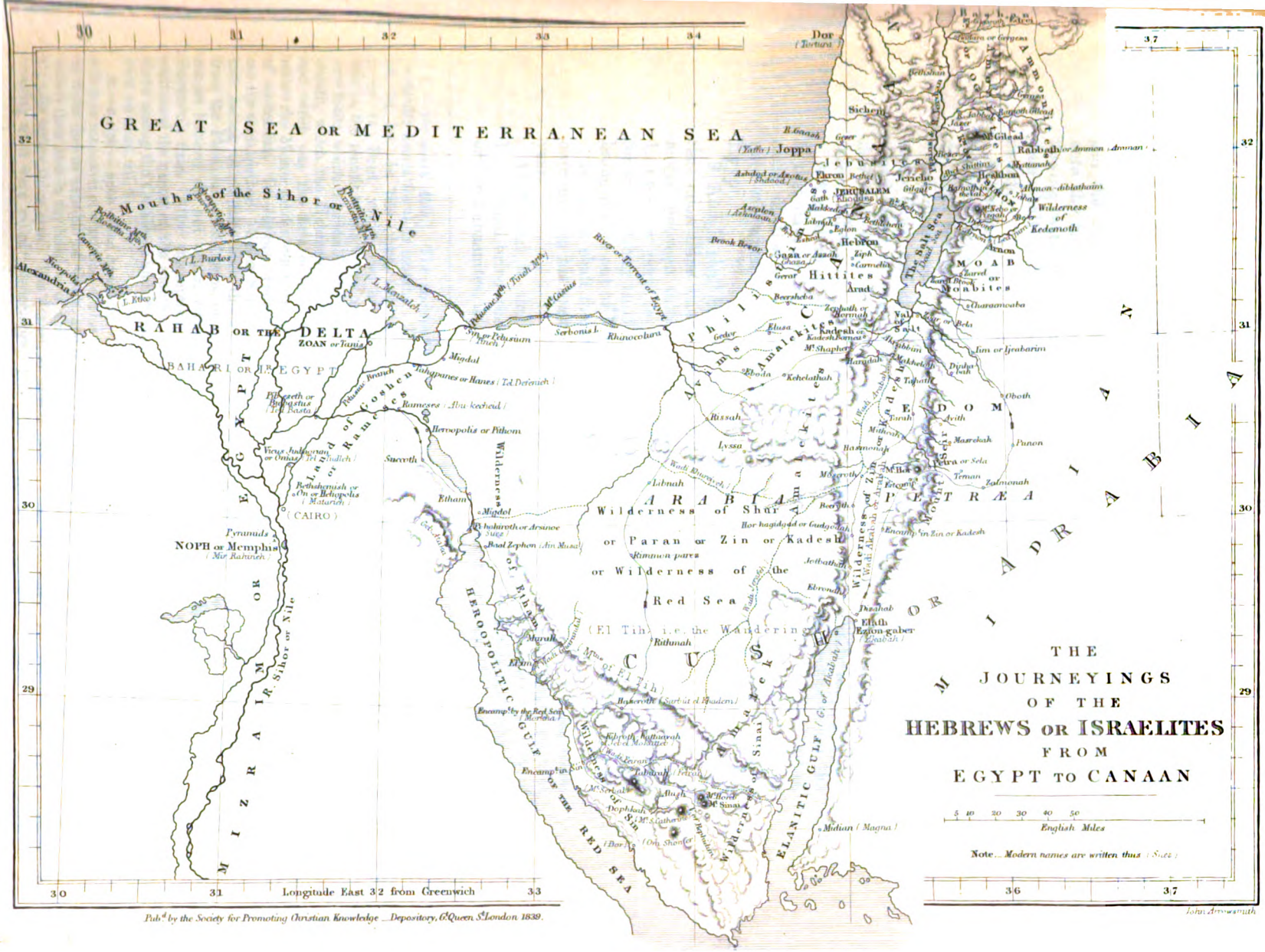

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from this *place:* there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

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12 [b] That thou shalt †set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

b Chap. 22. 29. & 34. 19. Ezek. 44. 30.

† Heb. *cause to pass over.*

13 And every firstling of an ass thou shalt redeem with a ‖ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

‖ Or, *kid.*

14 ¶ And it shall be when thy son asketh thee †in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

† Heb. *to morrow.*

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest

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4. —*the month Abib.*] The ancient Hebrews had no particular names for their months. They said, the 1st, 2d, 3d, &c. In this place, and in chap. xxiii. 15; xxxiv. 18; Deut. xvi. 1; we have the month Abib, that is, the month of the young ears of corn, or of the new fruits, which is probably the Egyptian name of the month, which the Hebrews called afterwards Nisan, and which was the first of their holy year. Every where else Moses marks out the months by their order of succession. In Joshua, Judges, and Samuel, we see the same method. Under Solomon, we read of certain names, which have been thought to be borrowed from the Phenicians, Chaldeans, or Egyptians. These names however do not occur, either before or after Solomon's time. After the captivity of Babylon, they continued the names of the months, as they had found them among the Chaldeans and Persians. *Calmet.* See note on chap. xii. 2.

9.—*a sign — upon thine hand,* &c.] It shall be for a token or memorial of what God did for your forefathers; to make thee as sensible of God's goodness, as of that which thou hast in thy hand, or of a thing which is continually before thine eyes. The Jewish superstition of wearing what were called "phylacteries," took its rise from these words. Phylactery is a word derived from the Greek, and properly signifies a *preservative,* such as the Pagans carried about them, to preserve them from evils, diseases, or dangers. The Jewish phylacteries were little boxes, or rolls of parchment, in which were written certain words of the law. These they wore on their foreheads, and on the wrist of the left arm. The passages written on them were Exod. xiii. 2—10, 11—16; Deut. vi. 4—9; xi. 13—21. *Bp. Patrick, Calmet.*

13. —*an ass*] The ass seems to be here mentioned, rather than the horse or camel, because this animal was most in use among the Israelites. It appears to comprehend other "unclean beasts," that is, creatures not fit for sacrifice. *Bp. Kidder.*

14. —*when thy son asketh thee*] It appears from this, and from ver. 8, that great care was taken for the instruction of children in the rites of their religion: (*Bp. Patrick:*) that by an early education in the important knowledge of the mercies herein commemorated, no one might forget them, and lose the influence which they ought to have on his conduct and behaviour. *Pyle.*

16. —*frontlets*] The Hebrew word means *memorial,* as in ver. 9. *Bp. Patrick.*

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peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ‖ harnessed out of the land of Egypt.

‖ Or, *by five in a rank.*

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [c] God will surely visit you; and ye shall carry up my bones away hence with you.

c Gen. 50. 25. Josh. 24. 32.

20 ¶ And [d] they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

d Numb. 33. 6.

21 And [e] the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

e Numb. 14. 14. Deut. 1. 33. Ps. 78. 14. 1 Cor. 10. 1.

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22 He took not away the pillar of the cloud by day, [f] nor the pillar of fire by night, *from* before the people.

f Neh. 9. 19.

CHAP. XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 10 *The Israelites murmur.* 13 *Moses comforteth them.* 15 *God instructeth Moses.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red sea,* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before [a] Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

a Numb. 33. 7.

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18. *But God led the people about,* &c.] The regular route was towards Gaza, and the other cities of Palestine, which were a portion of Canaan, and at no great distance from the borders of Lower Egypt. But God would not permit them to take this course, though compendious and easy; for He knew their refractory spirit, and how prone they were to disobey; and the proximity of this country to Egypt would lead them, on the first difficulty, to return. Of this we may be assured from what they did, when, upon some disappointment, they gave vent to their evil wishes, Exod. xvi. 3; Numb. xiv. 2. *Bryant.*

—— *the wilderness of the Red sea:*] The desert bordering on the Red sea. The Red sea, called also the Arabian gulph, separates Egypt on the west from Arabia on the east. The name in Hebrew signifies "the weedy sea," or the sea of weeds; so called either from the variety of sea-weeds seen on its shores at low water, (*Shaw;*) or from the quantity of white coral spread every where over its bottom. *Bruce.* In the Coptick language it is at this time called the Sea of Weeds. *Bruce.* We derive the name "Red sea," from the Greeks. It is a false opinion, that the sea is so called from the red colour of its waters, or of the sand at its bottom; the most probable notion is, that it was called the sea of *Edom,* from its neighbouring coast; and that, as Edom signifies *red* in Hebrew, the Greeks not understanding the meaning of the appellation, translated it, as we have done after them, the Red sea. *Dr. Wells, Stackhouse.* The part of the sea, where the Israelites crossed, from a comparison of the reports of different travellers, may be estimated at about twelve miles. *Dr. Hales.*

—— *harnessed*] In the margin, "by five in a rank:" in good order, like soldiers; not confusedly, like runaways. *Dr. Wells.* It is not likely that the Egyptians suffered them to have arms; yet they did not go away tumultuously like fugitives, but marched like soldiers in good order. *Bp. Patrick.*

20. — *Succoth,*] Little more than thirty miles from Rameses. The name signifies an inclosure, consisting of pens and booths for cattle. It was probably built for a receptacle, in which the Egyptians secured and foddered their flocks and herds during the inundation of the Nile. *Bryant.* Succoth by Jordan, eastward, was so called on a like occasion, Gen. xxxiii. 17. *Dr. Wells.*

—— *Etham, in the edge of the wilderness.*] This desert was properly a continuation of the wilderness from Egypt. But it commenced under the name of Etham at the northern extremity of the western gulph of the Red sea. According to the estimation of travellers, the distance is about sixty miles from Succoth to this, their second place of encampment. *Bryant.*

21. *And the Lord went before them* &c.] By "the Lord" we are here to understand the Schechinah, or Divine glory, which appeared to Moses in the bush, ch. iii. 2, and on other occasions; and now appeared in a glorious cloud to conduct the Israelites, and assure them of God's care and protection. This cloud was a symbol of His gracious presence with them, and especial providence over them. We must be careful not to understand that God himself moved from place to place; for He is always every where; but this cloud was moved by Him, from whom it came, as a token that He was present by His special favour, care, and providence, wheresoever it went. *Bp. Patrick.* From the time that the children of Israel arrived at Succoth, to their passing the Red sea into Midian, it does not appear that Moses led them one step by his own conduct or contrivance. According to his narration of their several movements, it was in no wise left to his judgment, where to lead the people; but their journeying was evidently conducted by the immediate direction of God, with a view to that miraculous deliverance which He designed for them at the Red sea. *Shuckford.*

And the Lord &c.] He, who in this chapter is called the LORD, is in the next called "the angel of God," ver. 19: who, as formerly He had gone before the camp for their guidance, so now, the Egyptians pursuing, stood behind it as their defence. It was the opinion of the primitive church, that He, who thus accompanied the Israelites with the pillar of a cloud, was the same who had formerly appeared to the Patriarchs in the figure of man. And indeed, whilst Moses is not contented with the promise of an *assistant angel,* but expressly petitions for the continuance of *God's presence,* he leaves us not in want of a commentator to tell us what kind of Angel was present with him. See Exod. xxxiii. 2, 5, 9—15, compared with xxiii. 20—23. *Abp. Tenison.*

Chap. XIV. ver. 2. *Speak unto the children of Israel,* &c.] The Israelites were now secure, being out of all fear of the Egyptians, and just ready to take shelter in a wilderness, where no army, without a miracle, could

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3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

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7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the [b] Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

[b] Josh. 24. 6. 1 Mac. 4. 9.

subsist. The want of water, and every other necessary article, precluded all chance of being overtaken. But at this instant they have an order to change their route; not to march to the left to Canaan, the land flowing with milk and honey, but to retire from it. *Bryant.*

Instead of proceeding from Etham, round the head of the Red sea, and coasting along its eastern shore, the Lord made them "turn" southwards along its western shore; and after a stage of about twenty or thirty miles, (which cannot be exactly ascertained, because the Red sea anciently extended a good way northwards of Suez,) to encamp in the valley of Bedea, where there was an opening in the great chain of mountains, that line the western coasts, called *Pi-hahiroth*, "the mouth of the ridge," between *Migdol*, ("the castle or garrison," *Bryant,*) westwards, and *the sea* eastwards, over against *Baal-zephon* on the eastern coast, to tempt Pharaoh, whose heart He finally hardened, to pursue them, when they were "entangled in the land," and "shut in by the wilderness," on their rear and flanks, and by the sea in their front. *Dr. Hales.*

—— *Pi-hahiroth,*] The Arabs call the narrow passes in the mountains *Fum*, as the Hebrews did *Pi*, "the mouth." *Fum el Beder* is the mouth of Beder: *Fum el Terfowey*, the passage or mouth of Terfowey: *Pi* or *Phi-Hiroth*, the mouth of the valley cut through with ravines. *Bruce.*

—— *Baal-zephon:*] Nothing could tend more to wean the Israelites from their fondness for Egyptian superstitions, than God's shewing His superiority over all their deities, and his judgments upon their votaries. Baal-zephon was probably a place of worship, designed for the use of mariners, where stood the statue of some serpentine deity, the supposed guardian of those seas. The children of Israel may have been particularly directed towards this part of the coast, that they might see another proof of the futility of such worship. This must have been the consequence, when in the morning they beheld the dead bodies of the Egyptians, lying upon the beach, almost within the precincts of the idolatrous inclosure, ver. 30. *Bryant.*

4. — *I will harden Pharaoh's heart,*] I will in just judgment so besot Pharaoh, that, forgetting his former experience of My power, he shall, in hopes of prevailing, follow after you. *Bp. Hall.*

5. — *and the heart of Pharaoh — was turned*] As good motions are long ere they can enter into hard hearts, so they seldom continue long. No sooner were the backs of the Israelites turned to depart, than Pharaoh's heart and face are turned after them, to fetch them back again. It vexes him to see so great a command, so much wealth, cast away in one night; which now he resolves to redeem, though with more plagues. The same ambition and covetousness, that made him wear out so many judgments, will not leave him, till it have wrought out his full destruction. *Bp. Hall.*

7. — *chariots,*] Scripture speaks of two sorts of chariots; one for princes and generals to ride in, the other to break the enemy's battalions, by rushing in among them, being armed with iron, which made terrible havock. The most ancient chariots of war we find mentioned are Pharaoh's, which were overthrown in the Red sea. The Canaanites, whom Joshua engaged at the waters of Merom, had cavalry, and a multitude of chariots, Josh. xi. 4. Sisera, general of Jabin, king of Hazor, had 900 chariots of iron, Judg. iv. 3. Judah could not get possession of the lands belonging to their lot, because the ancient inhabitants of the country were strong in chariots of iron, Judg. i. 19. The Philistines, in their war against Saul, had 30,000 chariots, and 6,000 horsemen, 1 Sam. xiii. 5. David having taken 1,000 chariots of war from Hadadezer, king of Syria, hamstrung the horses, and burned 900 chariots, reserving only 100, 2 Sam. viii. 4; 1 Chron. xviii. 4.

It does not appear that the kings of the Hebrews used chariots in war. Solomon had a considerable number, 1 Kings x. 26; but we do not know of any military expedition wherein they were employed. As Judea was a mountainous country, chariots were of no use. In 2 Mac. xiii. 2, there is mention of chariots armed with scythes, which the king of Syria led against Judea. *Calmet.*

8. — *he pursued after the children of Israel:*] Of all the infatuated resolutions, that either king or people adventured on, the pursuing of the Israelites with such a mighty army, after they had so intreated and urged them to leave their country, may well seem to every indifferent reader the most stupid that ever was conceived. So the author of the book of Wisdom justly censures it, chap. xix. 3. Possibly the Egyptians might think with the Syrians, that the God of Israel might not be alike powerful in all places, 1 Kings xx. 23: or they might think that Moses's commission did not extend beyond Egypt: or that he might not have power over mighty hosts and armies. They knew at least, that the Israelites had no military skill, no captains of infantry, no cavalry, no weapons or engines of war; of all which the Egyptians had great abundance. On these and the like presumptions they became fool-hardy, and desperately resolved to be avenged on the children of Israel, for all the losses they had sustained by Moses and Aaron. *Stackhouse.*

—— *with an high hand.*] Visibly by the miraculous and over-ruling power of God. *Dr. Wells.*

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10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

c Chap. 6. 9.

12 [c] *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: ‖ for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

‖ Or, *for whereas ye have seen the Egyptians to day, &c.*

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

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17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong

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11. — *Because there were no graves in Egypt*, &c.] This sarcastical and reproachful language argues the height of their discontent, or rather rage, against their deliverer. *Bp. Patrick.* Their fear, and disposition to submit without resistance to their oppressors, "Let us alone, that we may serve the Egyptians," justify the wise precaution of Providence, that would not expose them to warfare with the Philistines, when their spirits were depressed and debased by bondage. See chap. xiii. 17. *Dr. Hales.*

13. — *ye shall see them again no more*] Ye shall not see them *alive* any more. The spirit of Moses is most admirable. Instead of resenting the reproaches of the Israelites, or being dismayed at the approach of Pharaoh, he meekly and sedately exhorts the people to be of good courage and to trust in God; who, he assures them, would accomplish what He had begun. *Bp. Patrick.*

If Moses had, humanly speaking, betrayed unparalleled imprudence in exposing his host to their present danger, by leading them into a defile, with mountains on either side, and the sea in front, the high strain of confidence, which he now speaks in, is equally unparalleled. "Fear ye not," says he to the terrified multitude: does he add, Rouse your courage; there is no way to avoid slavery or death, but by one manly effort; turn then on your pursuers, and your God will aid you? No: his language is, "Stand ye still, &c." See verses 13, 14. What would this be in any mere human leader, but the ravings of frenzy? Yet, wonderful to relate, the event accords with it. The Israelites escape "by the way of the sea:" the Egyptians perish in the same sea. *Dr. Graves.*

14. — *ye shall hold your peace.*] Ye shall have no occasion to strike a single blow. *Bp. Patrick.* We may well imagine how great must have been the anxiety of the people, who had not true faith in their leader, and saw no possible means for their escape. Pharaoh was seen approaching in the very article of their encampment. Night now came on, which must have increased their horrours and their murmurs against Moses. At last the word of command was given; and the Lord spake unto Moses, who seems to have been looking up to heaven for assistance, "Wherefore criest thou unto Me? &c." *Bryant.*

19. *And the angel of God,*] The Lord Himself is said to go before them, chap. xiii. 21. But we must understand, that where the Lord is, He is attended by His angels; some of which were sent from the Schechinah, which was in the cloud, to conduct the Israelites, and take care of them. *Bp. Patrick.* The Angel of the Covenant, which was Christ, removed the signs of His presence from before the Israelites behind them. *Bp. Hall.*

—— *and the pillar of the cloud* &c.] Wonder now justly strove with fear in the Israelites, when they saw the cloud remove behind them, and the sea give way before them. They were not used to such bulwarks. God stood behind them in the cloud: the sea reared them up walls on both sides of them. That, which they feared would be their destruction, protected them. —How easily can God make the cruelest of His creatures both our friends and patrons! *Bp. Hall.*

21. *And Moses* &c.] The precise place of this passage has been much contested. Some place it near Suez, at the head of the gulph: others, with more pro-

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east wind all that night, and made the sea dry *land*, and the waters were [d] divided.

22 And [e] the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, ‖ that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

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‖ Or, *and made them to go heavily.*

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD † overthrew the Egyptians in the midst of the sea.

† Heb. *shook off.*

28 And the waters returned, and

d Josh. 4. 23. Ps. 114. 3.
e Ps. 78. 13. 1 Cor. 10. 1. Hebr. 11. 29.

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bability, about ten hours' journey lower down, at Clysma, or the valley of Bedea. The modern names of places in the vicinity tend to confirm the latter supposition. The chain of mountains, which line the western coast of the Red sea, is called "Attaca," deliverance. On the eastern coast opposite, is a head-land, called "Ras Musa," or the Cape of Moses: somewhat lower, "Hamam Faraun," Pharaoh's springs: below Girondel, a reach of the gulph, called "Birket Faraun:" and the general name of the gulph is "Bahr al Kolsum," the Bay of Submersion. These names indicate that the passage was considerably below Suez, according to the tradition of the natives. *Dr. Hales.*

22. *And the children of Israel went* &c.] It has been asked, whether there were not some ridges of rocks, where the water was shallow, so that an army at particular times may pass over? And, whether the *Etesian* winds, which blow strongly all summer from the northwest, could not blow so violently against the sea, as to keep it back on a heap; so that the Israelites might have passed without a miracle? Bruce's observations on these queries are excellent. "These doubts do not merit any attention to solve them. This passage is told us by Scripture to be a *miraculous* one; and if so, we have nothing to do with *natural* causes. If we do not believe Moses, we need not believe the transaction at all, seeing that it is from his authority we derive it. If we believe in God, that He 'made' the sea, we must believe He could 'divide' it, when He sees proper reason: and of that He must be the only judge. It is no greater miracle to divide the Red sea than to divide the river Jordan.

"If the *Etesian* wind, blowing from the northwest in summer, could keep up the sea as a wall on the right, or to the south, of fifty feet high: still the difficulty would remain of building the wall on the left hand, or to the north. Besides, water standing in that position for a day must have lost the nature of fluid. Whence came that cohesion of particles, which hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the *Etesian* winds had done this once, they must have repeated it many a time before and since, from the same causes.

"Were all these difficulties surmounted, what could we do with the 'pillar of fire?' The answer is, we should not believe it. Why then believe the passage at all? We have no authority for the one, but what is for the other: it is altogether contrary to the ordinary nature of things: and if not a *miracle*, it must be a *fable*."

Still such queries have their use; they lead to a stricter investigation of facts, and tend thereby strongly to confirm the truth of the history. Thus it appears, from the accurate observations of Niebuhr and Bruce, that there is no *ledge of rocks* running across the gulph any where, to afford a shallow passage. And the second query, about the *Etesian* or northerly wind, is refuted by the express mention of a strong "easterly" wind, blowing across, and scooping out a deep passage: not that it was necessary for OMNIPOTENCE to employ it there as an instrument, any more than at Jordan: but it seems to be introduced in the Sacred History by way of anticipation, to exclude the natural agency that might in aftertimes be employed for solving the miracle: and it is remarkable that the *monsoon* in the Red sea blows the summer half of the year from the north, and the winter half from the south, neither of which could produce the miracle in question. *Dr. Hales.*

24. — *in the morning watch*] The Hebrews, as well as the Romans, divided the night into four parts, or *watches*, of about three hours each; so called, because at the beginning of each part, the guard of soldiers, who kept watch, was changed. The morning watch was the last of them, immediately before sunrise. *Bp. Patrick.*

—— *the Lord looked*] Or, *frowned* upon them. *Dr. Hales.* The Lord, who had seemed all this while to wink at the enterprises of the Egyptians, began, according to our apprehension, to take notice of this their pursuit, &c. *Bp. Hall.*

25. — *took off their chariot wheels.*] It is probable, that, when the Egyptians were thus troubled and disordered, they did not follow the regular way of those whom they pursued, but got among the rocks, and mud, and those other impediments, with which the Red sea particularly abounds. These broke their wheels, and disabled their chariots, so that they made little way. *Bryant.*

27. — *the Egyptians fled against it;*] Against the sea, as it was returning to its strength; that is, to its former place and situation. *Dr. Wells.* They turned back; and like men distracted, ran and met the waters, which rushed upon them with a mighty force, and overwhelmed them. *Bp. Patrick.*

Wicked men make equal haste both *to* sin, and *from* judgment. But they shall one day find, that it is not more easy to run into sin, than impossible to run away from judgment. *Bp. Hall.*

28. *And the waters returned,* &c.] Thus the Egypt-

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covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as [f] one of them.

[f] Ps. 106. 11.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great [†] work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

[†] Heb. *hand.*

CHAP. XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm trees.*

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THEN sang [a] Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

[a] Wisd. 10. 20.

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

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ians died by the same means, by which they had caused the poor Israelitish infants to die: that law of retaliation which God will not allow *to* us, because we are fellow creatures, He justly practiseth *in* us. God would have us read our sins in our judgments, that we might both repent of our sins, and give glory to His justice. *Bp. Hall.*

31. — *the people feared the Lord,*] They considered the powerful hand of God, which appeared in this great work; and this begat in them for the present high and awful thoughts of Him, and devout affections towards Him. And so they "believed the Lord;" that is, they believed the promises which He had made to them; and had faith in Moses, as His true prophet and "servant." *Bp. Patrick, Pyle.*

The fame of this deliverance was spread abroad among the heathen, as we read in several places of Holy Scripture, and in other authors. And the application, which St. Paul and the Fathers of our Church have made of it, shows, that they understood it to be a type of our Christian baptism, and consequently of our resurrection and immortal life in the kingdom of God. (See 1 Cor. x. 2, and the first prayer in the Ministration of Baptism.) And this is the reason why the chapter, which contains the narrative of this signal deliverance, is appointed to be read in the churches on the festival of our Lord's Resurrection. It contains in it the mysteries of our resurrection to a state of grace here, and of our passage through the grave to the glorious inheritance of our heavenly Canaan.

This consideration ought to fill our hearts with the praises of God, and a thankful remembrance of all His benefits. Did Israel praise Him for their deliverance out of Egypt, and is he not much more to be magnified and exalted for rescuing us from the slavery of sin and Satan, into the glorious liberty of the children of God? Were they so sensible of the happiness of their escape from those, who could only kill the body, and shall we not celebrate Him, who hath redeemed us from such enemies, as would ruin us, soul and body, to all eternity? They escaped the Egyptians and the sea: we are ransomed from death and hell. They were under the ministry of Moses: we are under the conduct and protection of the Son of God. "Christ our passover is sacrificed for us: therefore let us keep the feast," 1 Cor. v. 7, 8. It is by virtue of the blood of this "Lamb, without blemish and without spot," that we are protected from the sword of the destroying angel. It is He that hath made a way through the sea, and a path through the deep waters of this mortal state, and turned our grave into a door of hope, an entrance to that heavenly kingdom, which He hath opened to all believers. *Reading.*

Chap. XV. ver. 1. *Then sang Moses* &c.] On this memorable deliverance Moses composed a thanksgiving which he and the Israelites sang unto the Lord. It is also a sublime prophecy, foretelling the powerful effect of this tremendous judgment on the neighbouring nations of Edom, Moab, Palestine, and Canaan; the future settlement of the Israelites in the promised land; and the erection of the temple and sanctuary on mount Sion; and the perpetuity of the dominion and worship of God. *Dr. Hales.*

The most ancient of all poems, now extant, at least of those, the age of which has been ascertained, is this thanksgiving ode of Moses after the passage of the Red sea: it is at the same time most perfect in its kind. It shows the early connexion which subsisted between poetry and religion: and is an example of that species of poetical composition, which the Hebrews cultivated more than all other sorts, and in which they particularly excelled; namely, the rendering of publick thanks in songs of triumph to God, for prosperity in their enterprises and for success in war. *Bp. Lowth.*

2. — *I will prepare him an habitation;*] I will build Him a tabernacle. *Dr. Hales.* Meaning, I foresee by that spirit of prophecy, which He has given me, that He shall have a tabernacle reared up for Him by His people. *Bp. Hall.* Let this mighty God and Defender be the object of our constant adoration, in attending upon the stated place of His publick worship. *Pyle.*

3. — *a man of war:*] A noble warriour. *Bp. Hall.* He gets great victories. *Bp. Patrick.*

—— *the Lord is his name.*] Rather "JEHOVAH is His name." It is hereby meant, that He hath performed

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6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall ‖ destroy them.

‖ Or, *repossess.*

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the ‖ gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

‖ Or, *mighty ones.*

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 [b] The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

[b] Deut. 2. 25. Josh. 2. 9.

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15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 [c] Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

[c] Deut. 2. 25. Josh. 2. 9.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them,

that which this name imports; namely, He hath caused that to be, which He promised should come to pass. *Locke.* See the notes on chap. vi. 3.

6. — *right hand,*] This word is frequently used to express the height of power, exerted in the preservation of good men, or the destruction of the bad. *Bp. Patrick.* The right hand being the instrument, by which a man effects what he has in his power, hence it is attributed to God, when His power is celebrated. *Bp. Kidder.* See the note on Gen. vi. 6.

11. — *among the gods?*] Among those that are called gods in heaven and in earth, 1 Cor. viii. 5. *Dr. Wells.* Or, "the mighty ones," as in the margin. *Bps. Patrick* and *Kidder.*

—— *fearful in praises,*] Who shouldest be praised with fear and reverence: who canst never sufficiently be praised. *Bp. Patrick.*

13. — *unto thy holy habitation.*] Towards thy holy settlement. *Dr. Hales.* The country, where God Himself, speaking after the manner of men, intended to have a settlement. *Bp. Patrick.*

14. — *Palestina.*] The whole of the promised land appears to have been called Palestine at this time; probably from "Palisthan," signifying "Shepherd land" in the Sanscrit language, which is a dialect of the ancient Syriack. *Dr. Hales.*

17. — *mountain of thine inheritance,*] Mount Moriah or Sion; where Moses seems to have foreseen, by the spirit of prophecy, that God would fix His habitation. *Bp. Patrick.* The sanctuary being certainly to be built, when God should command, is spoken of as already completed. *Bp. Kidder.*

20. — *Miriam the prophetess,*] So called from having the gift of composing hymns in praise of the Divine Majesty; or from having received some revelation from God for the direction of His people. *Dr. Wells, Bp. Patrick.*

—— *took a timbrel in her hand;*] So the manner was in aftertimes, when they prophesied, 1 Sam. x. 5, 6; 2 Kings iii. 15; and when they sang hymns, Psal. xxxiii. 2; lvii. 7, 8; and upon any occasion of great rejoicing, Judg. xi. 34; 1 Sam. xviii. 6. Hence we may learn how ancient musick was in the service of God: this way of praising Him being practised before the institution of the Mosaical Law. *Bp. Patrick.* The timbrel or tabret was a drum, with bells appended to it, carried in the hand and beat with the fingers. It is still used in Syria; and has of late become popular among ourselves in the tambourine. *Fragments to Calmet.*

—— *and with dances.*] The Eastern dances are extemporaneous, if I may be indulged in the expression, as well as their songs. The great lady leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus. The steps are varied according to the pleasure of her who leads, but always in exact time. This may give us a different apprehension, from what we should otherwise form, of the description of Miriam. *Harmer.*

21. — *Miriam answered them,*] Miriam and the wo-

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Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called || Marah.

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|| That is, *bitterness.*

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a [d] tree, *which* when he had cast into the waters, the waters were made sweet: there

[d] Ecclus. 38. 5.

men answered Moses and the people verse by verse: or after every verse sung by Moses and the men, Miriam and the women interposed and repeated this verse in the way of chorus. *Bp. Patrick.*

—— *Sing ye to the Lord,*] Or rather, "Let *us* sing unto the Lord, &c." thus repeating the burden of Moses's thanksgiving, according to the reading of the ancient versions, in the first person plural, "Let *us* &c." which is most suitable to the occasion. *Dr. Hales.* If gratitude is due from man to man, how much more from man to his Maker! If gratitude, when exerted towards one another, naturally produces a very pleasing sensation in the mind of a grateful man; it exalts the soul into rapture, when it is employed on this great object of gratitude, on this beneficent Being, who has given us every thing we already possess, and from whom we expect every thing we yet hope for. Most of the works of the pagan poets were either direct hymns to their deities, or tended indirectly to the celebration of their respective attributes and perfections, though with a mixture of much impertinence and absurdity. The Jews, who before the time of Christianity were the only people who had the knowledge of the true God, have set the Christian world an example how they ought to employ this Divine talent of which I am speaking. As that nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns and Divine odes, which excel those that are delivered down to us by the ancient Greeks and Romans in the poetry, as much as in the subject to which it was consecrated. *Addison.*

22. — *wilderness of Shur;*] Or of Etham, Numb. xxxiii. 8. Shur was a part of Etham. *Bp. Patrick.*

The great sandy desert of Shur, which divides Egypt from Palestine, stretching from the Mediterranean sea to the head of the Red sea, at both sides of the latter assumes the name of "Etham." Thus the third station of the Israelites is called "Etham, in the edge of the wilderness," Exod. xiii. 20. And after passing the Red sea, they entered "the wilderness of Shur," Exod. xv. 22. But near their landing-place on the eastern coast, Niebuhr marks a mountain to the northeast, called "Etti," evidently from "Etham."

This mountain forms the southern termination of the great ridge of mountains, now called "Jebel Te," which runs in a northeasterly direction, stretching along the eastern coast of the Dead sea, or Asphaltick lake, towards the head of the Elanitick, or eastern gulph of the Red sea: forming the western boundary of Arabia Petrea, and called in Scripture indiscriminately mount "Hor," and mount "Seir," because it was conquered from the original inhabitants, "the Horites," Gen. xiv. 6; by Esau and his family, Gen. xxxvi. 20, 21; whose eldest son was "Seir." *Dr. Hales.*

23. — *called Marah.*] Afterwards so called from the bitterness or brackishness of its waters. *Bp. Patrick.* Most travellers attest, that there are several fountains of bitter water not far from the Red sea. *Stackhouse.* In a space of 315 miles over part of this wilderness, Mr. Irwin found only four springs of water. In another space of 115 miles he found only two springs, at one of which the water was brackish, and at the other unwholesome. *Harmer.* We may probably fix the Marah of Scripture at Corondel: there is a small rill of water, which, unless it be diluted by the dews and rains, still continues to be brackish. *Dr. Shaw.*

24. — *the people murmured against Moses,*] It is the hard condition of authority, that when the people fare well, they applaud themselves; when ill, they repine against their governours. Who can hope to be free, if Moses escape not? Never any prince so merited of a people. He exposed himself to the assaults of Pharaoh's tyranny: he brought them from a bondage worse than death: his rod divided the sea, and gave life to them, death to their pursuers. Who would not have thought these men so indebted to Moses, that no dearth could have opened their mouths, or raised their hands against him? Yet now the first occasion of want makes them rebel. No benefit can stop the mouth of impatience: if our present desire be not gratified, former favours are either forgotten or despised. But no marvel if we deal so with men, when God receives the same measure from us. One year of famine, one summer of pestilence, one month of unseasonable weather, makes us overlook all the blessings of God, and murmur more at the sense of our evil, than praise Him for our varieties of good. He makes an ill use of God's mercies, who hath not learned to be content with His corrections. *Bp. Hall.*

25. *And he cried unto the Lord;*] Moses took that course which the Israelites should have done, and did not. They cried not more frequently to him, than he to God. He knew to whom to look for redress of all complaints: even to Him, who alone can give us comfort in affliction, who alone can make the bitter waters sweet. *Bp. Hall.*

—— *and the Lord shewed him a tree,*] It is a question, whether these bitter waters were sweetened by the miraculous power of God, or by the natural property of the tree, to which God directed Moses. Most probably it is to be attributed to the former. *Stackhouse.* Niebuhr, when upon the spot, where this miracle was performed, inquired after wood capable of producing such an effect; but could gain no information of any. The water of these parts continues so bad to this day, and is so much in want of improvement, that had the discovery of a wood, possessing such a corrective quality, been communicated to Moses, it could hardly have been lost. *Calmet's Dictionary.* The Arabs call a shrub or tree, not unlike our hawthorn, either in form or flower, by the name of "El-vah." It was with this wood, they say, Moses sweetened the waters of Marah. *Bruce.*

The hand of faith never knocked at heaven in vain: no sooner hath Moses showed his grievance, than God shows him the remedy: yet an unlikely one, that it might be miraculous. He that made the waters, could have given them any savour: the same hand that created them, might have immediately changed them. But

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he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

[e] Numb. 33. 9.

27 ¶ [e] And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

CHAP. XVI.

1 *The Israelites come to Sin.* 2 *They murmur for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent,* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the Sabbath.* 32 *An omer of it is preserved.*

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AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the

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Almighty Power still works by means: and the glory of Omnipotency is manifested by the improbability of the means which He employs. Elisha with salt, Moses with wood, shall sweeten the bitter waters. Let no man despise the means, when he knows the Author. *Bp. Hall.*

—— *there he made for them a statute* &c.] This seems to signify, that for their better government God now gave them a few rules to be observed for the present, till He should more fully declare His will at mount Sinai; and "proved them," or began to make trial of their obedience, whether they would observe these laws or not. *Bp. Patrick.*

The passage should rather be translated, "he made for *him* a statute and an ordinance;" which agrees also with the 26th verse, "If thou wilt diligently hearken &c." We meet in the Scriptures with many instances of God's appointing persons, who applied to Him for favours, to do some act as a proof of their submission and obedience. Jacob was ordered to use peeled rods, Gen. xxx; Naaman to wash in the river Jordan, 2 Kings v. And in Exod. xvi, the Israelites were proved in this manner: they were ordered to gather of the manna a certain rate every day, that God might "prove them, whether they would walk in His law or no." Thus was Moses here proved: he was ordered to put a bough into the water; a thing in itself insignificant; but by doing it he testified his readiness to observe any injunction, which God should think fit to give him. *Shuckford.*

27. — *they came to Elim,*] In remarking the several stations of the Israelites from the Red sea to mount Sinai, we must observe that Moses does not set down every place where they encamped, as in Numb. xxxiii, but only those where something remarkable occurred. Elim, where they now encamped, was esteemed a pleasant and fruitful place, at least in comparison of the desert and barren parts about it. *Dr. Wells, Stackhouse.* Trees in the desert are a very extraordinary sight: we met with only five as we passed through it, in seven days and a half; these were situated near wells. *Plaisted's Journey to Aleppo.*

—— *twelve wells*] I saw no more than nine of the twelve wells that are mentioned by Moses; the other three being filled up by those drifts of sand which are common in Arabia. Yet this loss is amply made up by the great increase of the palm trees; the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the Hummum Mousa, the Bath of Moses, which the inhabitants of Tor have in extraordinary esteem and veneration; acquainting us that it was here that Moses himself and his particular household encamped. *Dr. Shaw.*

—— *palm trees:*] The palm, says Plutarch, loves water; and Pliny says, it loves to drink through the whole year. The Son of Sirach says, "I was exalted like a palm tree in Engaddi," Ecclus. xxiv. 14, which was a very watery spot, and therefore fit for gardens. *Script. illust.*

Chap. XVI. ver. 1. — *on the fifteenth day* &c.] Just a month from their first setting out from Rameses. It seems, therefore, they stayed some time at Elim, where was plenty of water and shade. *Bp. Patrick.*

2. — *whole congregation*] Including the elders with the rest; at chap. xv. 24, "the people" only are mentioned. *Bp. Patrick.* Had we been left ignorant of the corruption of human nature, the conduct of the Israelites, during the long course of their history, would have been inexplicable, if not incredible. *Bp. Tomline.*

The other meeting was of some few malcontents, perhaps those strangers, who sought their own protection under the wing of Israel; this was of *the whole* troop. Not that none were free: Caleb, Joshua, Moses, Aaron, Miriam were not yet tainted. Usually God measures the state of any church or country by the most; the greater part carries both the name and the censure. Sins are so much greater, as they are more universal; so far is evil from being extenuated by the multitude of the guilty, that nothing can more aggravate. With men, commonness may plead for favour; with God, it pleads for judgment. The leprosy of the whole body is more loathsome than that of a part. *Bp. Hall.*

3. — *Would to God we had died by the hand of the Lord*] And by whose hand would they die, if they perished by famine? God carried them forth; God restrained his creatures from them; and while they are ready to die thus, they cry, "O that we had died by the hand of the Lord!" It is the folly of men, that in immediate judgments they can see God's hand, not in those, whose second causes are sensible; whereas God holds himself equally interested in all, challenging that there is no evil in the city, but from Him. See Amos iii. 6. It is but one hand, and many instruments, that God strikes us with. It is our want of faith, that in

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land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather † a certain rate every day, that I may prove them, whether they will walk in my law, or no.

† Heb. *the portion of a day in his day.*

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

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9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD [a] appeared in the cloud.

[a] Chap. 13. 21.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: Speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

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visible means we "see" not "HIM that is *invisible.*" *Bp. Hall.*

—*when we sat by the flesh pots,* &c.] It is not probable that they had plenty of food and "bread to the full," when they were slaves, and under cruel hardships; but they untruly magnify their former condition, that they might represent the present to be more miserable than it really was. *Bp. Patrick.*

4.—*I will rain bread from heaven* &c.] The Scripture gives to manna the name of "angels' food," and "bread from heaven;" whether it would insinuate to us, that the angels sent and prepared this food, or that angels themselves, if they had need of food, could not have any more agreeable than manna, Ps. lxxviii. 25; John vi. 31. At this very day manna falls in several places: in Arabia, in Poland, in Calabria, in mount Libanus, and elsewhere. The most common and the most famous is that of Arabia, which is a kind of condensed honey, found in the summer time on the leaves of trees, on herbs, on the rocks, or the sand of Arabia Petrea. It is of the same figure as Moses describes. Several modern writers think, that the manna of the Israelites was like that now found in Arabia; and that the miracle did not consist in producing a new substance, but in the exact and constant manner, in which it was dispensed by Providence, and in the quantity of it that fell daily, for so long a time. It certainly had miraculous qualities not found in common manna, and which probably subsisted only while the Israelites were fed with it. *Calmet.*

—*a certain rate every day,*] This bread was given to them day by day, to signify to them and to us our dependence upon God every day of our life. "Give us this day our daily bread." *Bp. Wilson.*

He that gave an *omer* to each, could have given an *ephah;* as easily could he have rained down enough for a month, or a year, at once, as for a day. God delights to have us live in a continual dependence upon His providence, and each day renew the acts of our faith and thankfulness. *Bp. Hall.*

—*that I may prove them,*] Try whether they will be obedient to My commands, when I let them want nothing to support and encourage them in My service. Not as if God was ignorant, but that He might make it appear plainly to themselves and others what they were. *Bp. Patrick.*

7.—*what are we,*] We, Moses and Aaron, are merely His instruments and agents; and therefore your murmurings against us are in effect against Him. *Dr. Wells.*

8.—*your murmurings are not against us,*] Not *only* against us, which would have been a smaller offence, but against the Lord. It is the manner of the Scripture phrase to express by a negative that which is of inferiour moment and consideration, Matt. ix. 13; xii. 7; 1 Sam. viii. 7; John xii. 44. *Bp. Kidder.*

Temporal blessings are no certain signs of God's favour. He grants the manna and the quails to the Israelites, in answer, not to their prayers, but to their murmurings. 'Tis true, they stood in need of daily food, but they wanted faith and patience more. This righteousness they neither hungered nor thirsted after. Wherefore though God sent them meat enough for their bodies, yet, as the Psalmist speaks, "He sent leanness withal into their souls:" that is, He withheld His grace, because not asked for, nor desired. Thus worldly-minded men have often their wish granted, but not "for their wealth." What they count their blessing is often their curse, and a real misfortune. But if we "seek first the kingdom of God, and his righteousness," as our Lord advises us to do, Matt. vi. 33, or make wisdom our choice, as Solomon did, all other necessaries shall be added unto us. But if we give the preference to worldly things, the things of heaven and real goods shall be taken away. How foolish then is such a choice! how unprofitable the gain! *Wogan.*

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13 And it came to pass, that at even [b] the quails came up, and covered the camp: and in the morning the dew lay round about the host.

b Numb. 11. 31.

14 And when [c] the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

c Numb. 11. 7. Ps. 78. 24. Wisd. 16. 20.

15 And when the children of Israel saw *it*, they said one to another, ‖ It *is* manna: for they wist not what it *was*. And Moses said unto them, [d] This *is* the bread which the LORD hath given you to eat.

‖ Or, *What is this?* or, *It is a portion.*

d John 6. 31. 1 Cor. 10. 3.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer † for every man, *according to* the number of your † persons; take ye every man for *them* which *are* in his tents.

† Heb. *by the poll*, or *head.* † Heb. *souls.*

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [e] he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

e 2 Cor. 8. 15.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

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21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on

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13. — *quails*] God gave quails to his people twice: once, on this occasion, a short time after they had passed the Red sea; and a second time, at the encampment called *Kibroth-hattaavah*, or the graves of lust, Numb. xi. 31—34; Ps. cv. 40. Both of these happened in the spring, when the quails pass from Asia into Europe. Then they are found in great quantities on the coasts of the Red sea and the Mediterranean. God by a wind drove them within and about the camp of Israel; and in this the miracle consists, that they were brought so seasonably to the place, and in so great numbers, as to suffice two or three millions of persons longer than a month. Some persons think locusts to have been here intended; but the other sense is that of the Oriental interpreters in general, of the Greek translators, and of Josephus. *Calmet.* See note on Numb. xi. 32. The quail of the desert, according to Hasselquist, very much resembles the red partridge, but is not larger than the turtledove. The Arabs bring many thousands of them to sell at Jerusalem about Whitsuntide. *Dr. Hales.*

14. — *small as the hoar frost*] Like a drop of dew frozen on the ground, very small, and at the same time white in colour. *Bp. Patrick.*

15. — *It is manna:*] The meaning of this word is uncertain. A great number of ancient and modern expositors understand the Hebrew word to signify "What is this?" to which the following words, "they wist not what it was," seem to refer the meaning. Others think it may be better expounded, "It is a gift or portion," as being sent from God. Others maintain that the Hebrews well knew what manna was, and said one to another, "This is manna." *Bp. Patrick, Calmet.*

16. — *an omer*] Something less than half a peck of our measure.

23. — *the rest of the holy sabbath unto the Lord:*] To keep up the memory of his being the Creator of the world, and to engage mankind solemnly to acknowledge and worship Him as such, God, having on the seventh day "rested" or ceased from the work of creation, blessed that day and hallowed it. Accordingly "the sabbath" continued to be observed so long as any sense of true religion remained on the earth. But as wickedness increased in the world, and the true worship of God was corrupted by an almost universal idolatry, so the solemn day of His worship was neglected likewise. And though it may have been revived after the flood, and continued in some part of Abraham's family, yet in their Egyptian slavery the observation of it appears to have been interrupted. On the present occasion God renewed the commandment to the Israelites; designing this particular day to be kept by them, in memory of their final deliverance out of Egyptian slavery, and of their being miraculously fed with manna in the wilderness. For which reason He required them to observe a strict "rest" on that day; that they might keep up the memory of their hard labours in Egypt, where they were not suffered to rest on the sabbath day; and be the more engaged to serve God, who had so wonderfully delivered them from that wretched state. *Abp. Wake.*

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the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

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35 And the children of Israel did eat manna forty years, [f] until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

[f] Josh. 5. 12. Neh. 9. 15.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

1 *The people murmur for water at Rephidim.* 5 *God sendeth him for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses' hands.* 15 *Moses buildeth the altar JEHOVAH-nissi.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore [a] the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

[a] Numb. 20. 4.

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34. — *before the Testimony,*] Before the Lord, in the foregoing verse: for the Divine glory dwelt between the Cherubim, which were over the ark, elsewhere called "the ark of the testimony," chap. xxx. 6, but here simply "the testimony." It is called "the testimony," partly because God there gave them a special token of His dwelling among them; and partly because the two tables of stone, called "the testimony," chap. xxv. 21, were in the ark. *Bp. Patrick.*

35. — *did eat manna forty years,*] Within a month, which was wanting to complete forty years. The manna began to fall just thirty days after they left Egypt, and ceased the day after the passover which they kept in the fortieth year, Josh. v. 11, 12. *Bp. Patrick.* The manna was truly miraculous on the following accounts: 1. It fell but six days in the week. 2. It fell in such a prodigious quantity, that it sustained almost three millions of souls. 3. There fell a double quantity every sixth day, to serve them for the sabbath. 4. What was gathered on the first five days, stunk and bred worms, if kept above one day; but what was gathered on the sixth day, remained sweet for two days. Lastly, it continued falling while the Israelites abode in the wilderness, but ceased as soon as they left it, and could procure corn to eat in the land of Canaan. *Stackhouse.*

Chap. XVII. ver. 1. — *from the wilderness of Sin,* &c.] Between "the wilderness of Sin" and Rephidim, they made two short halts, not mentioned here; one at Dophkah, the other at Alush. It may be here hinted once for all, that these and the other names of places, where they made their encampments in the wilderness, are generally names given by them to the places where they stopped; and that the places were not called by any particular names, except by the Israelites on account of their encamping at them. *Shuckford.* The name of a place does not imply a town or habitations, &c. at that place. *Fragments to Calmet.*

— *there was no water*] Before, Israel thirsted and were satisfied; after that, they hungered and were filled; now they thirst again. God constantly withholds something from us, because He would keep us still in exercise. We should forget by whose bounty we live, if we wanted nothing. Still God observes a vicissitude of evil and good; and the same evils, that we have passed, often return upon us in their order.

It was at "the commandment of the Lord" that they pitched in Rephidim, who could as well have conducted them to another Elim, to "palm trees and wells of water." This consideration should have allayed their discontent. There can be no more forcible motive to patience, than the acknowledgment of a Divine hand that strikes us. It is fearful to be in the hand of an adversary; but who would not be confident of a Father? *Bp. Hall.*

2. — *Moses said unto them,* &c.] The answer of Moses is like himself, mild and gentle: "Why contend you with me? Why tempt ye the Lord?" In the first expostulation he condemns them of injustice, since not he, but the Lord, had afflicted them: in the second, of presumption; that since it was God, who tempted them by want, they should tempt Him by murmuring.— In the one he would have them see their wrong; in the other their danger. As the act came not from him, but from God, so he transfers it to God from himself: "Why tempt ye *the Lord?*" The opposition which is made to the *instruments* of God redounds ever to His person. He holds Himself smitten through the sides of His ministers. *Bp. Hall.*

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3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith [b] thou smotest the river, take in thine hand, and go.

6 [c] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

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7 And he called the name of the place ‖ Massah, and ‖ Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

‖ That is, *Tentation.*
‖ That is, *Chiding*, or *strife.*

8 ¶ [d] Then came Amalek, and fought with Israel in Rephidim.

d Deut. 25. 17. Wisd. 11. 3.

9 And Moses said unto [e] Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

e Called *Jesus.* Acts 7. 45.

b Chap. 7. 20.
c Numb. 20. 9. Ps. 78. 15. & 105. 41. Wisd. 11. 4. 1 Cor. 10. 4.

3. — *Wherefore is this that thou hast brought us up* &c.] How necessary is it to preserve in our minds the remembrance of God and of His benefits! Had this people done so, they could not have fallen a third time into such discontent, as made them speak reproachfully of their deliverer, and slight the wonderful deliverance, which God had lately vouchsafed them, from a state of cruel and severe bondage. *Bp. Patrick.*

4. *And Moses cried unto the Lord,* &c.] There is no expostulating with an unreasonable multitude. Moses has recourse to Him, who was able at once to quench their thirst and to curb their fury. It is the best way to trust God with his own causes. If we be sure we have begun our enterprises from Him, we may securely cast all events on His providence, which knows how to dispose, and how to end them. *Bp. Hall.*

5. — *thy rod, wherewith thou smotest the river,*] This circumstance is added to strengthen the faith of Moses, that he might well expect this fresh wonder from the rod, which he had before proved to be miraculous. Nothing more raises up the heart in present affiance, than the recollection of favours or wonders passed. *Bp. Hall.*

6. — *I will stand before thee*] The pillar of cloud, the sign of My presence among you, shall stand upon the rock. *Bp. Kidder.*

—— *Horeb;*] This famous mountain is called indiscriminately in Scripture, Horeb and Sinai. The former seems to be the general name of the whole mountain, signifying "a desert:" the latter appropriated to its highest summit. Thus the rock at Rephidim is called "the rock in Horeb." And the law was given "in Horeb," Deut. v. 2; but from "mount Sinai," Exod. xix. 18, 23. Sinai is derived from *Sene,* "a bush," Exod. iii. 2; or a *bramble* bush. *Dr. Hales.* See the note on chap. xix. 3.

—— *thou shalt smite the rock,*] The Arabs shew a rock of red granite stone on the foot of mount Serich, discoloured, as if by the running of water, and with a sort of openings, or mouths, which appear not to be the work of a tool. They suppose this to be the rock here spoken of; and they call it the stone of Moses. *Bp. Pococke.* It lies tottering, as it were, and loose in the middle of the valley; and seems formerly to have belonged to mount Sinai, which hangs in a variety of precipices all over this plain. *Dr. Shaw.*

—— *there shall come water out of it,*] It may throw some light on this book, as well as contribute to our general admiration of Scripture, if we observe that the events recorded to have happened under the old dispensation are often strikingly prefigurative of those which occur under the new: and that the temporal circumstances of the Israelites seem designedly to shadow out the spiritual condition of the Christian Church. The connexion is ever obvious; and points out the consistency of the Divine purpose, and the harmony deliberately contrived to subsist between both dispensations. Thus in the servitude of Israel are described the sufferings of the Church. In the deliverance from Egypt is foreshewn its redemption, Luke i. 68—79; and the journey through the wilderness is a lively representation of a Christian's pilgrimage through life, to his inheritance in everlasting bliss. So also, without too minute a discussion it may be observed, that the manna, of which the Israelites did eat, John vi. 33—38; Rev. ii. 17; and the rock of which they drank, 1 Cor. x. 1—4; as well as the brasen serpent by which they were healed, John iii. 14; were severally typical of correspondent particulars, that were to obtain under the Christian establishment: as under the sacrifices and ceremonial service of the Law, of which the institution is recorded in this book, was described the more spiritual worship of the Gospel. *Dr. Gray.*

8. *Then came Amalek,* &c.] In their passage out of Egypt, God would not lead the Israelites the nearest way, by the Philistines' land, lest they should repent at the sight of war: now they both see and feel it. He knows how to make the fittest choice of the times of evil; and withholds that one while, which He sends another, not without a just reason, why He sends and withholds it. And though to us they come, ever as we think, unseasonably, and at some times more unfitly than others, yet He that sends them knows their opportunities. *Bp. Hall.*

—— *Amalek,*] The Amalekites were descended from the eldest son of Esau, Gen. xxxvi. 12.

9. — *Joshua,*] He is first noticed on this occasion. *Dr. Hales.* And seems to have been an eminent person now on their coming out of Egypt. *Bp. Patrick.*

—— *Choose us out men,*] Moses does not say to Joshua, "Amalek is come up against us; it matters not, whether thou go against him or not; or if thou go, whether alone or with company; or if accompanied, whether with many or few, strong or weak; or if strong men, whether they fight or not; I will pray on the hill:" but he says, "Choose us out men, and go, fight." Then only can we pray with hope, when we have done our best. And though the means cannot effect that, which we desire; yet God will have us use the likeliest means on our part to effect it. In vain shall Moses be on the hill, if Joshua be not in the valley. Prayer without means is a mockery of God. *Bp. Hall.*

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10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for [f] I will utterly put out the remembrance of Amalek from under heaven.

f Numb. 24. 20. 1 Sam. 15. 3.

15 And Moses built an altar, and called the name of it ‖ JEHOVAH-nissi:

‖ That is, *the LORD my banner.*

16 For he said, ‖ Because † the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

‖ Or, *Because the hand of* Amalek *is against the throne of the LORD,* therefore, *&c.* † Heb. *the hand upon the throne of the LORD.*

CHAP. XVIII.

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him.* 13 *Jethro's counsel is accepted.* 27 *Jethro departeth.*

a Chap. 2. 16.

WHEN [a] Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

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2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the [b] name of the one *was* ‖ Gershom; for he said, I have been an alien in a strange land:

b Chap. 2. 22. ‖ That is, *a stranger there.*

4 And the name of the other *was* ‖ Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

‖ That is, *my God is an help.*

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* † welfare; and they came into the tent.

† Heb. *peace.*

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had † come upon them by the way, and *how* the LORD delivered them.

† Heb. *found them.*

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

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10. —*Hur*] Josephus says he was the husband of Miriam. Certainly he was a person of wisdom and piety, or he would not have been joined with Moses and Aaron. *Bp. Patrick.*

11. —*when Moses held up his hand,* &c.] Not as a standard-bearer, so much as a suppliant, does Moses lift up his hand: the gesture of the body should both express and further the piety of the soul. And that the Israelites might see the hand of Moses had more efficacy in the fight than all their's, their success rises and falls with it. Wonderful is the power of "the prayer of faith!" All heavenly favours are derived to us through this channel of grace: to it are we beholden for our peace, preservation, and all the rich mercies of God which we enjoy. *Bp. Hall.*

14. —*rehearse it in the ears of Joshua:*] That he, who was to be the leader of God's people after Moses, might never enter into any league with the Amalekites. *Bp. Patrick.*

16. —*Because the Lord hath sworn*] In the Hebrew the words are, "the hand upon the throne of the Lord:" which is commonly interpreted, "The Lord hath sworn by his throne;" for laying the hand upon the throne was a form of swearing. The marginal translation is very literal, and makes the sense exceeding plain and clear: "Because the hand (of Amalek) is against the throne of the Lord," namely, against God Himself; "therefore the Lord will have war with Amalek from generation to generation." This is easy and natural, and agrees with the whole history. *Bp. Patrick.* The reason why God denounced a perpetual war against the Amalekites is to be resolved into this: that, knowing the Israelites were preordained by God to be put in possession of the land of Canaan, they came against them with an armed force, in hopes of frustrating the designs of Providence. Moses assigns this reason, "Because the hand of Amalek &c." as in the margin. The injury done to the Israelites was not so great an offence as the affront offered to the Divine Majesty: therefore God threatens utterly to extirpate the designers of it. *Stackhouse.*

Chap. XVIII. ver. 2. —*after he had sent her back,*] He had probably done so at her desire, when she saw how difficult his enterprise was likely to prove in Egypt. *Bp. Patrick.* Or perhaps from the inn mentioned chap. iv. 24. *Dr. Wells, Bp. Kidder.*

5. —*mount of God:*] Horeb, where the Israelites were now encamped, was not far from Midian: for Moses led Jethro's flock to this mount, chap. iii. 1. *Bp. Patrick.*

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10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: [c] for in the thing wherein they dealt proudly *he was* above them.

c Chap. 1. 10, 16. 22. & 5. 7. & 14. 18.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between † one and another, and I do make *them* know the statutes of God, and his laws.

† Heb. *a man and his fellow.*

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

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18 † Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; [d] thou art not able to perform it thyself alone.

† Heb. *Fading thou wilt fade.*

d Deut. 1. 9.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shall shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the

11. *Now I know* &c.] He knew the true God before; but was now fully convinced, that He alone was the Most High; greater than all whom the world accounts "gods." *Bp. Patrick.*

12. — *took a burnt offering* &c.] He did this, to acknowledge himself a worshipper of the only true God, and to return Him thanks for the mercies which He had vouchsafed to the Israelites. *Dr. Wells.* Thus was fulfilled the prophetick "sign," which the Lord had given to Moses, when He first appeared to him in the burning bush. See chap. iii. 12. The speedy accomplishment therefore of this sign, at the beginning of their journey, was well calculated to strengthen their faith, or reliance on the Divine Protection throughout. *Dr. Hales.*

—— *a burnt offering and sacrifices*] The Hebrews had probably three sorts of sacrifice, as will hereafter appear: 1st, The burnt offering, which was wholly consumed on the altar without reserve, Lev. i. 2dly, The sacrifice for sin, or sacrifice of expiation, for the purification of a person, who had fallen under an offence against the law, Lev. iv. 3dly, The peace offering, or sacrifice of thanksgiving, by which devout thanks were returned to God for benefits received, Lev. vii. 30. *Calmet.* Jethro "took sacrifices;" that is, other sacrifices besides a burnt offering. For no man might eat of the burnt offering, it being entirely offered up: whereas in peace offerings, the priest and people had their share. *Bp. Kidder.* It may be thought that these offerings were made by Jethro, after the giving of the law at mount Sinai; but that Moses mentions it here, for the purpose of comprising in one view all that belongs to Jethro's story. *Bp. Patrick.*

19. — *Be thou for the people to Godward,*] Do thou propound the doubts and demands of the people to God, as also their suits, in thy prayers; and report God's answers back again to them. *Bp. Hall.* When the people bring any matter to thee, which is too hard for others to determine, do thou, if need be, carry it to God, that He may resolve thee. *Bp. Patrick.*

20. — *ordinances and laws,*] Ordinances are commonly understood to concern matters of religion; and laws, civil matters of justice and charity. *Dr. Wells.*

21. — *to be rulers of thousands,* &c.] Lord Bacon thinks, in his Essay on English Government, that Alfred the Great took from hence his idea of the old Saxon constitution of *sheriffs* in counties; *hundredors* or *centgraves*, in hundreds; and *deciners*, in decennaries or tithings; who were a sort of justices of peace in their respective divisions. *Dr. Hales.*

23. — *all this people shall also go to their place in peace.*] They shall go home every day from the place

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voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and he went his way into his own land.

CHAP. XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 8 *The people's answer returned again.* 10 *The people are prepared against the third day.* 12 *The mountain must not be touched.* 16 *The fearful presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

a Acts 7. 38.

3 And [a] Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

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4 [b] Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

b Deut. 29. 2.

5 Now [c] therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for [d] all the earth *is* mine:

c Deut. 5. 2.

d Deut. 10. 14. Ps. 24. 1.

6 And ye shall be unto me a [e] kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

e 1 Pet. 2. 9. Rev. 1. 6.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And [f] all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

f Chap. 24. 3, 7. Deut. 5. 27. & 26. 17.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

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of judicature, greatly satisfied with so much quicker despatch. *Dr. Wells.*

[a] Chap. XIX. ver. 3. — *Moses went up unto God,*] On mount Sinai, the highest summit of Horeb. *Dr. Hales.* See note on chap. xvii. 6. Sinai has three tops of a marvellous height: that on the west side, where God appeared to Moses in a bush, fruitful in pasturage; far lower than the middlemost, and shadowed when the sun riseth thereon: which is that whereon God gave the law to Moses, and which is now called the mount of Moses: at the foot of which stands the monastery of St. Catherine's, from which there were steps formerly up to the very top of the mountain, and were computed 14,000 in number. At present some of them are broken; but those that remain are well made, and easy to go up and down. There are in several places of the ascent good cisterns; and especially near the top, a fair and good one. The third or most easterly summit is called by the religious in those parts mount Catherine. *Sandys.* One may judge of the height of St. Catherine's mount, which certainly is not so high as that of Moses by a third part, from this circumstance, that Thevenot found much snow on both when he was there, which was in February. The monastery of St. Catherine is from Cairo some eight days' journey over the deserts, according to Sandys. *Dr. Hales.*

4. — *how I bare you on eagles' wings,*] How I carried you, as it were, aloft, above the reach of dangers, like as an eagle carrieth her young ones, supporting and helping them with her wings. *Bp. Hall.* See the note on Deut. xxxii. 11.

6. — *a kingdom of priests,*] An honourable or a Divine kingdom; not like worldly kingdoms, which are defended by arms; but a kingdom supported by piety. *Bp. Patrick.* My peculiar church and people: "a royal priesthood," as in 1 Peter ii. 9; "kings and priests unto God," Rev. i. 6. *Pyle.*

9. — *I come unto thee in a thick cloud,*] In a darker cloud than that which had hitherto conducted them; with flashes of lightning gleaming from it in an awful and tremendous manner. *Dr. Wells.*

10. — *sanctify them*] Let them abstain from ordinary employments, and otherwise lawful pleasure, (ver. 15,) and give themselves to fasting and prayer; that their hearts being abstracted from worldly things, they may be more fit to converse with God: and let them "wash their clothes," and also their bodies, as a token of their inward sanctification. For thus Aaron and his sons were to be consecrated to their office, chap. xxix. 4; xl. 12; and thus the people were now to be made "an holy people to the Lord:" unto whose religion none were admitted, that is, made proselytes, in aftertimes, but by *baptism*, which was taken from this pattern. *Bps. Patrick* and *Kidder.*

As sin is always dangerous, so most, when we bring

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11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: [g] whosoever toucheth the mount shall be surely put to death:

g Hebr. 12. 20.

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the [‖] trumpet soundeth long, they shall come up to the mount.

‖ Or, *cornet.*

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

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18 And [h] mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

h Deut. 4. 11.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, [†] charge the people, lest they break through unto the LORD to gaze, and many of them perish.

† Heb. *contest.*

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount

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it into God's sight: it envenometh both our persons and our services, and turns our good into evil. As therefore we must be always holy, so most, when we present ourselves to the holy eyes of our Creator. And if we must be sanctified to receive the Law, how holy must we be to receive the grace promised in the Gospel! *Bp. Hall.*

11. — *the Lord will come down*] From heaven "upon mount Sinai." The Scripture, suiting itself to man's common way of speaking and thinking, assigns to God such things as are only proper to the effects. Thus it is said, that God should "come down" upon the mountain, because He made His presence more visible there by sensible and surprising effects. *Stackhouse.*

16. — *that there were thunders and lightnings*, &c.] Such was the splendid and terrifick appearance, in which it pleased God to manifest Himself to the people. The whole was calculated to produce a proper reverence and fear, and make the people more ready to receive the law, and to obey it, when delivered. For the law was of such a nature, and contained such painful rites and ceremonies, and injunctions seemingly so unnecessary and without meaning, that no people would have conformed to it, or even permitted it to take place, if there had not been these terrours and this sanction to enforce it. A meaning certainly there was in every rite and ordinance: yet, as it was a secret to them, there was nothing which could have made them submit, but the immediate hand of Heaven. A shepherd of Midian could never have brought about so great a work, though he had been joined by Aaron his brother, and all the elders of Israel. But Aaron was so far from cooperating, that, even while the law was giving, while the cloud was still upon Sinai, he yielded to the importunities of the people, and made a golden calf, and suffered them to lapse into the idolatry of Egypt. Moses therefore stood single: he had not a person to assist him, except the great God of all, by whose command he acted, and by whom the law was enforced. *Bryant.*

—— *the voice of the trumpet exceeding loud;*] The angels, the ministers of heaven and attendants on the Divine Majesty, summoned the people by a voice resembling that of a trumpet, but loud and terrible beyond all human art or expression. *Pyle.*

19. — *Moses spake,*] We read at Heb. xii. 21, "So terrible was the sight, that Moses said, I exceedingly fear and quake:" which words are judiciously referred to this place. *Bp. Patrick.*

22. — *the priests*] Perhaps the principal and most honourable persons in the several tribes. *Bp. Patrick.* Or those who ministered in holy things before Aaron and his sons were consecrated. *Bp. Kidder.* Or possibly Aaron and his sons, who were shortly to be consecrated. *Dr. Wells.*

If the law were given with such majesty and terrour, how shall it be required? If such were the proclamation of God's statutes, what shall the judgment be? I see, and tremble at the resemblance. The trumpet of the angel called unto the one; the voice of an archangel, the trumpet of God, shall summon us to the other. To the one, Moses, that climbed up the hill, and alone saw it, says, "God came with ten thousands of His saints:" in the other, "thousand thousands shall minister to Him, and ten thousand times ten thousand shall stand before Him." In the one, mount Sinai only was on a flame; all the world shall be so, in the other. In the one there were fire, smoke, thunder, and lightning: in the other, a fiery stream shall issue from Him, wherewith the heavens shall be dissolved, and the elements shall melt away

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Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

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1 *The ten commandments.* 18 *The people are afraid.* 20 *Moses comforteth them.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God spake all these words, saying,

2 [a] I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of † bondage.

[a] Deut. 5. 6. Ps. 81. 10.

† Heb. *servants.*

3 Thou shalt have no other gods before me.

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with a noise. O God, how powerful art Thou to inflict vengeance upon sinners, who didst thus forbid sin! And if Thou wert so terrible a Lawgiver, what a Judge shalt Thou appear! *Bp. Hall.*

Chap. XX. ver. 1. *And God spake all these words,*] Or precepts, as the Hebrew term sometimes signifies. *Bp. Patrick.* Though the Ten Commandments which follow, were given to the Jews particularly, yet the things contained in them are such, as all mankind from the beginning were bound to observe. And therefore even under the Mosaick dispensation they, and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord. And though the Mosaick dispensation be now at an end, yet concerning these moral precepts of it our Saviour declares, that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. v. 18. Accordingly we find both Him and His Apostles quoting these Ten Commandments as matter of perpetual obligation to Christians; who are now, as the Jews were formerly, "the Israel of God," Gal. vi. 16.

To comprehend the full extent of these Commandments, it will be requisite to observe the following rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined; and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the highest degree of any thing evil is prohibited; whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behaviour is commanded, every other, that hath the same nature, and the same reason for it, is understood to be commanded too. What we are expected to abstain from, we are expected to avoid, as far as we can, all temptations to it, and occasions of it: and what we are expected to practise, we are expected to use all fit means, that may better enable us to practise it. All, that we are bound to do ourselves, we are bound, on fitting occasions, to exhort and assist others to do, when it belongs to them; and all, that we are bound not to do, we are to tempt nobody else to do, but keep them back from it, as much as we have opportunity. The Ten Commandments, excepting two that required enlargement, are delivered in few words; which brief manner of speaking hath great majesty in it. But explaining them according to these rules, which are natural and rational in themselves, favoured by ancient Jewish writers, authorized by our blessed Saviour, and certainly designed by the makers of our Church Catechism to be used in expounding it; we shall find, that there is no part of the moral law, but may be fitly ranked under them. *Abp. Secker.*

2. *I am the Lord thy God,* &c.] This is a general preface or introduction to the Commandments and represents the two great grounds or motives on which God required the obedience of the Jews. 1st, That He was "the Lord their God;" and 2dly, That He had "brought them out of the land of Egypt, out of the house of bondage." These reasons extend to us Christians, no less, if not more, than they did to the Jews. For *we* are the "spiritual Israel, and heirs of the promises." He is the "LORD *our* God," by a more excellent covenant than He was their's. He has brought *us* out of that slavery, of which the Jews' Egyptian bondage was but a type. And He has prepared for *us* an inheritance in heaven, in comparison of which their land of Canaan is of no account, Rom. ii. 28, 29; 1 Cor. x. 18; Gal. iii. 23, 26; vi. 16; Phil. iii. 3; Heb. viii. 6, 8; Luke i. 74, 75; Gal. iv. 26; Heb. xii. 22. *Abp. Wake.*

3. *Thou shalt have no other gods before me.*] The same reasons, which prove that God is, prove that there is but one God. And what reason teaches in this matter, Scripture every where confirms; forbidding us to worship or believe in any other deity than the one Maker and Ruler of heaven and earth, who hath manifested Himself to all men by the works of His hands; to the Patriarchs and Jews, by the revelations recorded in Moses, and the Prophets; and finally, to Christians, by His Son, our Lord, who, in a way and manner to us inconceivable, is one with the Father, and the Holy Spirit with both. *Abp. Secker.*

The first Commandment, which concerns the acknowledgement of God, forbids these sins. 1. The sin of atheists, who acknowledge no God, Ps. xiv. 1. 2. The sin of such as serve false gods, Gal. iv. 8. 3. The sin of such as serve not the true God only, and aright, 2 Kings xvii. 33. 34. It also enjoins these duties: 1. That we acknowledge but one God, Mark xii. 32. 2. That we have the only true God for our God, 1 Cor. viii. 6; which must appear by our loving, fearing, trusting in, and obeying Him above all others, Mark xii. 30; Ps. ii. 11; Prov. iii. 5; Acts v. 29. *Oxford Catechism.*

——*no other gods*] There is not, nor does this Commandment at all suppose that there is any other God besides the Lord. *Abp. Wake.* But before and long after the law of Moses was given, the generality of the world entertained a belief that there were many gods; a great number of beings, superiour to men, that amongst them governed the world, and were fit objects of devotion. To these, as their own fancy, or the folly and fraud of others led them, they ascribed more or less both of power and goodness; attributed to several of them the vilest actions, that could be; supposed them to preside some over one nation or city, some over another; worshipped a few or a multitude of them just as they pleased, and that with a strange variety of ceremonies, absurd and impious, immoral and barbarous. Amidst this crowd of imaginary deities, the real God was almost entirely forgot; false religion and irreligion divided the world between them; and wickedness of

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4 [b] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

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6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 [c] Thou shalt not take the name

[b] Lev. 26. 1. Ps. 97. 7.

[c] Lev. 19. 12. Deut. 5. 11. Matt. 5. 33.

every kind was authorized by both. The cure for these dreadful evils must plainly be, restoring the old true notion of one only God, ruling the world Himself; which therefore was the first great article of the Jewish faith, as it is of our's. *Abp. Secker.*

—— *before me.*] Rather "besides Me." As much as if He had said, Thou shalt love nothing as God, before Me; worship nothing as God, before Me. Serve nothing as God, before Me. *Bp. Beveridge.*

4. *Thou shalt not make unto thee* &c.] In this second Commandment, which concerns the worship of God, are forbidden these sins: 1. The appointing of any kind of image for religious worship, Lev. xxvi. 1. 2. The worshipping of such an image or any other creature, Rev. xxii. 8, 9. 3. The neglect of the worship of the true God, Rom. i. 25. 4. The worshipping of Him after a false manner, Matt. xv. 8, 9. Because the Lord is a jealous God, Is. xlii. 8; and a severe punisher of idolaters, Deut. viii. 19. In the same Commandment are enjoined these duties: 1. That God only be religiously worshipped, Matt. iv. 10. 2. That He be worshipped, both in body and spirit, Ps. xcv. 6; John iv. 23. And to such worshippers, who thus love and obey the Lord, He hath promised His especial mercy, John ix. 31. *Oxford Catechism.*

—— *graven image, or any likeness*] The Hebrew word, translated "graven image," properly signifies a statue made of wood or stone; that translated "likeness," means a picture drawn on a wall or flat surface. *Bp. Patrick.*

This commandment seems to have been framed with a view to the worship of Egypt. To any people, who had not been conversant in that country, it had been sufficient to say, "Thou shalt make no graven image, nor frame any similitude of things." But the commandment is dilated, and the nature of the objects pointed out, for the sake of the Israelites. They were not to make to themselves an "image or likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;" nor were they to "bow down to, or worship them," either real or represented. By this is intimated, that they were not to make a likeness of the sun, or of the moon; of man, or of beast; of fly, or creeping thing; of fish, or of crocodile, "which are in the waters beneath." How prone the Israelites were to this symbolical worship, and how necessary it was to give them warning, may be seen by the threat, and by the blessings which immediately follow. *Bryant.* See the note on Deut. iv. 18.

5. — *a jealous God,*] Jealous of the honour due to Him alone, not bearing any rival or partner in what belongs to Him alone. *Dr. Wells.* I am a jealous God: I am so affected to you My people, as a loving husband to his wife, whom he cannot endure to set her affections on another. *Bp. Hall.* Not jealous for Himself, lest He should suffer for the follies of His creatures; that cannot be: but jealous for "His spouse, the church;" lest our notions of His nature and attributes, and consequently of the duties which we owe to Him, being depraved, and our minds darkened with superstitious persuasions and fears and hopes, we should depart from the fidelity, which we have vowed to Him; and fall into those grievous immoralities, which St. Paul describes as the consequences of idolatry, Rom. i. 21—32, and which have been its consequences in all times and places. *Abp. Secker.*

—— *visiting the iniquity of the fathers upon the children*] It cannot consist with the justice of God, to punish one person for the sin of another; neither does God threaten any such thing. But God, who is the great Lord of the whole world, may so punish a man for his sins, that the temporal evil of it may reach, not to himself alone, but to his posterity also. As in the case of high treason, the father, by forfeiting his honour and estate, brings the ill consequence of his crime upon his family, as well as upon himself; and the prince, by enacting the penalty of the law, may justly be said to visit the children, for the offence which the father committed. The meaning of this part of the commandment is this: God had, in general, promised to the Jews *temporal blessings,* to encourage their obedience; and had denounced *present evils* against them, to keep them from sinning. But to set a particular mark of His indignation on the sin of *idolatry,* He thought fit to declare, that if they offended in this matter, He would not only severely punish them Himself, but would deliver them up into the hands of their enemies, who should oppress both them and their children after them; whereas if they continued firm to His worship, though otherwise they should be guilty of many lesser crimes, yet He would not cast them off from His favour, but on the contrary would bless both them and their posterity with plenty and prosperity all their days. This I take to have been the literal meaning of the present denunciation; and how exactly it was made good to them, their history sufficiently declares to us, 1 Kings xi. 31—35; xiv. 22, 23, 25; xv. 29, 30; 2 Kings xxii. 17; xxiv. 3. Compare xxi. 3; Lam. v. 7. *Abp. Wake.*

6. — *unto thousands*] That is, to the thousandth generation, as the passage is judiciously rendered by the Syriack version and Chaldee paraphrase; supported by the parallel passages, Deut. vii. 9; 1 Chron. xvi. 15. *Dr. Hales.* See note on Deut. vii. 9.

—— *love me, and keep my commandments.*] The keeping of God's commandments is the best argument that we love Him. *Bp. Kidder.*

7. *Thou shalt not take the name* &c.] In this third Commandment, which concerns the name of God, are forbidden these sins: 1. Irreverent thoughts of God, Job i. 5. 2. Blasphemy, or dishonourable mention of His name, Rev. xiii. 6. 3. False swearing in avouching an untruth, Zech. viii. 17. 4. Perjury, or breaking a lawful oath, Matt. v. 33. 5. Causing the name of God, and our holy profession, to be blasphemed by others, Rom. ii. 24. And such sins God Himself hath especially threatened to punish, 2 Sam. xii. 14. In the same Commandment are enjoined these duties: 1. To think and speak reverently of the names and attributes of God, Ps. ciii. 1, 2. 2. To glorify Him in His holy word and ordinances, that bear His name, Acts xiii. 48. 3. To use His name with reverence in taking religious oaths, Deut. vi. 13. 4. To observe such oaths with re-

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of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

d Ch. 23. 12. Ezek. 20. 12. Luke 13. 14.

9 [d] Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

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11 For [e] *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

e Gen. 2. 2.

12 ¶ [f] Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

f Deut. 5. 16. Matt. 15. 4. Ephes. 6. 2.

13 [g] Thou shalt not kill.

g Matt. 5. 21.

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ligious care and conscience, Heb. vi. 16; Ezek. xvii. 18, 19; Ps. xv. 4. 5. To glorify God by a Christian conversation, 1 Tim. vi. 1. *Oxford Catechism.*

——*the Lord will not hold him guiltless* &c.] But will certainly punish him, unless prevented by sincere repentance. *Dr. Wells.* God declares, that He will severely punish such sinners, as take His name in vain, and will not suffer His name to be profaned by them, without bringing upon them some exemplary vengeance for their presumption. If it be asked, How then comes it to pass, that such persons do often escape without any such exemplary mark of God's vengeance? we answer, We are not to call God to account for His actions. It is enough that He has assured us, that "He will not hold such persons guiltless;" and that therefore every such sinner must either repent, in a very singular manner, of his offence in taking God's name in vain; or he shall assuredly be punished with an extraordinary severity for it, either in this life or in the other. *Abp. Wake.*

8. *Remember the sabbath day,*] See the note on chap. xvi. 23. In this Commandment, which concerns the sabbath of the Lord, is enjoined an especial attendance upon God's services on that day, such as, 1. Prayer, Acts xvi. 13. 2. Dispensing and receiving His word, Acts xiii. 44. 3. Partaking in His sacrament, Acts xx. 7. 4. Relieving of His saints, 1 Cor. xvi. 1, 2. And, 5. Meditating upon His works of creation and redemption, Ps. xcii. 1, 2; Deut. v. 15. In the same Commandment are forbidden our worldly undertakings and employments on this holy day, Is. lviii. 13; Neh. xiii. 15; excepting such as concern works of piety, charity, and necessity, Matt. xii. 5; Luke vi. 9; xiv. 5. *Oxford Catechism.*

——*the sabbath day,*] The day of rest. The word "sabbath" means rest.

10.—*thy stranger*] Foreigners, who, by being circumcised, had embraced the Jewish religion. *Bp. Patrick.*

11. *For in six days* &c.] This Commandment is as obligatory upon us, as it ever was upon the Jews, though not exactly after the same manner. We worship, as they did, the God, who "in six days created the heaven and earth, the sea, and all that in them is, and rested the seventh day;" and in acknowledgment thereof, we stand obliged with them, to keep a seventh day of rest, after six of labour. But then, as they worshipped this God under the peculiar character of "the God, who brought them out of the land of Egypt, out of the house of bondage," so were they directed to take that particular day, the seventh of the week, for their sabbath, upon which He completed their deliverance; and strictly to abstain from all bodily labour upon it. Now in this respect we differ from them. We worship God, the Creator of the world, under a much higher and more Divine character; as He is our Father and Deliverer by Jesus Christ our Lord: who, on the first day of the week, rose from the dead, and thereby put an end to the Jewish dispensation. And in testimony of this, we keep the first day of the week for our sabbath, according to the practice of the Apostles; and so profess ourselves to be the servants of the true God, through the covenant, which He has been pleased to make with mankind in Christ Jesus our Lord. *Abp. Wake.*

12. *Honour thy father and thy mother:*] In this Commandment, which is the commandment of relations, are enjoined the mutual duties of inferiours and superiours. From children to parents is required honour, which implies, 1. Fear, Lev. xix. 3. 2. Reverence, Gen. xxxi. 35. 3. Obedience, Eph. vi. 1, 2. And, 4. Maintenance, 1 Tim. v. 4. And the contrary vices are forbidden, Lev. xx. 9. This Commandment concerns not only natural Parents, but extends also to Magistrates in the state, Rom. xiii. 1, &c. Ministers in the church, Heb. xiii. 17, and Masters in families, 2 Kings v. 13; Eph. vi. 5, 6; who are also called fathers. The reciprocal duties of superiours to inferiours are likewise required in this Commandment; namely, of natural Parents, Eph. vi. 4; Magistrates, Ps. lxxviii. 70, 71; Ministers, 1 Pet. v. 2; and Masters, Col. iv. 1. And the contrary vices are forbidden. And here are also enjoined the mutual duties of husbands and wives, 1 Pet. iii. 1, 7. *Oxford Catechism.*

——*that thy days* &c.] That God may give thee a long and happy life in this thy promised land upon earth; and an eternal life, figured by the other, in that true land of rest which is above. *Bp. Hall.* Were but all the duties enjoined by this Commandment conscientiously observed by all the world, how happy a place would it be! And whoever will faithfully do their own part of them, they shall be happy, whether others will do their part or not: and this Commandment assures them of it; "that thy days may be long upon the land, which the Lord thy God giveth thee." In all probability, if we obey His laws, and that now before us in particular, both longer and more prosperous will our days prove in this land of our pilgrimage, in which God has placed us to sojourn: but, without all question, eternal and infinite shall our felicity be in that land of promise, the heavenly Canaan; which He hath appointed for our inheritance. *Abp. Secker.*

13. *Thou shalt not kill.*] In this sixth Commandment, which concerns man's life, are forbidden these sins: 1. Hatred, 1 John iii. 15. 2. Causeless and revengeful anger, Matt. v. 21, 22. 3. Grievous reproaches, Ps. lxiv. 3. 4. Occasion of bloodshed, Deut. xxii. 8. 5. Contrivance of man's death, 2 Sam. xii. 9. 6. Actual and wilful murder, Exod. xxi. 14. In the same Commandment is enjoined the preservation of man's life: 1. By a seasonable and moderate use of God's creatures ordained for that end, Eccles. x. 17; 1 Tim. v. 23. 2. By a prudent avoiding of dangers,

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14 Thou shalt not commit adultery.
15 Thou shalt not steal.
16 Thou shalt not bear false witness against thy neighbour.
h Rom. 7. 7. 17 h Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.
i Hebr. 12. 18. 18 ¶ And i all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

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19 And they said unto Moses, k Speak thou with us, and we will hear: but let not God speak with us, lest we die. k Deut. 5. 27. & 18. 16.
20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Matt. x. 23. 3. By flying all sins; and particularly murder and uncleanness, Ps. lv. 23, which are noted to be especially destructive to the body and soul of him that commits them, Prov. v. 11; vi. 32. *Oxford Catechism.* These commands are only short summaries of our moral duty; under one or more principal instances comprehending all other plain particulars of it. *Pyle.*

——*kill.*] Killing in some cases is not murder; nor forbidden by God: such as the execution of justice, after a lawful manner, for a suitable offence, and by a lawful magistrate; the killing of an enemy in a just war; the killing of another for the necessary defence of a man's own life: to which under the Law were added some other cases, with which we are not concerned now under the Gospel. *Abp. Wake.*

14. *Thou shalt not commit adultery.*] In this seventh Commandment, which concerns man's chastity, are forbidden adulterous or lascivious thoughts, Matt. v. 27, 28; looks, 2 Pet. ii. 14; attire, Prov. vii. 10; words, Eph. iv. 29; v. 3; and acts of adultery and fornication, Gal. v. 19; as also unlawful marriages, Luke xvi. 18. Besides these sins more directly against this Commandment, are herein also forbidden such sins as give occasion to these: idleness; excess in eating and drinking; and the like. In the same Commandment are enjoined chastity and modesty in thoughts, 1 Thess. iv. 4, 5; behaviour, 1 Pet. iii. 2; and apparel, 1 Tim. ii. 9; as also sobriety and vigilance, 1 Pet. v. 8. *Oxford Catechism.* The sin of adultery under the law was punished with death, Lev. xx. 10; Deut. xxii. 22; and that not only upon a civil account, as being most injurious to society; but also typically, to denote what such persons are to expect from God in the other world, even death eternal. *Abp. Wake.*

15. *Thou shalt not steal.*] In this eighth Commandment, which concerns man's goods, are forbidden these sins: 1. Covetous desires, Ps. cxix. 36. 2. Bribery, Is. i. 23. 3. Withholding other men's dues, James v. 4. 4. Defrauding, or deceitful stealth, 1 Thess. iv. 6. 5. Oppression, or violent robbery, Luke iii. 14. 6. Sacrilege, or robbing of God, Mal. iii. 8. In the same Commandment are enjoined these duties: 1. To give to all their dues, Rom. xiii. 7. 2. To live in a lawful calling, Eph. iv. 28. 3. To be diligent in that calling, 2 Thess. iii. 11, 12. 4. To restore that which hath been stolen, Ezek. xxxiii. 15. 5. To give charitably to the poor, Prov. iii. 27, 28. 6. To avoid the company of the breakers of this law, Prov. xxix. 24. *Oxford Catechism.*

16. *Thou shalt not bear false witness* &c.] The ninth Commandment is connected with every one of the four which precede it. For neither the duties of superiours and inferiours, nor those among equals, could be tolerably practised; neither the lives of men, nor their happiness in the nearest relation of life, nor their possessions and properties could ever be secure; if they were left exposed to those injuries of a licentious tongue which are here prohibited. This Commandment therefore was intended, partly to strengthen the foregoing ones; and partly also, to make provision for every person's just character on its own account, as well as for the sake of consequences. *Abp. Secker.*

In this Commandment, which concerns man's good name, are forbidden these sins: 1. Lies, Eph. iv. 25. 2. Groundless jealousies, 1 Sam. xxii. 13. 3. The raising, taking up, or divulging of false or malicious reports, Exod. xxiii. 1; Ps. xv. 3; Prov. x. 12; Lev. xix. 16. 4. The suborning or encouraging of false witnesses, 1 Kings xxi. 9, 10. In the same Commandment are enjoined these duties, which maintain veracity and charity, Eph. iv. 15. 1. To love and speak the truth, Zech. viii. 19; Eph. iv. 25. 2. To preserve our own reputation, Phil. iv. 8. 3. Seasonably to vindicate ourselves, and our innocent neighbours, Acts xxv. 8; Luke xxiii. 41; 1 Sam. xix. 4, 5. 4. To cover the infirmities of others, Prov. xvii. 9. *Oxford Catechism.*

17. *Thou shalt not covet* &c.] In this tenth Commandment, which especially concerns man's desires, are forbidden: 1. In general, sinful lusts, and the first motion of general corruption, Col. iii. 5, 6; Gal. v. 17; Jam. i. 14. 2. In particular, the coveting of our neighbour's house, wife, servants, and other goods belonging to him, Mic. ii. 2; Jer. v. 7, 8; Acts xx. 33. In the same Commandment are enjoined these duties: 1. To regulate our affections, 1 Cor. ix. 25. 2. To restrain sinful desires, Tit. ii. 12. 3. To be content with our present estate, Heb. xiii. 5. *Oxford Catechism.*

This last Commandment is very important; and is indeed the guard and security of all the preceding ones. For our actions will never be right habitually, till our desires are so. Or, if they could, our Maker demands the whole man, as He surely well may; nor, till that is devoted to Him, are we "meet to be partakers of the inheritance of the saints in light." *Abp. Secker.*

This Commandment stamps the seal of divinity upon the Mosaical code, of which the Decalogue is the summary. No such restriction is to be found in the Ordinances of Lycurgus, or Solon, the Twelve Tables, or the institutes of Justinian: because the thoughts and desires of the heart are not cognizable by human tribunals. This was a case reserved for Him alone, who both can and will "bring every work into judgment, with every secret thing, whether it be good or evil," Eccles. xii. 14; because He is a discoverer "of the thoughts and intents of the heart," 1 Sam. xvi. 7; Heb. iv. 12. The Law therefore "was our schoolmaster to bring us to Christ;" who in His Gospel has so finely commented on the tenth Commandment in particular, Matt. v. 28, 30: and who inculcates obedience to all His laws from an inward principle: requiring us to "shew the work of the law written in our hearts," Rom. ii. 15. *Dr. Hales.*

20.—*God is come to prove you,*] God intends, by this dreadful appearance, to discover unto yourselves

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21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

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25 And [1]if thou wilt make me an altar of stone, thou shalt not †build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

[1] Deut. 27. 5. Josh. 8. 31.
† Heb. *build them* with *hewing*.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAP. XXI.

1 *Laws for menservants.* 5 *For the servant whose ear is bored.* 7 *For womenservants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For*

and others, whether you will be such as you have promised. *Bp. Patrick.*

24. *An altar of earth,*] For the better observation of the foregoing command, He orders that the altars built to Him may be as simple as possible: and forbids their being constructed of "hewn stone," for fear of the tools being also employed in making any figure or image. *Bp. Patrick.*

—— *in all places where I record my name* &c.] That is, wheresoever is that place, which I have appointed, or shall appoint, to be the remembrance or memorial of My name and presence, "there will I come unto thee and bless thee." It is here promised, that God will come unto men, and bless them, *generally* in every place dedicated to His worship and service: but more *especially* in those tokens or symbols, by which He testifies His covenant and commerce with men, and which are the memorials or monuments of His name. Such were the sacrifices and the altar, under the Jewish dispensation, often called the "Memorial," Lev. ii. v. vi. xxiv, inasmuch as they were rites of *remembrance*, whereby the name of God was commemorated or recorded, and His covenant with men renewed and testified. Such under the Christian dispensation, is the holy communion of Christ's body and blood, ordained by Him to be the "memorial" of His name in the New Testament. See Luke xxii. 19. It is true, we are not now confined to one place alone, as those under the law were; and God heareth the faithful prayers of His servants, wheresoever they are made to Him, as also He did then: yet in the place, where is His *memorial*, there in a special manner does He vouchsafe His presence to the sons of men, and visit them with His blessing. *Jos. Mede.*

25. *And if thou wilt make me an altar* &c.] As much as to say, "Whilst you travel in the desert, I will not have a lasting altar, made either of marble or metal, that you may not, after the manner of the heathens, believe me to be the God of a particular place, or that I am confined to any province." In this and the following verses God orders the matter and form of the altar in opposition to the laws, rules, and customs of the heathens. *Locke.*

26. *Neither shalt thou go up by steps* &c.] It was suitable to the state of travellers, to have their altars low. Besides, He would not have them imitate the Gentiles, who sacrificed in "high places," imagining their sacrifices were most acceptable, when nearest heaven. A further reason is assigned at the end of the verse, namely, to prevent unseemliness; and that the priests might not be exposed to ridicule and contempt, by means of the light and loose garments, which were worn in those countries. *Bp. Patrick, Pyle.* God requires the greatest modesty in His worshippers; whereas the heathen rites were attended with great immodesty. *Bp. Kidder.*

Chap. XXI. The laws thus delivered by God Himself, with all these solemn preparations, and in a manner so peculiarly calculated to impress awe, and exercise obedience, were of three sorts; moral, ceremonial, and civil. The *moral* law, which is comprised in the Ten Commandments, "written with the finger of God," and the law of nature, as it is called, are, in all essential points, the same. The heart of man being much depraved, and his understanding darkened, in consequence of the fall of Adam, God had been pleased to renew the impression of the general law of nature from time to time, by occasional communications of His will; and He now confirmed and explained it by an express revelation, which He commanded to be recorded in writing for the use of all future ages. This moral law, founded in the relation subsisting between God and man, is of universal and eternal obligation. We are to remember that the change, which sin produced in the nature of man, weakened the faculties with which he was originally created, and obscured the light of reason. We may conceive that perfect reason would direct man to right conclusions concerning the nature of God and of man, and the duties which he owes to God and to his fellow-creatures. Still, while man, as a free agent, had, as necessarily belonging to that character, the power of opposing the suggestions of will to the deductions of reason, his state of happiness must have been insecure. Whether we consider the knowledge of this moral law as derived from perfect human reason, or, which is the same thing under another name, from the original nature of man given him by his Creator, (and in this sense the moral law would be justly termed the law of nature,) or whether we suppose the knowledge of this law communicated by some impression upon the mind, some mode of Divine inspiration, (like that, by which the Prophets were enabled to distinguish clearly and positively the declarations of God from the dictates of their own reason,) or by the audible voice of God Himself, accompanied by some visible mark of the Divine presence, the Divine origin of this law is equally established, and its immutable truth is equally apparent. The *ceremonial*, or positive law, relates to the priests, the tabernacle, the sacrifices, and other religious rites and services. God commanded that those, who should be employed about the tabernacle, or in the offices of publick worship, should be of the posterity of Levi: and hence this law is sometimes called the Levitical Law; but the priesthood itself was to be confined to Aaron and his descendants. The principal objects of the ceremonial law were, to preserve the Jews from idolatry,

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smiters. 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

NOW these *are* the judgments which thou shalt set before them.

a Lev. 25. 41. Deut. 15. 12. Jer. 34. 14.

2 [a] If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

† Heb. *with his body.*

3 If he came in †by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

† Heb. *saying shall say.*

5 And if the servant †shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

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7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

† Heb. *be evil in the eyes of,* &c.

8 If she †please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

b Lev. 24. 17.

12 ¶ [b] He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand;

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to which all the neighbouring nations were addicted, and to keep up in their minds the necessity of an atonement for sin. The *civil* law relates to the civil government of the Israelites, to punishments, marriages, estates, and possessions. The ceremonial and civil laws are intermixed with each other, and being adapted to the particular purpose of separating from the rest of the world one nation, among whom the knowledge of the true God, and the promise of a Redeemer, might be preserved, were designed for the sole use of the Israelites, and were to be binding upon them only till the coming of the Messiah. *Bp. Tomline.*

Ver. 1. *Now these are the judgments* &c.] The Mosaical Law was infinitely superiour, in point of humanity, to all the institutions of the most celebrated lawgivers of antiquity. It abounds with injunctions of mercy and pity, not only to Jews, but to strangers, to enemies, and even to those, who had most cruelly oppressed and injured them. The dispositions in favour of the poor are truly singular and amiable, Lev. xxv. 35, 36; Exod. xxiii. 9; Lev. xix. 34; Deut. xxiii. 7; Exod. xxiii. 4; Deut. xv. 7, 8; Lev. xix. 9, 10; Deut. xxiv. 19. The provisions made for the security and comfort of that most useful, though too often most wretched, part of the species, slaves and servants, are entirely worthy of a law, that came down from heaven. That absolute and unlimited power over the lives of slaves, indulged to their tyrannical master by almost all heathen lawgivers, a power most scandalously abused to the disgrace of all humanity, was effectually restrained by the Jewish law, which punished the murder of a slave with the utmost rigour, Exod. xxi. 20. The kindness enjoined towards hired servants is most remarkable, Deut. xxiv. 14, 15. The injunctions respecting Hebrew slaves were no less merciful, Lev. xxv. 43; Deut. xv. 12, 13. It should seem also, as if all other bondmen or slaves, even those captured in war or brought from the neighbouring heathen nations, were to be emancipated in the year of the jubilee, that is, every fiftieth year, Lev. xxv. 10. The utmost care, in short, is taken throughout to guard against every species of tyranny and oppression, and to protect the helpless and weak from the wanton insolence of prosperity and power. The tenderness of the Divine Legislator thought no creature below its notice: and extended itself to the minutest articles of social and domestick life, which, though unnoticed by less benevolent lawgivers, do, in fact, constitute a very great and essential part of human happiness and misery.

With such heavenly institutions as these, which we shall in vain look for in any Pagan government, is every page of the Jewish law replete. It is from these we are to form our judgment of the Jews, of their religion, and its Divine Author; and if these had their proper effect on the manners of the people, they must have produced upon the whole a constant and habitual, though, perhaps, from the very nature of their situation, a confined benevolence, much superiour, not only to that of their rude contemporaries, but to the boasted lenity of much later and more polished nations. *Bp. Porteus.*

—— *judgments*] Those political laws which God thought fit to give for the determination of differences among the people, and for their just and peaceable government. *Bp. Patrick.*

2. — *an Hebrew servant,*] Or slave; some Hebrews sold themselves from poverty; and others were sold by the court of judicature, on account of a theft, for which they were unable to make satisfaction. *Bp. Patrick.*

4. —*have given him a wife,*] A Gentile bondmaid, who was before in the master's service. *Bp. Patrick.*

6. — *bore his ear through* &c.] As a mark of servitude, and in token that he was now as it were fixed to the house. *Bp. Patrick.*

The meaning is, he shall not go free at the end of the usual term of seven years, but shall continue with him till his master's death, or till the year of jubilee. *Dr. S. Clarke.*

8. — *a strange nation*] Another family or tribe; for it was in no case lawful to sell a Hebrew to any heathen nation. *Bp. Patrick.*

13. — *God deliver him into his hand;*] If, by God's permission, he kill him unadvisedly. *Bp. Patrick.*

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then [c]I will appoint thee a place whither he shall flee.

c Deut. 19. 3.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

d Lev. 20. 9. Prov. 20. 20. Matt. 15. 4. Mark 7. 10.

17 ¶ And [d]he that ‖curseth his father, or his mother, shall surely be put to death.

‖ Or, *revileth.*

18 ¶ And if men strive together, and one smite ‖another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

‖ Or, *his neighbour.*

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* †the loss of his time, and shall cause *him* to be thoroughly healed.

† Heb. *his ceasing.*

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely †punished.

† Heb. *avenged.*

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

e Lev. 24. 20. Deut. 19. 21. Matt. 5. 38.

24 [e]Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

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26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then [f]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

f Gen. 9. 5.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

This expression, respecting a man being killed by accident, without any ill intention on the part of the slayer, is remarkable. It signifies that even those things, which to us seem the most casual and merely accidental, yet in respect of God, are really providential, and could not happen but by His (for wise reasons) permitting them to be done. *Dr. S. Clarke.*

14. — *thou shalt take him from mine altar,*] That is, the most sacred and inviolable place of refuge, which shall not protect a wilful murderer, 1 Kings ii. 28. *Bp. Patrick.*

16. — *he that stealeth a man,* &c.] As liberty is equally valuable with life, the Jewish law with the strictest equity ordained, that if any man were convicted of attempting to reduce any fellow citizen to slavery, he should be punished with death. *Dr. Graves.*

21. — *for he is his money.*] He bought him with his money; therefore not striking him for the purpose of killing him, he shall not be punished, since he is already punished in his loss. *Bps. Hall* and *Patrick.*

24. *Eye for eye,* &c.] Not in kind, but by a fine, proportioned to the damage received. The offender might in these cases, though not in murder, make a pecuniary satisfaction. *Bp. Kidder.* This mode of expression intimated that the punishment ought to be in proportion to the crime. This retaliation was never executed under the Mosaick law. The Jews misunderstood the law, which was only a direction to the magis-

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36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAP. XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beastiality.* 20 *Of idolatry.* 21 *Of strangers, widows, and fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the firstfruits.*

IF a man shall steal an ox, or a ‖ sheep, and kill it, or sell it; he shall restore five oxen for an ox, and [a] four sheep for a sheep.

‖ Or, *goat.*

[a] 2 Sam. 12. 6.

2 ¶ If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.

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7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.

12 And [b] if it be stolen from him, he shall make restitution unto the owner thereof.

[b] Gen. 31. 39.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with

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trate, as if it authorized private revenge. Our Saviour therefore sets the law in its true light. *Bp. Wilson.*

36. — *if it be known* &c.] There is a great difference between what is done casually, and what is done constantly. The former verse speaks of the hurt done by a beast, that was not accustomed to push; and this, of the hurt done by one notoriously mischievous. Accordingly greater damages were given in this latter case than in the former. And by this general rule the Jews regulated all other cases. *Bp. Patrick.*

Chap. XXII. ver. 1. — *five oxen — four sheep*] The reason of the greater punishment for stealing an ox seems to be, that the ox was of greater value, was useful in agriculture, and perhaps was more easily stolen, as feeding separately in the field. *Bp. Patrick.*

3. *If the sun be risen* &c.] It is remarkable that the laws of most nations have punished more severely an attack by night than by day. The Jewish law made it justifiable to kill a housebreaker, only in the case of a nocturnal attempt: the Athenian and Roman laws enacted the same: and by the English law, if a person attempts to break open a house in the night time, and is killed in the attempt, the slayer is acquitted; not so in the day time, unless the act carries with it an attempt at robbery also. *Blackstone.*

6. — *If fire break out,* &c.] It is a common custom in the East, to set the dry herbage on fire, before the descent of the autumnal rains; which fires, for want of care, often do great damage: on this account it is expressly provided in the law of Moses, that those who occasion them maliciously, or through great negligence, should be liable to make all damages good. *Harmer.*

11. — *an oath of the Lord*] They shall be put to swear by the name of God. *Bp. Hall.* "An oath of the Lord" is an oath, wherein God is appealed to as the only witness, there being no need of this oath, where there was any other witness. He that had stolen was forced to forswear himself, if he would avoid discovery. Hence it is that theft and perjury are so often mentioned together in Scripture, one very often inferring the other. See Lev. xix. 11, 12; Prov. xxx. 8, 9; Zech. v. 3, 4. *Bp. Kidder.*

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it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

c Deut. 22. 28. 16 ¶ And [c] if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

† Heb. *weigh.* 17 If her father utterly refuse to give her unto him, he shall †pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

d Deut. 13. 13, 14, 15. 1 Mac. 2. 24. 20 ¶ [d] He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

e Lev. 19. 33. 21 ¶ [e] Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

f Zech. 7. 10. 22 ¶ [f] Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

g Lev. 25. 37. Deut. 23. 19. Ps. 15. 5. 25 ¶ [g] If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

h Acts 23. 5. 28 ¶ [h] Thou shalt not revile the ‖ gods, nor curse the ruler of thy people.

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29 ¶ Thou shalt not delay *to offer* † the first of thy ripe fruits, and of thy †liquors: [i] the firstborn of thy sons shalt thou give unto me.

‖ Or, *judges.* † Heb. *thy fulness.* † Heb. *tear.* i Chap. 13. 2, 12. & 34. 19.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: [k] neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

k Lev. 22. 8. Ezek. 44. 31.

CHAP. XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.* 4 *Of charitableness.* 10 *Of the year of rest.* 12 *Of the sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice.* 20 *An Angel is promised, with a blessing, if they obey him.*

THOU shalt not ‖ raise a false report: put not thine hand with the wicked to be an unrighteous witness.

‖ Or, *receive.*

2 ¶ Thou shalt not follow a multitude to *do* evil; neither shalt thou †speak in a cause to decline after many to wrest *judgment:*

† Heb. *answer.*

3 ¶ Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

a Deut. 22. 4. 5 [a] If thou see the ass of him that hateth thee lying under his burden, ‖ and wouldest forbear to help him, thou shalt surely help with him.

‖ Or, *wilt thou cease to help him?* or, *and wouldest cease to leave* thy business *for him: thou shalt surely leave* it to join *with him.*

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous

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18. — *a witch*] One who practises diabolical arts. *Dr. Wells.* A woman that pretends to the power of inverting the established order of nature. *Bp. Kidder.* The Hebrew word refers, in its original sense, to the pretended discovery of things hidden, or future, by magical means. *Parkhurst.*

27. *For that is his covering* &c.] To the present time the Arabs use their clothes as a covering both by day and by night. The usual size of their garments is six yards long, and five or six feet broad, serving them for a complete dress in the day; and as they sleep in their raiments, as the Israelites did of old, it serves likewise for a bed and covering at night. *Dr. Shaw.*

28. — *the gods,*] The judges or under magistrates. *Bp. Patrick, Dr. Wells,* &c.

—— *the ruler of thy people.*] The civil, the judiciary magistrate. He was not to be reviled, especially in the discharge of his office. *Calmet.*

Chap. XXIII. ver. 2. *Thou shalt not follow* &c.] If thou art a judge, thou shalt not be influenced, either by the people, "the multitude;" or by the great, who are generally attended by "many" supporters; to pronounce a false or unjust judgment. *Bp. Patrick, Dr. Wells.*

3. *Neither shalt thou countenance a poor man* &c.] If his cause be bad, let his poverty be what it will, thou mayest not countenance him in it. *Bp. Sanderson.*

6. *Thou shalt not wrest the judgment of thy poor*] As they were not to favour a man because he was poor, ver. 3, so much less might they wrong him, or forbear to do him right, because he wanted money to prosecute his cause. *Bp. Patrick.*

7. — *false matter;*] False accusation, if the precept is addressed to persons in general: or false judgment, if it is addressed to judges, whom he seems to command not to "slay the innocent;" that is, not to pronounce a

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slay thou not: for I will not justify the wicked.

8 ¶ And [b] thou shalt take no gift: for the gift blindeth † the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the † heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And [c] six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy ‖ oliveyard.

12 [d] Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ [e] Three times thou shalt keep a feast unto me in the year.

15 [f] Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: [g] and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in a year all thy males shall appear before the LORD God.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my ‖ sacrifice remain until the morning.

19 [h] The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. [i] Thou shalt not seethe a kid in his mother's milk.

20 ¶ [k] Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an ‖ adversary unto thine adversaries.

23 [l] For mine Angel shall go before thee, and [m] bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: [n] but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 ¶ [o] There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their † backs unto thee.

28 And [p] I will send hornets before thee, which shall drive out the

b Deut. 16. 19. Ecclus. 20. 29.
† Heb. *the seeing.*
† Heb. *soul.*
c Lev. 25. 3.
‖ Or, *olive trees.*
d Chap. 20. 8. Deut. 5. 13. Luke 13. 14.
e Deut. 16. 16.
f Chap. 13. 3. & 34. 18.
g Deut. 16. 16. Ecclus. 35. 4.
h Chap. 34. 26.
i Deut. 14. 21.
k Chap. 33. 2.
‖ Or, *I will afflict them that afflict thee.*
l Chap. 33. 2.
m Josh. 24. 11.
n Deut. 7. 25.
o Deut. 7. 14.
† Heb. *neck.*
p Josh. 24. 12.

sentence of death upon them, or condemn them. *Bp. Patrick.*

9. — *ye know the heart of a stranger,*] Ye have felt what a distressed condition that of a stranger is; how friendless and helpless. *Bp. Patrick.*

13. — *make no mention of the name of other gods,*] With any reverence, or any approbation, by appealing to them, or vowing by their names. It was not unlawful merely to mention the names of other gods in ordinary conversation. *Bps. Patrick* and *Kidder.*

19. — *Thou shalt not seethe a kid in his mother's milk.*] This precept has respect to an idolatrous custom of the heathens of those days, cruel as well as superstitious, who used to *boil* a kid in its mother's milk, and sprinkle it on their fields and trees, in order to make them fruitful. *Pyle.*

20. — *an Angel*] Called at verse 23, "Mine Angel." See chap. xiv. 19.

21. — *my name is in him.*] He acts by My authority and power. *Bp. Patrick.* My power and divinity is in Him. *Bp. Hall.* John x. 38.

The name of God signifies His essence, Exod. iii. 13, 14. And sometimes His word, says Maimonides; and is applicable to the Messiah in both these senses. *Bp. Kidder.*

28. — *I will send hornets before thee,* &c.] See the

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Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

q Chap. 34. 15. Deut. 7. 2.

32 [q] Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against

r Deut. 7. 16. Josh. 23. 13. Judg. 2. 3.

me: for if thou serve their gods, [r] it will surely be a snare unto thee.

CHAP. XXIV.

1 *Moses is called up into the mountain.* 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [a] All the words which the LORD hath said will we do.

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a Chap. 19. 8. & 24. 3, 7. Deut. 5. 27.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, [b] All that the LORD hath said will we do, and be obedient.

b Ver. 3.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold [c] the blood of the covenant, which the LORD hath made with you concerning all these words.

c 1 Pet. 1. 2. Hebr. 9. 20.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the

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accomplishment of this promise in Josh. xxiv. 12, 13, with the note upon it.

Ælian gives a history of the Phasaelites, driven from their country by *wasps*. These people inhabited the mountains of Solymæ, and were originally of Phenicia, that is, descendants of the Canaanites; and very probably were some of those very people, who were expelled their country by those wasps or hornets, which were sent to precede the army of Israel. *Script. illust.*

31. — *I will set thy bounds* &c.] See Gen. xv. 18, and Numb. xxxiv. "The sea of the Philistines" is the Mediterranean sea, on which the Philistines bordered: "the desert," the desert of Arabia, or Shur, Exod. xv. 22, near Egypt; and "the river," the Euphrates.

Chap. XXIV. ver. 4. — *an altar — and twelve pillars,*] The former to represent God in this covenant, which follows; the latter, to represent the twelve tribes of Israel. *Bp. Patrick.*

8. — *Behold the blood of the covenant,*] Behold that blood, by which the covenant made between God and you is signified to be confirmed. *Bp. Hall.* This was a figure of the blood of Christ, Matt. xxvi. 28. *Bp. Kidder.*

10. *And they saw the God of Israel:*] The visible glory of God, the symbols of His Majesty and Presence, appearing with more splendour and brightness than ever before. *Dr. Wells, Pyle.*

—— *under his feet*] Under the lower part of this glorious light. There was no bodily form; for it is expressly said at Deut. iv. 15, that they "saw no manner of similitude." Thus the Divine Majesty is sometimes said to have a footstool, though it have no human shape. *Bp. Patrick.*

—— *a paved work of a sapphire stone,*] A pavement very bright and glistering. *Bp. Patrick.*

—— *the body of heaven*] As clear as the purest and serenest sky, when it is all spangled with stars. *Bp. Patrick.*

11. — *also they saw God,* &c.] They saw God in these signs of His manifestation, and yet lived in health and soundness of body. *Bp. Hall.*

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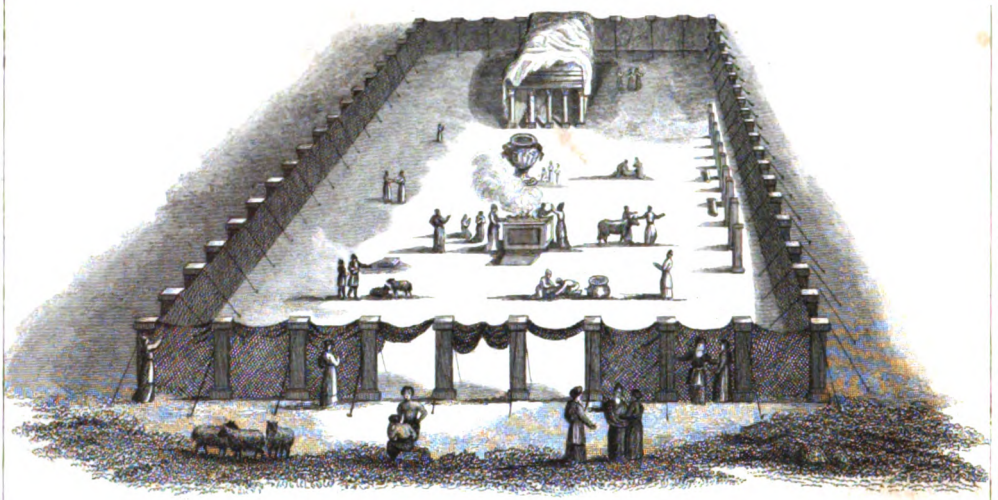
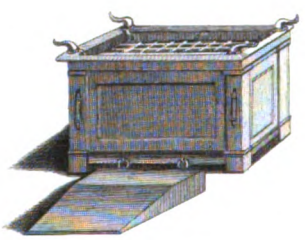


TABERNACLE IN THE WILDERNESS.

With the Court of the Tabernacle EXOD. XXVI XXVII



Altar of burnt offerings.

EXOD. XXVIII. 1. 8.

The laver of brass belonging to the Tabernacle.

EXOD. XXX. 18.

TABERNACLE UNCOVERED

EXOD. XXVI.

A. The Holy Place B. The most Holy or Holy of Holies.

Taken from Calmet

Published by the Society for promoting Christian Knowledge, 67 Queen Street Lincolns Inn Fields
1865.

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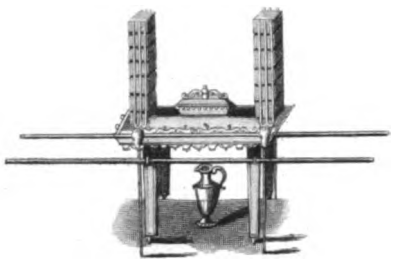
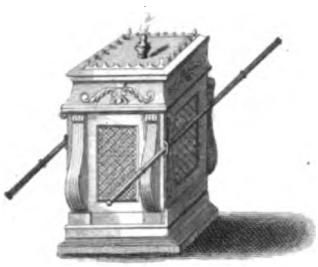
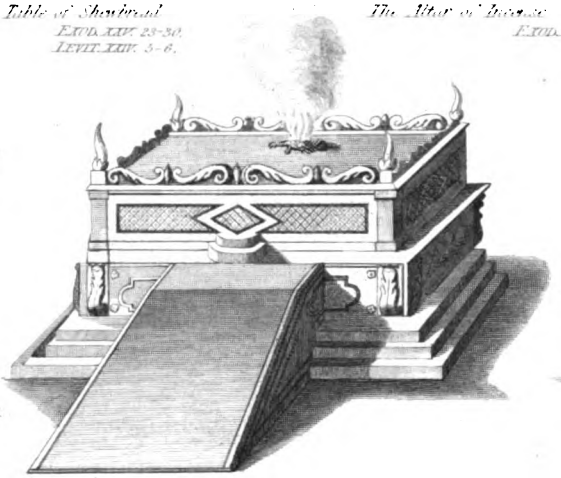


The Table of Shewbread.
EXOD. XXV. 23-30.
LEVIT. XXIV. 5-6.



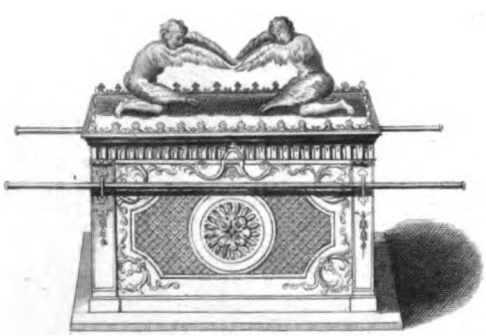
The Altar of Incense.
EXOD. XXX. 1-3.

The Candlestick.
EXOD. XXV. 31-37.



The Altar of brass in Solomons Temple.
2 CHRON. IV. 1.

The Censer.



The Ark of the Covenant with the mercy seat
EXOD. XXV. 10-21.

One of the ten brazen Lavers in Solomons Temple, standing on its base or pedestal.
1 KINGS VII. 27. 38.

Taken from Calmet

Before CHRIST 1491.

mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [d] Moses was in the mount forty days and forty nights.

d Chap. 34. 28. Deut. 9. 9.

CHAP. XXV.

1 *What the Israelites must offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy seat, with the cherubims.* 23 *The table, with the furniture thereof.* 31 *The candlestick, with the instruments thereof.*

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they † bring me an ‖ offering: [a] of every man that giveth it willingly with his heart ye shall take my offering.

† Heb. *take for me.* ‖ Or, *heave offering.* a Chap. 35. 5.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and ‖ fine linen, and goats' *hair*,

‖ Or, *silk.*

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the [b] ephod, and in the [c] breastplate.

b Chap. 28. 4. c Chap. 28. 15.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ [d] And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

d Chap. 37. 1.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Chap. XXV. ver. 4. — *blue, and purple,* &c.] These were probably woollen or yarn cloths; not made of silk, which it is thought, was not discovered in those early times; of fine linen there was a peculiar kind among the Egyptians called Byssus. It is supposed that the Israelites either brought the materials here mentioned with them from Egypt, or else obtained them by trafficking with some neighbouring tribes, and giving in exchange other valuables which they had brought with them. *Bp. Patrick.*

——*goats' hair,*] Many ancient and modern writers describe the goats of Asia, Phrygia, and Cilicia: their hair is very long, white, bright, and fine, and hangs to the ground; in beauty it almost equals silk, and it is never sheared, but combed off. The shepherds carefully wash their goats often in the rivers. The women spin the hair, and it is carried to Angora, where it is worked and finely dyed. It affords at this day a great trade at Angora and Aleppo. *Calmet.*

5. — *badgers' skins,*] There are doubts respecting the meaning of the Hebrew word, translated *badgers' skins.* The most ancient interpreters think that it does not signify any skin, but a colour. *Bp. Patrick, Pyle.*

—— *shittim wood,*] The shittim wood, of which very frequent mention is made in Scripture, grew in the neighbourhood of mount Sinai, as well as in other places, being exceedingly durable, smooth, and strong. *Bp. Patrick.*

St. Jerome says that the shittim wood resembles the *white thorn;* that it is of an admirable beauty, solidity, strength, and smoothness. It is thought he means the Black Acacia, which, they say, is the only tree found in the deserts of Arabia. *Calmet.* The Acacia being by far the largest and the most common tree of these deserts, (Arabia Petrea,) we have some reason to conjecture that the shittim wood, of which the utensils, &c. of the tabernacle (Exod. xxv.) were made, was the wood of the Acacia. This tree abounds with flowers of a globular figure and of an excellent smell, which may further induce us to take it for the same with the shittah tree, which, in Is. xli. 19, is joined with the myrtle and other sweet-smelling plants. *Dr. Shaw.* The Acacia Vera seems to be the only indigenous tree in Upper Egypt. From it proceeds the gum-Arabick, which chiefly comes from Arabia Petrea, where these trees are most numerous: but it is the most common tree of all the deserts from the northernmost part of Arabia to the extremity of Ethiopia. *Bruce.*

8. — *a sanctuary;*] A tabernacle or tent, called a sanctuary or holy place, because it was appropriated to God, and because no uncircumcised or unclean person might enter into it without profanation: there God was to *dwell* or to manifest His presence in a peculiar manner by a cloud or visible glory. *Bp. Patrick.*

10. — *an ark*] A chest or coffer. *Bp. Patrick.* A cubit, according to Bp. Cumberland, was about twenty-one inches of our measure. See the tables.

11. — *a crown of gold round about.*] A mixed border

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12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‖ of the mercy seat shall ye make the cherubims on the two ends thereof.

‖ Or, *of the matter of the mercy seat.*

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from [e] between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

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e Numb. 7. 89.

23 ¶ [f] Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

f Chap. 37. 10.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ‖ to cover withal: *of* pure gold shalt thou make them.

‖ Or, *to pour out withal.*

30 And thou shalt set upon the table shewbread before me alway.

31 ¶ [g] And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

g Chap. 37. 17.

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which went round the top of it. *Bp. Patrick.* A cornice or rim of massy gold. *Pyle.*

16. — *put into the ark the testimony*] The two tables of stone, containing the Ten Commandments, which *testified* what the will of God was, which the Israelites consented to observe. Hence the ark itself is frequently called the ark of the testimony, chap. xl. 21. *Bp. Patrick.*

17. — *thou shalt make a mercy seat*] The lid or covering of the ark was called the mercy seat, or propitiatory, because God here shewed Himself to be propitious, being appeased by the blood of the sacrifices which was sprinkled on this place. *Bp. Patrick.*

18. — *cherubims*] These were winged figures: and the circumstance of their being placed in the Holy of Holies, (a type of the highest heaven, Heb. ix. 24,) makes it probable that they represent the angels which stand before God continually, Matt. xviii. 10, ready to do God's will, Heb. i. 14. *Bp. Kidder.* It is uncertain of what shape they were. *Bp. Patrick, Dr. Wells.* The Jewish doctors have always represented the cherubim on the holy ark under the shape of winged boys. *Archdeacon Sharp.* It was between the cherubim, over the lid of the ark, that the *glory of the Lord* resided. Hence God is said to dwell between the cherubims, Ps. lxxx. 1, and the ark is called His footstool, Ps. xcix. 5. Here He displayed the token of His immediate presence, and hence He delivered out His orders and commands. *Pyle.*

29. — *the dishes — spoons — covers — bowls*] It is thought that in the "dishes" the shewbread was placed. The "spoons," vials or cups, as some translate, used in conveying the incense. The "covers," with which the leaves and the incense were covered. The "bowls," for the wine used in the sacrifices. *Bp. Patrick, Dr. Wells.* "To cover withal," the most probable meaning is, that the above-mentioned utensils were to *cover* or furnish out the table. *Bp. Kidder.*

30. — *shewbread*] In Hebrew, *the bread of the face or presence*, because it was set before the ark of the covenant, where God was present. *Bp. Patrick.* See it described at Levit. xxiv. 5, 7.

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32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall ‖ light the lamps thereof, that they may give light over against † it.

‖ Or. *cause to ascend.*

† Heb. *the face of it.*

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

h Acts 7. 44. Hebr. 8. 5.

40 And h look that thou make *them* after their pattern, † which was shewed thee in the mount.

† Heb. *which thou wast caused to see.*

CHAP. XXVI.

1 *The ten curtains of the tabernacle.* 7 *The eleven curtains of goats' hair.* 14 *The covering of rams' skins.* 15 *The boards of the tabernacle, with their sockets and bars.* 31 *The vail for the ark.* 36 *The hanging for the door.*

MOREOVER thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims † of cunning work shalt thou make them.

† Heb. *the work of a cunning workman, or, embroiderer.*

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

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4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupled the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ‖ tent together, that it may be one.

‖ Or, *covering.*

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

† Heb. *in the remainder, or, surplusage.*

Chap. XXVI. ver. 1. — *the tabernacle*] The Hebrew word properly signifies any habitation or place to dwell in; and here denotes a tent, or dwelling which might be moved from place to place.

This tabernacle had four separate coverings, the ten curtains mentioned in this verse, the curtains of goats' hair, ver. 7, and the two coverings mentioned at ver. 14, to preserve and shelter it from the weather. *Bp. Patrick.*

——*with cherubims of cunning work*] Meaning that figures of cherubims should be curiously wrought on the curtains. *Bp. Patrick.*

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14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

† Heb. *hands.*

17 Two † tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

† Heb. *twined.*

24 And they shall be † coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

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29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle [a] according to the fashion thereof which was shewed thee in the mount.

[a] Chap. 25. 9, 40. Acts 7. 44. Hebr. 8. 5.

31 ¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place.*

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars *of* shittim *wood,* and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

1 *The altar of burnt offering, with the vessels thereof.* 9 *The court of the tabernacle enclosed with hangings and pillars.* 18 *The measure of the court.* 20 *The oil for the lamp.*

AND thou shalt make an altar *of* shittim wood, five cubits long,

31. — *cunning work* :] Work ingeniously and curiously wrought: this seems to be more curious work than the "needle-work" mentioned ver. 36. *Bp. Patrick.*

33. — *between the holy place and the most holy.*] The Holy place, into which none but the priests could enter; the most Holy, the Sanctuary or Holy of Holies, into which none but the high priest could enter, and he only once a year, on the great day of expiation. *Stackhouse.*

Chap. XXVII. ver. 1. — *thou shalt make an altar*] The altar of burnt offerings, as is explained at Exod. chap. xxxviii. ver. 1.

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and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: † as it was shewed thee in the mount, so shall they make *it.*

† Heb. *he shewed.*

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

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15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

† Heb. *fifty by fifty.*

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp † to burn always.

† Heb. *to ascend up.*

21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAP. XXVIII.

1 *Aaron and his sons are set apart for the priest's office.* 2 *Holy garments are appointed.* 6 *The ephod.* 15 *The breastplate with twelve precious stones.* 30 *The Urim and Thummim.* 31 *The robe of the ephod, with pomegranates and bells.* 36 *The plate of the mitre.* 39 *The embroidered coat.* 40 *The garments for Aaron's sons.*

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

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20. — *oil olive beaten*] That is, oil not squeezed out by a press or mill, but such as ran freely from the olives when bruised. *Bp. Patrick.*

21. — *the vail, which is before the testimony*] The vail which was before the "ark of the testimony," and which separated the Holy place from the Holy of Holies. *Bp. Patrick.*

Chap. XXVIII. ver. 1. *And take thou unto thee* &c.] Here is the first appointment of a regular priesthood;

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2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

‖ Or, *embroidered.*

8 And the ‖ curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

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11 [a] With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

[a] Wisd. 18. 24.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt † set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a ‖ sardius, a topaz, and a carbuncle: *this shall be* the first row.

† Heb. *fill in it fillings of stone.*

‖ Or, *ruby.*

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

Aaron and his sons are here selected for that office, and afterwards, chap. xxxii. 29, the whole tribe of Levi are consecrated to the Lord. *Bp. Patrick.*

2. — *holy garments*] Called holy because worn by none but priests, and by them only when they ministered: they were intended "for glory and for beauty," that is, to make their office more respected, and to strike beholders with an awful sense of the Divine Majesty, whose ministers they saw appear in such grandeur. *Bp. Patrick.* Not holy in their own nature, but so called by reason of their distinction and separation from other things of the like nature to higher and more excellent uses. *Bp. Beveridge.*

3. — *all that are wise hearted,*] So the Hebrews call those that are endowed with extraordinary skill in any art: these persons were filled by God with the spirit of wisdom, that is, endowed in an extraordinary manner with skill for these requisite works. *Bp. Patrick.*

6. — *the ephod*] This name is derived from a Hebrew word, signifying *to tie* or *gird.* The ephod was a kind of girdle, which was brought from behind the back, over the two shoulders; was then put across the stomach, and carried round the waist, so as to form a girdle to the broidered coat, the ends of it hanging down before. The "shoulderpieces," ver. 7, were the parts covering the shoulders, and "the girdle," ver. 8, that part which tied round the body, below the heart. *Calmet.*

12. — *for stones of memorial*] For a sign whereby the children of Israel may know that their memory is presented to God, and that they are had in remembrance of God. *Bp. Hall.* A memorial both with reference to God, ver. 29, and also to the priest, who was thereby put in mind of the concerns of the people. *Bp. Kidder.*

15. — *breastplate of judgment*] It was so called, because the high priest wore it, when he went to consult the Divine Majesty about the great concerns of their religion and government: it was to be made of the same materials and workmanship with the ephod: it was also to be "foursquare" *when doubled,* ver. 16, that is, the whole piece was to be twice as long as it was broad, so that when doubled it was to form a square of a span on every side. The span was half a cubit, or about ten inches. *Bp. Patrick.*

17. — *a sardius,* &c.] There is very little certainty as to the particular kinds of stones mentioned in these verses, the true meaning of the Hebrew words being ill understood. *Pyle.*

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THE HIGH PRIEST.

In his White Robes, on the Day of Expiation.

LEVIT. XVI.

THE HIGH PRIEST.

In his Full Robes.

EXOD. XXVIII.

TAKEN FROM CALMET.

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1809.

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Before CHRIST 1491.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their † inclosings.

† Heb. *fillings.*

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

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28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath* upon the ‖ hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

‖ Or, *skirts.*

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30. — *the Urim and the Thummim;*] The words Urim and Thummim signify *light and perfection.* There is not the least intimation any where what these were, nor is there any direction given to Moses for the making of them, as there is for the rest of the priestly attire. The opinions respecting their meaning have been very various: some have thought that the words merely referred to the twelve stones, which have been described, ver. 17, on the breastplate of the high priest; others, that they were small oracular figures placed in the doubling of the breastplate, which gave articulate answers; others, that they referred to a plate of gold, inscribed with the sacred name of Jehovah; others again, that they only imply the Divine virtue and power given to the breastplate in its consecration, of obtaining an oracular answer from God; and that the names Urim and Thummim were applied only to denote the clearness and perfection, which those oracular answers always carried with them. Whatever the ornament was, it enabled the high priest to collect divine instruction on occasions of national importance, or even of private concern. It is wholly unknown how the Lord answered by the Urim and Thummim. The Jews generally think it was done by the shining of the stones, on the breastplate, or of some letters inscribed upon it. Others with more reason suppose that the Urim and Thummim only qualified the high priest to present himself in the holy place to receive answers from the mercy seat in the tabernacle. *Dr. Gray, Dean Prideaux, Bp. Patrick.*

32. — *habergeon,*] Armour to cover the neck and breast, a neckpiece. *Dr. Johnson.*

33. — *pomegranates*] Bells of embroidery, in size and shape like pomegranates. The pomegranate is a sort of apple very common in the East; as the fruit is very beautiful, the Scriptures often make use of similitudes taken from it. *Calmet.*

—— *bells*] The bell seems to have been a sacred utensil of very ancient use in Asia. The use and intent of these bells in the pontifical robe of the Jewish high priest is evident from the following words: "his sound shall be heard when he goeth in, &c." The sound of the numerous bells that covered the hem of his garment gave notice to the assembled people that the most awful ceremony of their religion had commenced. When arrayed in this garb, he bore into the sanctuary the vessel of incense; it was the signal to prostrate themselves before the Deity, and to commence those fervent ejaculations which were to ascend with the column of that incense to the throne of heaven. The ancient kings of Persia, who, in fact, united in their own persons the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells. *Calmet.*

One indispensable ceremony in the Indian Pooja is

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34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

b Ecclus. 45. 9.

35 [b] And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and

† Heb. *fill their hand.*

† consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them

† Heb. *flesh of their nakedness.*

linen breeches to cover † their nakedness; from the loins even unto the

† Heb. *be.*

thighs they shall † reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

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CHAP. XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt offering.* 45 *God's promise to dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: [a] Take one young bullock, and two rams without blemish, a Lev. 8. 2.

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing [b] oil, and pour *it* upon his head, b Chap. 30. 25.

and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and

† Heb. *bind.*

† put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt

† Heb. *fill the hand of.*

† [c] consecrate Aaron and his sons. c Chap. 28. 41.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and [d] Aaron d Lev. 1. 4.

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the ringing of a small bell by the officiating Brahmin. *Maurice.*

38. — *that Aaron may bear the iniquity* &c.] Meaning that, if there should happen to be any defects in the sacrifices or gifts presented to God, these defects might be pardoned by the intercession of the high priest, when he appeared before God with this plate as a crown on his head. *Bp. Patrick.* In this the high priest was a fit type of Christ, 1 Pet. ii. 26. *Bp. Kidder.*

39. — *the mitre*] The form of the high priest's mitre is not well understood, the descriptions which are given of it being very various; nor is it known in what respects it differed from the bonnet (ver. 40) of the other priests, except that it was more adorned and costly. The Hebrew doctors say that they both consisted of folds of linen, wrapt several times round, like the turbans now worn in the East. *Calmet.*

43. — *that they bear not iniquity, and die:*] That God may not punish them with death, for profaneness in neglecting to appear before Him with the sacred garments, which He has appointed. *Bp. Patrick.*

Chap. XXIX. ver. 10. — *shall put their hands upon the head*] This was to shew that they loaded the victim

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and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

e Lev. 3. 3.

13 And [e] thou shalt take all the fat

‖ It seemeth by Anatomy, and the Hebrew doctors, to be *the midrif.*

that covereth the inwards, and ‖ the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his

‖ Or, *upon.*

pieces, and ‖ unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

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21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ‖ wave them *for* a wave offering before the LORD.

‖ Or, *shake to and fro.*

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from

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with their iniquities, and confessed that they deserved the death which he was about to suffer. And he that did not repent and thus confess his sins, was not cleansed by this sacrifice. *Bp. Wilson.*

14. — *it is a sin offering.*] An offering made for the sins of Aaron and his sons, which sins it was necessary should be expiated before they were qualified to make offerings for the sins of others. *Bp. Patrick.*

20. — *the right ear* &c.] It is thought that the blood was put upon their right ears, to denote their hearkening to the Divine precepts; and on their thumbs and toes, to denote their strenuous performance of all that was required of them. *Bp. Patrick.*

22. — *take of the ram the fat and the rump,*] The tails of the sheep in Eastern countries are extremely large and loaded with fat. The least of them weigh ten or twelve pounds, and according to the reports of travellers, some of them weigh upwards of fifty pounds. *Bochart.* This broad flattish tail is mostly covered with long wool: it is entirely composed of a substance between marrow and fat, being used instead of butter, and serving as an ingredient in several kinds of food. When the animal is young, it is little inferiour to the best marrow. When the animal has been pampered, the tail has been known to weigh seventy and eighty pounds; but usually they weigh from ten to twenty pounds. *Dr. Russell.*

26. — *it shall be thy part.*] Moses being at this time in the stead of the High Priest, ver. 22. *Bp. Kidder.*

27. — *wave offering, — heave offering,*] There is no difference between the wave offering and the heave offering, except that the latter was only *heaved* or lifted

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the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

29 ¶ And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

† Heb. he *of his sons.*

30 *And* † that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place.*

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the

f Lev. 8. 31. Matt. 12. 4.

f bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof,* because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

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37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; g two lambs of the first year day by day continually.

g Numb. 28. 3.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and ‖ *the tabernacle* shall be sanctified by my glory.

‖ Or, Israel.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And h I will dwell among the children of Israel, and will be their God.

h Lev. 26. 12. 2 Cor. 6. 16.

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up, but the former *waved* in all manner of directions, to shew that He, to whom it was offered, was Lord of the whole earth, and of all that therein is. *Bp. Patrick.*

28. — *sacrifice of their peace offerings,*] The peace offering betokened that they were now in a state of friendship and reconciliation with God. *Bp. Patrick.*

33. — *a stranger*] Meaning here any one not of the family of Aaron.

40. — *a tenth deal — an hin* &c.] See these explained in the tables.

44. — *I will sanctify also both Aaron and his sons,*] God had no sooner directed a particular place for His service; He had no sooner caused an altar to be erected, where His people should more peculiarly serve and worship Him, and offer their sacrifices to Him; but He set apart a chosen people, who, and who alone, might perform the priests' office in His service. Aaron and his sons, and they who descended from them, might do that office: bold men might not intrude into it; nor unqualified men be imposed upon it by any authority whatsoever. And the next care that God took, after He had adorned the place of His worship with all possible lustre and magnificence, was, to provide such ornaments and habits for the persons of those who served, as might make them remarkable above other men. "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty," chap. xxviii. 2. And God vouchsafed to be as particular and punctual in His directions for the matter and form of those garments, as well for the sons, the inferiour priests, as for Aaron the High Priest himself, as He had been for the ark, the tabernacle, and the altar.

All which, methinks, should be a sufficient argument, or at least a sufficient motive, that particular *places* should be set aside, and adorned too, for the publick service of God: and for the distinction between the

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46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAP. XXX.

1 *The altar of incense.* 11 *The ransom of souls.* 17 *The brazen laver.* 22 *The holy anointing oil.* 34 *The composition of the perfume.*

AND thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the † top thereof, and the † sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

† Heb. *the roof and the walls.* † Heb. *the walls.*

4 And two golden rings shalt thou make to it under the crown of it, by the two † corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

† Heb. *ribs.*

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon † sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

† Heb. *incense of spices.* ‖ Or, *setteth up.* † Heb. *causeth to ascend.*

8 And when Aaron ‖ † lighteth the lamps † at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

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† Heb. *between the two evens.*

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 [a] When thou takest the sum of the children of Israel after † their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

a Numb. 1. 2, 5. † Heb. *them that are to be numbered.*

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: ([b] a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD.

b Lev. 27. 25. Numb. 3. 47. Ezek. 45. 12.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not † give more, and the poor shall not † give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

† Heb. *multiply.* † Heb. *diminish.*

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation;

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persons dedicated to His particular service, and qualified for that purpose, and the very *habits* appropriated to them, and the general ranks and classes of other men, who are not under the same obligations. *Lord Clarendon.*

Chap. XXX. ver. 1. — *an altar to burn incense*] Thence called the altar of incense; distinct from the altar of burnt offerings, described at chap. xxvii. 1—8.

6. — *where I will meet with thee.*] It seems from this, that though Aaron and his successors could go into the Holy of Holies only once a year, yet God gave to Moses the privilege of coming there as often as there was occasion to consult the Divine Majesty. *Bp. Patrick.*

9. — *no strange incense*] None but that which is prescribed at ver. 34—37 of this chapter.

10. — *it is most holy unto the Lord.*] Either the altar itself, being consecrated to God's service, is so called, or else the solemn expiation performed once a year, Levit. xvi. 29—34, which was the most holy rite in their religion. *Bp. Patrick.*

11. *And the Lord spake*] This is often repeated in this chapter, ver. 17, 22, 34, and the succeeding chapter, to shew that God did not deliver His precepts to Moses without intermission, but that He gave him time to rest, and then spake to him again. *Bp. Patrick.*

12. — *a ransom for his soul*] As a homage, whereby they acknowledged that they had been redeemed by God, and also confessed His goodness in having multiplied their nation according to His promise. *Dr. Wells.*

13. — *after the shekel of the sanctuary:*] The shekel (nearly half a crown of our money) was called "after the shekel of the sanctuary," because the standard, according to which the money was tried, was kept in the sanctuary. *Lewis.*

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that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels,* and of sweet cinnamon half so much, *even* two hundred and fifty *shekels,* and of sweet calamus two hundred and fifty *shekels,*

24 And of cassia five hundred *shekels,* after the shekel of the sanctuary, and of oil olive an [c] hin:

c Chap. 29. 40.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the ‖apothecary: it shall be an holy anointing oil.

‖ Or, *perfumer.*

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

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31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:*

35 And thou shalt make it a perfume, a confection after the art of the apothecary, † tempered together, pure *and* holy:

† Heb. *salted.*

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAP. XXXI.

1 *Bezaleel and Aholiab are called and made meet for the work of the tabernacle.* 12 *The observation of the sabbath is again commanded.* 18 *Moses receiveth the two tables.*

AND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the [a] son of Uri, the son of Hur, of the tribe of Judah:

a 1 Chron. 2. 20.

3 And I have filled him with the spirit of God, in wisdom, and in

31. — *This shall be an holy anointing oil*] It was to be set apart to the use of God's ministry, and therefore not to be employed on any other; not to be "poured on man's flesh," that is, not on the flesh of a common man, but only on the priests, and on such as were specially appointed. *Bp. Patrick.*

33. — *upon a stranger,*] Upon one who is not a priest or a king. *Bp. Kidder.* Any other than a priest, or one specially appointed to be anointed with it. *Dr. Wells.*

Chap. XXXI. ver. 3. — *I have filled him with the spirit of God,*] It was necessary that he should be supernaturally endowed with skill in these ingenious arts, since

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understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the † furniture of the tabernacle,

† Heb. *vessels.*

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

b Chap. 20. 8. Deut. 5. 12. Ezek. 20. 12.

14 [b] Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

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15 Six days may work be done; but in the seventh *is* the sabbath of rest, † holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

† Heb. *holiness.*

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for [c] *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

c Gen. 1. 31. & 2. 2.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, [d] two tables of testimony, tables of stone, written with the finger of God.

d Deut. 9. 10.

CHAP. XXXII.

1 *The people, in the absence of Moses, cause Aaron to make a calf.* 7 *God is angered thereby.* 11 *At the intreaty of Moses he is appeased.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 22 *Aaron's excuse for himself.* 25 *Moses causeth the idolaters to be slain.* 30 *He prayeth for the people.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [a] Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

1491.

a Acts 7. 40.

2 And Aaron said unto them, Break off the golden earrings, which

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the Hebrews, from their long continuance in Egyptian bondage, cannot be supposed to have been trained to them. *Bp. Patrick.*

13. — *my sabbaths ye shall keep:*] This is repeated after having been thrice mentioned before, chap. xvi. 23; xx. 8; xxiii. 12; on this special occasion, in order to shew that a breach of the sabbath would not be warranted, even by the important work on which they were to be now employed. The sabbath was to be "a sign between God and them," that He was their deliverer from Egyptian slavery, and that He "sanctified" them to be His peculiar people. This command is again given at chap. xxxv. 2. *Bp. Patrick.*

14. — *that soul shall be cut off*] If any man worked openly on the sabbath day, so that witnesses could be procured, he was to be stoned, according to Numb. xv. 35: thus the meaning seems here to be, that if any one committed the deed secretly, so as not to be punished by the judges, God would Himself punish him by shortening his days. *Bp. Patrick.*

18. — *written with the finger of God.*] That is, framed by the operation of God Himself, without Moses or any other person being employed. As human beings use their hands and fingers in doing these things, the same form of words is used to express that which is wrought by the power of God. *Bp. Patrick.*

Chap. XXXII. ver. 1. — *make us gods,*] Or rather, "make us a god;" for so the Hebrew word is often translated. The meaning is, Make us a sacred symbol or sign, which may represent God to us in a visible manner. They hankered probably after the idolatrous worship which they had learned in Egypt. St. Stephen calls their behaviour on this occasion a turning back of their hearts unto Egypt, Acts vii. 39. *Bp. Patrick.*

How great was the madness and ingratitude of the

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are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

b Ps. 106. 19. 1 Kings 12. 28.

4 [b] And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

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6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the [c] people sat down to eat and to drink, and rose up to play.

c 1 Cor. 10. 7.

7 ¶ And the LORD said unto Moses, [d] Go, get thee down; for thy people, which thou broughtest out of

d Deut. 9. 12.

Israelites! What if Moses had been gone for ever, must they therefore have gods made? If they had said, "Choose us another governour," it had been a wicked and ungrateful motion: they were too unworthy of Moses that could so soon forget him: but to say, "Make us *gods*," was absurdly impious. Moses was not their god, but their governour: neither was the presence of God limited to Moses: when he was gone, they saw God still in His pillar, and in His manna; and yet they say, "Make us gods." *Bp. Hall.*

4. —*and fashioned it with a graving tool,*] That is, after he had cast it in a mould, he fashioned and polished it with a proper tool. *Bp. Patrick, Dr. Wells.* The original word probably signifies here, not "a graving tool," as we render it: it is used in a very different sense, 2 Kings v. 23: it there signifies "a bag" or "little chest;" and by an easy metaphor from this use of it, it may denote a mould made to shut up like a chest, to contain and form the metal to be poured into it. By a slight correction of the text, the verse would run thus: "And he received (it, that is, the gold) at their hands; and they formed it in a mould, and they made a molten calf; and they said, This is thy god, O Israel." The verse would thus agree to what is suggested in other places, that Aaron indeed received the gold that was brought him; but that the forming of it in the mould, and the making it into a calf, and proclaiming it a god, was not done by Aaron, but by others; by the workmen or artificers, and the people. Notwithstanding this, whatever may hence be offered in mitigation of Aaron's fault, yet certainly all will be too little to prove him innocent; and agreeably to this, we find a great share of the guilt was imputed to him: "The Lord was very angry with him to have destroyed him; but that Moses prayed for him," Deut. ix. 20. *Shuckford.*

Aaron shrunk from the importunity perhaps from the threats, of the people; as if He, that forbade other gods, could not have maintained His own act and agent against men. Sudden fears, when they have possessed weak minds, lead them to shameful errours. Importunity or violence may lessen, but they cannot excuse a fault. Wherefore was he a governour, but to repress their disordered motions? Facility of yielding to a sin or courting it with our voluntary suit, is a higher degree of evil: but even at last to be won by sin, is deserving of condemnation. *Bp. Hall.*

——*a molten calf*:] Such as they had seen worshipped by the Egyptians. Servitude was the least evil that Israel received from Egypt: for that made them have recourse continually to the true God: but this idolatrous example led them to a false one. The very sight of evil is dangerous; and it is hard for the heart not to run into those sins, to which the eye and ear are inured: not out of love, but out of custom, we fall into some offences. How many have fallen into a fashion of swearing, scoffing, drinking, out of the usual practice of others; as those that live in a pestilential air are infected with diseases! *Bp. Hall.*

5. —*To morrow is a feast to the Lord.*] Not to the golden calf, but to the Creator of the world, whom they worshipped in this image. Notwithstanding which, this was no better than an idol, Acts vii. 41; and they were gross idolaters, Ps. cvi. 19, 20; 1 Cor. x. 7. *Bp. Patrick.* The words of the second commandment express very strongly the great care of God to free His people from idolatry; and very clearly forbid not only making and worshipping representations of false gods, but any representation of God at all. And to show yet more fully, that even those of the true God are prohibited by it, Moses in Deuteronomy, immediately after mentioning the delivery of the Ten Commandments, adds with respect to the second, "Take therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure," Deut. iv. 12—16. And when the Israelites made a golden calf in the wilderness, though evidently their design was to represent by it, not a false object of worship, but THE LORD, (in the original it is JEHOVAH,) who brought them out of the land of Egypt; yet they were charged with it, and punished for it, as a breach of their covenant with God: and Moses accordingly broke on that occasion the two tables of the Commandments, which were on their part the conditions of that covenant. Again, in aftertimes, when the kings of Israel set up the same representation of the true God at Dan and Beth-el; the Scripture constantly speaks of it, as the leading sin, from which all the rest of their idolatries, and at last their utter destruction, proceeded. For from worshipping the true God by an image, they soon came to worship the images of false gods too: and from thence fell into all sorts of superstition, and all sorts of wickedness. *Abp. Secker.*

It being the fact, that the idolatry of the Israelites consisted, not in worshipping a false deity, but in making an image to the true and living God; and this fact being expressly condemned as idolatry by the Apostle, 1 Cor. x. 7; the Papists are hence unanswerably charged with idolatry for their image worship, and they can in no wise justify themselves; for what they can offer, if it might be admitted, would vindicate the Israelites as well as them. *Shuckford.*

6. — *and the people sat down to eat and to drink,*] Of the peace offerings, of which they had a part, according to God's own directions: and "rose up to play;" to express their joy by musick, dancing, and other signs of mirth. *Bp. Patrick.* This mirth was an attendant upon their idolatrous worship; and is expressed in the Hebrew by a word, that is sometimes applied to other kinds of wantonness: idolatry being frequently compared to such illicit commerce, Gen. xxxix. 17. *Bp. Kidder.*

7. —*thy people,*] The Lord, as a jealous God, for

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the land of Egypt, have corrupted *themselves:*

e Deut. 9. 8. 8 [e] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

f Chap. 33. 3. Deut. 9. 13. 9 And the LORD said unto Moses, [f] I have seen this people, and, behold, it *is* a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

g Psal. 106. 23. † Heb. *the face of the LORD.* 11 [g] And Moses besought † the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

h Numb. 14. 13. 12 [h] Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

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13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, [i] I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

i Gen. 12. 7. & 15. 7. & 48. 16.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

k Chap. 31. 18. 16 And the [k] tables *were* the work of God, and the writing *was* the

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their spiritual adultery now disclaims the Israelites as His people. "Go, get thee down; for *thy people*, which thou broughtest out of the land of Egypt, have corrupted themselves." *Dr. Hales.*

9. — *a stiffnecked people:*] Stubborn and unwilling to obey. This expression is frequent in Scripture; and bears allusion to untamed heifers, which draw back their neck and shoulders, when put under the yoke, instead of going quietly forward. *Bp. Patrick.*

10. *Now therefore let me alone,*] As yet, Moses had said nothing: before he opens his mouth, God prevents his importunity, as foreseeing that holy violence, which the requests of Moses would offer to Him. Moses stood trembling before the Majesty of his Maker, and yet hears Him say, "Let Me alone." The mercy of our God hath, as it were, submitted His power to the faith of men: the fervent prayers of the faithful hold the hands of the Almighty. As we find it afterwards said of Christ, that "He could do no miracle among his countrymen, because of their unbelief;" so now we hear God, as if He could not do execution upon Israel because of Moses's faith, say, "Let Me alone, that I may consume them." *Bp. Hall.*

——*I will make of thee a great nation.*] On this occasion Moses gave a signal proof of his love for his people, by interceding for them with the Lord; and of his own disinterestedness, in refusing the tempting offer of the Almighty, to adopt his family in their room, and make of them "a great nation." He prayed that God would "blot him out of His book," or take away his life, if He would not forgive "the great sin of his people;" and prevailed with God to alter His determination of withdrawing His presence from them, and sending an inferiour *angel* to conduct them to the land of promise.

And can we have a stronger proof of his veracity and strict fidelity as an historian, than his recording a fact so disgraceful to his people, whom he loved so tenderly? A fact, which the Jewish historian, Josephus, has passed over in total silence; as he has also that other of the brasen serpent, so expressive of the crucified SAVIOUR OF THE WORLD. *Dr. Hales.*

11. — *Moses besought the Lord*] How graciously doth Moses strive with God against his own preferment! If God had threatened, "I will consume *thee*, and make of *them* a mighty nation," I doubt whether he could have been more moved. The more a man can leave himself behind him, and aspire to a care of the community, the more spiritual he is. Nothing makes a man so good a patriot as religion. *Bp. Hall.*

——*which thou hast brought forth* &c.] Moses here beseeches the Lord upon three several grounds: 1st, He intreats that God would not on a sudden destroy those, whom He had employed so much power to preserve: 2dly, He urges as a reason, lest the Egyptians should be led into misbelief, and say, that He had brought the Israelites out, not from love to them, but from the wish to destroy them: 3dly, He reminds Him as the chief ground of hope, of the promise formerly made to their forefathers, Gen. xv. 5; xxii. 17, &c. *Bp. Patrick.*

12. *Wherefore should the Egyptians speak,*] Moses saw that the eyes and tongues of all the world were intent upon Israel; a people so miraculously fetched from Egypt; whom the sea gave way to, whom heaven fed, whom the rock watered, whom the fire and cloud guarded, which heard the audible voice of God. He knew withal, how ready the world would be to misconstrue, and how the heathens would be ready to cast imputations of levity or impotence upon God; and then he says, "What will the Egyptians say?" Happy is that man, who can make God's glory the scope of all his actions and desires: neither cares for his own welfare, nor fears the miseries of others, but with respect to God in both. *Bp. Hall.*

14. — *the Lord repented*] Did not go on to bring that evil on the Israelites, which He had conditionally threatened against them. *Bp. Hall.*

15. — *on both their sides;*] Not on their forepart and backpart: but on both of their leaves, which were

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writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* the noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for † being overcome: *but* the noise of *them that* sing do I hear.

† Heb. *weakness.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

1 Deut. 9. 21.

20 [1] And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it.*

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among † their enemies:)

† Heb. *those that rose up against them.*

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 ‖ For Moses had said † Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

‖ Or, *And Moses said, Consecrate yourselves to day to the LORD, because every man* hath been *against his son, and against his brother, &c.*

† Heb. *Fill your hands.*

30 ¶ And it came to pass on the

to be folded up, and shut like a book, when they were laid in the ark. *Bp. Patrick.*

19. — *he cast the tables* &c.] He did this, not till he came nigh the camp, so that the people might see with what indignation their wickedness filled him. We never find that he is blamed for breaking the tables: whence it is concluded, that he did it, either by Divine impulse and instruction, or from a proper and virtuous feeling. *Bp. Patrick.*

20. — *ground it to powder,*] Probably by means of a file, or by having it beaten out into thin plates. *Stackhouse.*

For Moses, single and alone, to take their golden calf, and destroy it before their faces, was an example of a noble and undaunted resolution, which ought to animate the acts of all persons in authority, especially in the cause of God. *Wogan.*

—— *made the children of Israel drink of it.*] He did not constrain them; but as they had no other water, they could not avoid, when they were thirsty, to drink from the brook with this mixture. *Bp. Patrick.*

The dust is cast into the water, which they had received not long before out of the rock in that dry and barren place; thereby to upbraid their unthankfulness, which in the same place, where they had received so great a benefit, forgat God, and fell away from Him. *Willet.*

24. — *then I cast it into the fire, and there came out this calf.*] It seems to be the design of Aaron to plead, that he was not actually the maker of the image; but that other persons were the founders of it. He represents, that they required him to make them a god; that hereupon he asked them for materials; that they brought him their gold; "then," says he, "I cast it into the fire;" I delivered it out of my hands to the use it was designed for, into the furnace in which it was to be melted; "and there came out this calf:" that is, I was no further concerned in what was done; the next thing I saw was the calf. What was done further, was done by others, not by me: the workmen made the calf, and brought it to me. *Shuckford.*

25. — *that the people were naked;* &c.] Or deprived of the Divine protection: Aaron having laid them open by this sin to the scorn of all their enemies, who should hear of such a shameful revolt from their God. *Bp. Patrick.* After the unhallowed sacrifice they had risen up to wanton play, singing, and dancing, according to the obscene Egyptian rites, by which Aaron "made them naked to their shame." *Dr. Hales.* Perhaps also the verse is intended to express, 1. That the people were upon no guard; in no posture of defence; under no direction or command of their proper officers; but were scattered up and down the plain at their games, as their fancy led them; and so were in no formed body, to be able to make head against an enemy. And, 2. That they were free of their armour, or unarmed, "naked" in this sense; not clothed to defend themselves against any violence that might be offered to them. This was the condition, in which Moses found them exposed "to their shame," or in a "shameful" manner "amongst their enemies." *Shuckford.*

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morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAP. XXXIII.

1 *The Lord refuseth to go as he had promised with the people.* 4 *The people murmur thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moses.* 12 *Moses desireth to see the glory of God.*

AND the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [a] Unto thy seed will I give it:

a Gen. 12. 7.

b Deut. 7. 22. Josh. 24. 11.

2 [b] And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

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3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a [c] stiffnecked people: lest I consume thee in the way.

c Chap. 32. 9. Deut. 9. 13.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD talked with Moses.

10 And all the people saw the

32. — *blot me, I pray thee, out of thy book*] The expression of "blotting out of the book of life" is of the same import with those phrases so frequently used in the Old Testament, of "blotting out from the face of the earth," and "blotting out one's name from under heaven:" and the desire of Moses signifies, that he was willing to submit to a temporal death, that his nation might be saved from a temporal ruin. *Abp. Tillotson.*

So in Numb. xi. 15. it is, "Kill me, I pray thee, out of hand." The expression is an allusion to the custom of registering the people, as in Numbers, chap. i. and as more at large in Ezra and Nehemiah afterwards; and blotting out every one's name as fast as they died. *Pyle.* God hath no need of a book to register and record any of His purposes: but the Scripture uses the language of men, according to the practice of the Jews, who, to this day, retain the same form of speech. *Bp. Patrick.*

This was the highest possible expression of Moses's great zeal for the glory of God, and of his fear lest any thing should be done, which might reflect upon God's power and goodness. *Bp. Beveridge.*

Chap. XXXIII. ver. 2. — *an angel*] By an angel here is meant one of God's ministering servants; and not the Angel mentioned chap. xxiii. 20, as is evident from comparing the text. *Bp. Kidder.*

3. — *lest I consume thee in the way.*] Lest, seeing Myself affronted as it were to My face, I punish the people with utter destruction. *Bp. Patrick.*

5. — *that I may know what to do unto thee.*] That I may deal with you according as I find you disposed. God had not absolutely resolved to forsake them, but might be moved by their repentance to continue with them. *Bp. Patrick.* We must not suppose that God did not "know" His own purpose and the event of things. To "know" here signifies to discover or make known to others. *Bp. Kidder.*

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cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

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17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; [d] and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

d Rom. 9.15.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

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11. — *face to face, as a man* &c.] That is, the glory of the Lord appeared visibly before the face of Moses, but not in a dreadful and alarming manner, as when He spake to all the people out of the midst of the fire, Deut. v. 4; but with such a mild and comfortable light, as encouraged and cheered him. *Bp. Patrick.* Speaking by audible voices to him, as one friend imparts his counsel to another. *Bp. Hall.* This expression merely signifies the clear and familiar manner, in which God was pleased to communicate His will to Moses. *Dr. Leland.* He spake plainly and familiarly; not in visions, and dreams, and dark speeches. This was a peculiar privilege of Moses, Numb. xii. 6, 8; Deut. xxxiv. 10. *Bp. Kidder.*

—— *a young man,*] He was at this time near sixty years old; but the Hebrews called all men young till they began to decline. *Bp. Patrick.*

12. — *I know thee by name,*] To know any one by his name expresses a distinction, a friendship, a particular familiarity. The kings of the East had little communication with their subjects, and hardly ever appeared in publick. So that when they knew their servants by name, vouchsafed to speak to them, to call them, and to admit them into their presence, it was a great mark of favour. *Calmet.* See the note on Jer. i. 5.

13. — *shew me now thy way,*] Thy gracious and merciful administration. *Bp. Kidder.* The way, which Thou hast appointed, whereby men may come to a right knowledge of Thee. *Bp. Beveridge.*

—— *that I may know thee,*] That I may be assured of Thy gracious acceptance. *Bp. Patrick.*

18. — *shew me thy glory.*] Thy glorious presence, not vailed in a cloud; but in its full majesty and splendour. *Bp. Patrick.*

That which Moses begs, is a more plain and familiar knowledge of the Divine Nature and Essence, or such a "seeing of God," ver. 20, as this mortal state will not admit of. *Bp. Kidder.*

19. — *I will make all my goodness pass* &c.] When Moses desires, that God would shew him His glory, he is answered, that God will cause "His goodness to pass before him;" and will "proclaim His name," or His glorious attributes before him; hereby intimating, that to know God in His glorious attributes or moral perfections was of much greater importance, than to be admitted to the immediate sight of that outward Divine Glory, even though he had been able to behold it in all its unutterable splendour. *Dr. Leland.*

—— *and will be gracious* &c.] I will always dispense My favours, according to My own pleasure, as I now vouchsafe this favour to thee. *Bp. Patrick.*

22. — *will cover thee with my hand*] I will cast a cloud about thee, that thou mayest not be struck dead by the inconceivable brightness of the rays, which come from the Divine Majesty. *Bp. Patrick.*

23. — *I will take away mine hand,* &c.] When the full splendour of My Majesty is passed, I will remove that cloud which covered thee; and thou shalt see the skirts and hinder portion, or have a shaded and imperfect view, of the symbol of My presence; but thou shalt not see My glory in its fullest lustre. *Bp. Patrick.* It is manifest, that these passages cannot possibly be designed to signify, that God is of a bodily form, or that His Essence can be seen with the bodily eye.

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CHAP. XXXIV.

1 *The tables are renewed.* 5 *The name of the LORD proclaimed.* 8 *Moses intreateth God to go with them.* 10 *God maketh a covenant with them, repeating certain duties of the first table.* 28 *Moses after forty days in the mount cometh down with the tables.* 29 *His face shineth, and he covereth it with a vail.*

AND the LORD said unto Moses,
a Deut. 10. 1. [a] Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

b Chap. 19. 12. 3 And no man shall [b] come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

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6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* [c] visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

c Chap. 20. 5. Deut. 5. 9. Jer. 32. 18.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, [d] I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among

d Deut. 5. 2.

When Moses desired to see "the glory of God," the natural and most literal sense is, that he desired, as a token of the extraordinary favour, with which God was pleased to honour him, that He would vouchsafe to admit him to a full and immediate view of that Divine brightness and splendour of Majesty, without the cloud or darkness which usually vailed it: and when God let him know, that he could not "see His face and live;" and that "His face should not be seen;" this is designed to signify, that He would grant him such a view of that glory, as he was able to bear, but not in its full lustre and majesty, which would have overpowered his frail nature. The bright side of the glorious light, where it shone with its full unvailed lustre, is called the fore part, or "face:" and the dark side, where there was a lower degree of brightness, is called its "back part." There is no danger that any one, who reads the Scriptures, should think that the Divine Essence consists of any bodily form or parts; since He is described as "filling the heaven of heavens," 1 Kings viii. 27; as "a spirit," John iv. 24, "whom no man hath seen, nor can see," 1 Tim. vi. 16, &c. *Dr. Leland.*

Chap. XXXIV. ver. 1. — *Hew thee two tables* &c.] By this renewal of the Law, God shewed that He was reconciled to Israel. As the Israelites had been wilfully blind, had they not seen God's anger in the tables broken; so could they not but esteem it a good sign of grace that God gave them His testimonies. There was nothing, wherein Israel surpassed all the rest of the world more than in this privilege; the pledge of His covenant, the Law, written with God's own hand. What a favour then is it, where God bestows His Gospel upon any nation! That was but "a killing letter," 2 Cor. iii. 6: this is "the power of God unto salvation," Rom. i. 16. *Bp. Hall.*

5. — *proclaimed the name of the Lord.*] Here "the name of the Lord" signifies those adorable perfections or attributes, which are, as it were, the proper denomination and character of the Divine Nature. *Dr. S. Clarke.*

7. — *that will by no means clear the guilty;*] Without repentance. *Dr. Wells.* The words have been translated also, "In extirpating He will not extirpate:" and so they still belong to the lovingkindness of God, as all the foregoing do; signifying, that when He doth punish, He will not utterly destroy and make desolate. *Bp. Patrick.* See the notes on Numb. xiv. 18, and Jer. xxx. 11.

Although there be several other names and properties of God, commonly attributed to Him in His Holy Word, yet they are all included in one or other of those here given. This great essential name, JEHOVAH, *The* LORD, used singly, signifies what He is in Himself, without respect to His creatures: where it is used with the word GOD, it seems to denote all those perfections, which He manifests in the creation and government of the world. And so the LORD God is the same, as if He had said, The Lord, the Almighty, All-wise, All-good Creator, Preserver, and Governour of all things: this He speaks of Himself, with reference to the whole creation. But the rest of the properties here mentioned, as His mercy, His grace, His longsuffering, His abundance in goodness or bounty, and truth. His keeping mercy for thousands, His forgiving iniquities, transgression, and sin, &c. have all respect to mankind in a particular manner. And by the last, namely, His "forgiving," or, as the word signifies, His *taking away* "iniquity, transgression, and sin," He intimates His special love to them, in sending His Son, "the Lamb of God, that taketh away the sin of the world." *Bp. Beveridge.*

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which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

e Chap. 23.32. Deut. 7. 2.

12 [e] Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their † images, and cut down their groves:

† Heb. *statues.*

14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a [f] jealous God:

f Chap. 20. 5.

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

g 1 Kings 11. 2.

16 And thou take of [g] their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

h Chap. 23. 15.

18 ¶ The feast of [h] unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the

i Chap. 13. 4.

month Abib: for in the [i] month Abib thou camest out from Egypt.

k Chap. 22. 29. Ezek. 44. 30.

19 [k] All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But the firstling of an ass thou

‖ Or, *kid.*

shalt redeem with a ‖ lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me [l] empty.

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l Chap. 23. 15.

21 ¶ [m] Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

m Chap. 23. 12. Deut. 5. 12. Luke 13. 14.

22 ¶ [n] And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the † year's end.

n Chap. 23. 16.

† Heb. *revolution of the year.*

23 ¶ [o] Thrice in the year shall all your men children appear before the LORD God, the God of Israel.

o Chap. 23. 14, 17. Deut. 16. 16.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 [p] Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

p Chap. 23. 18.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a [q] kid in his mother's milk.

q Chap. 23. 19. Deut. 14. 21.

27 And the LORD said unto Moses, Write thou [r] these words: for after the tenor of these words I have made a covenant with thee and with Israel.

r Deut. 4. 13.

28 [s] And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten † commandments.

s Chap. 24. 18. Deut. 9. 9.

† Heb. *words.*

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in

16. — *go a whoring after their gods.*] The Scriptures frequently speak of idolatrous worship as uncleanness: partly, in compliance with the Jewish idiom, which calls any thing, that is detestable, filthy and unclean; the persons of that people being rendered unholy by corporal pollutions: partly, by reason of the very unchaste actions and rites, by which many of the heathen idols were served: but especially, because it was an alienation of the hearts and bodies of the Jews from the God of Israel, who had, as it were, chosen that Church as His spouse on earth. *Abp. Tenison.*

21. *Six days thou shalt work, but on the seventh* &c.] If labour of any sort could be ordinarily permitted on this day, it must be that of cultivating the earth, and gathering in the fruits of it: the proper seasons for which, especially for the latter, may otherwise be lost. And accordingly allowances of this kind have been formerly granted by law. But they have been found so little needful, and so liable to abuse, that these laws have been repealed, and that of Moses resumed: "Six days thou shalt work, but on the seventh, in earing," that is, in ploughing "time and in harvest, thou shalt rest." Never, I believe, hath any general scarcity, seldom, if ever, hath any great distress in any particular place happened, merely by observing this rule. But were the breach of it indulged, whenever the persons concerned should think it necessary, many of them would plead the necessity every year, and in a little while throughout the year: so their servants and cattle would be kept to incessant toil; and just that part of the world, which most needs instructing and civilizing, that is, the lowest, would have by far the least opportunity for it. *Abp. Secker.*

24. — *neither shall any man desire thy land,* &c.] He tells them, that there shall be no danger of their country being invaded by their enemies, when their males are gone to worship God. *Bp. Patrick.* See the note on Deut. xvi. 16.

29. — *the two tables of testimony*] The Ten Com-

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Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [t] a vail on his face.

t 2 Cor. 3. 13.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

CHAP. XXXV.

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1 *The sabbath.* 4 *The free gifts for the tabernacle.* 20 *The readiness of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

2 [a] Six days shall work be done, but on the seventh day there shall be to you †an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

a Chap. 20. 9. Lev. 23. 3. Deut. 5. 12. Luke 13. 14.
† Heb. *holiness.*

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: [b] whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

b Chap. 25. 2.

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

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mandments, being originally written, by the finger of God Himself, on two tables of stone, and consisting of two parts, our duty to our Maker, and to our fellow creatures; which we can never perform as we ought, if we neglect what we owe to ourselves; the four first are usually called the duties of the first table; the six last, of the second. *Abp. Secker.*

The skin of his face shone] Shot forth radiant beams of light, as the Hebrew properly expresses it. *Parkhurst.* The Latin Vulgate renders it "horned;" by confining the sense of the Hebrew word, which signifies in general "rayed." From mistaking that translation, the Italian painters, whom others have ignorantly followed, are wont to represent Moses with horns, instead of rays of glorious light. *Pyle.*

If the flesh of Moses, in this mortal perishable body, so shined by conversing with God forty days in Sinai, what shall be our glory, when, clothed with incorruptible bodies, we shall converse with Him for ever in the highest heaven! *Bp. Hall.*

35. — *the skin of Moses' face shone:*] To reward and strengthen the faith of Moses, God was pleased, at his request, to grant him a fuller view of the Divine *glory* or *presence*, than he had hitherto; and, to confirm his authority with the people, on his return after the second conference of forty days, He imparted to him a portion of that glory: for the face of Moses shone so, that Aaron, and all the people, were afraid to come nigh him, until he had put a vail on his face to hide its brightness. This was an honour, never vouchsafed to mortal before; nor afterwards, till CHRIST, the Prophet like Moses, in His transfiguration also on mount Tabor: when Moses again beheld the glory of the LORD, ministering thereto in a glorified form himself, Matt. xvii. 1—8. *Dr. Hales.*

—— *Moses put the vail upon his face*] Finding that the Israelites durst not look upon it. That which should have comforted, affrights them; yea, Aaron himself, that before went up into the mount to see and speak with God, now is afraid to see him that had seen God: such a fear there is in guiltiness, such confidence in innocency! When the soul is once cleared from sin, it shall run to that glory with joy, the least glimpse of which now appals it, and sends it away in terrour. How could the Israelites now do otherwise than think, "How shall we abide to look God in the face, since our eyes are dazzled with the face of Moses?" And well may we still argue, "If the image of God, which He hath set in the fleshly forehead of authority, daunt us, how shall we stand before the dread tribunal of Heaven?" *Bp. Hall.*

Chap. XXXV. ver. 5. *Take ye from among you an offering* &c.] We read that many among the children of Israel, both men and women, brought voluntary "offerings unto the Lord" for the work of the tabernacle. The early Christians imitated their example, as soon as they durst; and, after the superfluous ornaments of the following age were justly disapproved, valuable presents have been made in the reformed Church of England for the greater solemnity and beauty of Divine service. Distinguished honour is due, by reason, Scripture, and the consent of mankind, to sacred things. Indeed, every thing publick, though of a civil nature only, and still more of a religious, ought to exceed, in point of dignity, that which belongs to mere private use; and the neglect of this rule both shews, and will increase, a

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7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

c Chap. 26. 21. 11 [c] The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

13 The table, and his staves, and all his vessels, and the shewbread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

d Chap. 30. 1. 15 [d] And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

e Chap. 27. 1. 16 [e] The altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

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23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose hearts stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

f Chap. 30. 23. 28 And [f] spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

g Chap. 31. 2. 30 ¶ And Moses said unto the children of Israel, See, [g] the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of

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preference of personal interests to those of the community. *Abp. Secker.*

6, 7. All that follows is repeated from chapters twenty-five and twenty-six.

35. *Them hath he filled with wisdom of heart,*] This seems to be so often repeated for the purpose of increasing the confidence of the Israelites in the workmen, and of shewing that Bezaleel and Aholiab were fit to be

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work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAP. XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberality of the people is restrained.* 8 *The curtains of cherubims.* 14 *The curtains of goats' hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

1491. THEN wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal.* And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

a Chap. 28. 1. 8 ¶ [a] And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

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9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

b Chap. 26. 10. 12 [b] Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that.*

20 ¶ And he made boards for the tabernacle *of* shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons,

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intrusted with the rich offerings they had made. *Bp. Patrick.* As also of inculcating upon the minds of the people, that every human accomplishment is the gift of God. *Edit.*

Chap. XXXVI. ver. 9. All that follows in this and the next chapter is repeated from chapters xxv, xxvi, xxx. See the remarks of Dr. Graves in the Introduction to this book.

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equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

† Heb. *twined.*

29 And they were †coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, †under every board two sockets.

† Heb. *two sockets, two sockets under one board.*

c Chap. 25. 28. & 30. 5.

31 ¶ And he made [c]bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, †of needlework;

‖ Heb. *the work of a needle-worker*, or, *embroiderer.*

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

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CHAP. XXXVII.

1 *The ark.* 6 *The mercy seat with cherubims.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oil and sweet incense.*

AND Bezaleel [a]made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

a Chap. 25. 10.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [b]mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

b Chap. 25. 17.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub ‖ on the end on this side, and another cherub ‖ on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

‖ Or, *out of*, &c.

‖ Or, *out of*, &c.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

10 ¶ And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about.

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13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [c] dishes, and his spoons, and his bowls, and his cover || to cover withal, *of* pure gold.

c Chap. 25. 29.

|| Or, *to pour out withal.*

17 ¶ And he made the [d] candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

d Chap. 25. 31.

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ [e] And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

e Chap. 30. 1.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

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27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

29 ¶ And he made [f] the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

f Chap. 30. 35.

CHAP. XXXVIII.

1 *The altar of burnt offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that the people offered.*

AND [a] he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

a Chap. 27. 1.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the || looking-glasses of *the women* † assembling, which assembled *at* the

|| Or, *brasen glasses.*

† Heb. *assembling by troops.*

Chap. XXXVIII. ver. 8. — *looking-glasses*] Looking-glasses, or, as it should rather be rendered, mirrors, were formerly made of brass, tin, silver, &c. and a mixture of brass and silver. There are some still extant of silver which are much esteemed. The mirrors of the ancients were generally round. *Calmet.*

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door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

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20 And all the [b] pins of the tabernacle, and of the court round about, *were of* brass.

b Chap. 27. 19.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for [†] every man, *that is* half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

† Heb. *a poll.*

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he

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9. All that follows to ver. 21, has been explained at ch. xxvii. excepting two or three words.

17. — *chapiters*] Or heads of the pillars.

18. — *the height in the breadth*] This is an Hebrew way of speaking, signifying the height of the hanging itself; its breadth, when it lay along, was called its height when it was hung up. *Bp. Patrick.*

21. *This is the sum*] This, which follows at ver. 24, &c. is the sum of all the materials, gold, silver, brass, &c. which were employed in building the tabernacle. *Bp. Patrick.*

——*for the service of the Levites,*] Rather, *by the ministry of the Levites,* whom Moses appointed to take the account of all the expenses. *Bp. Patrick.*

24. — *twenty and nine talents,*] The talent contained 3000 shekels; and the talent of gold is computed to have been worth £5075. 15*s.* 7*d.* Thus the amount of the gold here mentioned (twenty-nine talents and 730 shekels) was nearly £150,000 of our money. *Bp. Cumberland.*

25, 26. It appears that there were 603,550 men, who gave a bekah, or half a shekel apiece; which amounts to 301,775 shekels: and, as this is called (at ver. 25) 100 talents, and 1775 shekels, it is shewn that the talent was equal to 3000 shekels. The whole sum of the silver is reckoned nearly £35,300 of our money. *Bp. Cumberland.*

28. — *of the thousand seven hundred seventy and five*

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made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 *The cloths of service and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moses.*

AND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*,

a Chap. 31. 10. & 35. 19.

and [a]made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

b Chap. 28. 9.

6 ¶ [b]And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be*

c Chap. 28. 12.

stones for a [c]memorial to the children of Israel; as the LORD commanded Moses.

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8 ¶ And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a ‖sardius, a topaz, and a carbuncle: this *was* the first row.

‖ Or, *ruby.*

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-

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shekels] Which remained above the 100 talents; see note at ver. 25.

Chap. XXXIX. ver. 3. *And they did beat* &c.] The under-workmen beat the gold into very thin plates, and then cut it into wires or small threads of gold. It appears that, in those days, they had not the art, which we now possess, of drawing a piece of gold into round wires of any length. *Bp. Patrick.*

——*to work it in the blue,* &c.] To twist it together with threads of blue, &c. so as to form one thread. *Bp. Patrick.*

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plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

d Chap. 28. 33. 25 And they made [d] bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

27 ¶ And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and

e Chap. 28. 42. [e] linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the

f Chap. 28. 36. engravings of a signet, [f] HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

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33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, *and* all the vessels thereof, and the shewbread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and † the sweet incense, and the hanging for the tabernacle door,

† Heb. *the incense of sweet spices.*

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

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32. *Thus was — finished:*] It is reasonably supposed that Moses has been thus exact and particular, in chapters xxxvi, xxxvii, xxxviii, xxxix, in relating how the tabernacle and its particulars were made, in order to shew more clearly and fully, that they were made according to God's directions, in chapters xxv, xxvi, &c. *Dr. Wells.*

—— *tabernacle of the tent*] The tabernacle, or dwelling place of God, which was a tent; or, "the tabernacle" may be thought to signify the inward part of the house, as the tent did the outward part which covered the inward. See chap. xl. 17, 19, 29. *Bp. Patrick.*

43. — *as the Lord had commanded,*] This is the tenth time that Moses, in this one chapter, says all this was done, "as the Lord had commanded," to shew how scrupulously exact they were in their obedience. *Bp. Patrick.*

—— *Moses blessed them.*] He gave to the workmen, who had bestowed their labour on it, and to the whole congregation that contributed to it, his commendations, blessings, and prayers. *Pyle.*

On reviewing the account of the Jewish tabernacle and its utensils, as also of the priesthood and its offices, it is proper to consider for what ends and purposes God was pleased to institute these things. To this purpose, St. Paul informs us, that the Jewish Law was an imperfect dispensation from the first, and "added because of transgressions, till the seed should come," Gal. iii. 19; that in great condescension it was adapted to the weakness of the Jewish people, whom he compares to

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CHAP. XL.

1 *The tabernacle is commanded to be reared,* 9 *and anointed.* 13 *Aaron and his sons to be sanctified.* 16 *Moses performeth all things accordingly.* 34 *A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And [a] thou shalt bring in the table, and set in order † the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar † most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the [b] tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and [c] set up the vail

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† Heb. *holiness of holinesses.*

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a Chap. 26. 35.

† Heb. *the order thereof.*

b Numb. 7. 1.

c Chap. 35. 12.

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an heir under a tutor or governour, Gal. iv. 1, 2, "the law being our schoolmaster to bring us unto Christ," Gal. iii. 24, and having only "a shadow of good things to come," Heb. x. 1. Thus the Jewish religion was, in its several particular institutions, intended in great measure to typify and prefigure the more perfect dispensation of the Gospel. That the Jewish high priest was a manifest type of our Lord and Saviour, the author of the Epistle to the Hebrews has frequently declared, Heb. iii. 1; viii. 1; ix. 11. So the tabernacle itself was a type of our Redeemer dwelling in our nature, John i. 14, as was the ark in the Holy of Holies, with its mercy seat, an emblem of Him, from whose mouth we have received the Law, and whose satisfaction to Divine justice is our *true propitiatory* or *mercy seat*. In like manner, the several altars appointed in the tabernacle, and the sacrifices appointed to be performed upon them, equally lead us to Christ and His Dispensation. Since therefore the chief end of the several institutions relating to the ceremonial part of the Jewish worship was to prefigure the person and transactions of our blessed Saviour, so the ceremonies appointed under it could never be of any esteem in the sight of God, except as they tended to promote this end, and to prepare men's minds for the reception of a more perfect institution of religion. *Stackhouse.*

Chap. XL. ver. 2. *On the first day of the first month*] This was the second year (as is expressly mentioned ver. 17) after their coming out from Egypt: a complete year within fourteen days after that great deliverance. *Bp. Patrick.*

3. — *cover the ark with the vail.*] That is, hang the vail, so as to separate the most holy part of the tabernacle, in which the ark was to stand, from the holy and outer part of the tabernacle. *Bp. Patrick.*

15. — *for — an everlasting priesthood*] This anointing shall not only consecrate them for the priesthood in

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of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD, as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and

d Chap. 30. 9. the meat offering; as the [d] LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal.*

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

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32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ [e] Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

e Numb. 9. 15. 1 Kings 8. 10.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel † went onward in all their journeys:

† Heb. *journeyed.*

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

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their own persons; but their posterity also, who shall stand in need of no other anointing for the office, in succeeding generations. *Bp. Patrick.*

38. —*fire was on it by night,*] That is, the pillar, which in the day time was dark and had the appearance of a cloud, had in the night the appearance of fire. *Bp. Patrick.*

The following observations on the journeying of the Israelites, from an author, who has contributed largely to the foregoing annotations, may serve as a valuable conclusion to the notes on this book of Exodus.

"Without paying much regard to the opinions of the modern Arabs, and to the names which they assign to places, unless they have the sanction of antiquity, it may be remarked, that where there are names of long standing, and accounts incidentally introduced by authors, who knew not the original history, and consequently could have no system to maintain, their evidence must necessarily have weight, and demand our attention. Such is the evidence of Diodorus Siculus, who mentions the traditions which prevailed among the people upon the coast, that the Red sea upon a time retired in a wonderful manner, and left the channel dry. The region also will often bear witness for itself. For when travellers arrive at that part of the bay, where the Israelites are supposed after their passage to have been engaged, they find names of places, and other memorials, which greatly illustrate and confirm the sacred history. It is said that they came into the region of Etham, which is still called Etti, the inhabitants of which were the Autæi of Pliny. Here also at this day is the wilderness of Shur and Sin, and the region of Paran. Beyond Corondel (near which place the natives still preserve a tradition, that a numerous army was formerly drowned near Bedea, the same as Clysma) is a hill called Gibel al Marah, and the coast downward seems to have the same name as it had of old, from the bitter waters with which it abounds; the inhabitants of which were probably the Maranæi of Pliny. The names of Elath and Midian also remain, and are mentioned by Abulfeda. Below this region are the palm trees, and the twelve wells of water in Elim. Diodorus Siculus gives an account of this palm grove, as it was described by Ariston, who was sent by Ptolemy to descry the coast of Arabia upon the Red sea. The place was held in great reverence on account of the palms which grew there in great number: all the country around was exposed to violent heats, and was destitute of good water: but in this spot, he says, "there are a number of springs and scantlings of water, which fall as cool to the taste as snow." Just above this part of the desert he places the Maranæi; in whose name we probably see traces of the ancient Marah. Here likewise is the desert of Faran, the Pharan of Ptolemy, which in its situation agrees precisely with the Paran of the Scriptures. Diodorus further speaks of some rocks or pillars here, engraven with unknown characters. The same history of this palm

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grove and the fountains is given by Strabo: and they must have been the same mentioned by Moses; for we do not read that there was any other part of the region which had either such a grove of trees or such water.

Thus it was in the time of the Israelites; and so it was found to be in the time of Strabo and Diodorus: and thus we find it at this day.

Monconys, in his return through the desert from mount Sinai, took a lower way to the south towards a place now called Tor, where seems to be the district described by Strabo and Diodorus, near Paran. He mentions a valley, which he passed through; and in this valley, towards the end, he saw the rocks with ancient inscriptions: and at last came to a place, which he seems very justly to suppose the Elim of the Scriptures: "where," he says, "are still the twelve fountains, and a number of fine palm trees." Bp. Pococke also visited this district; and says, that in going southward towards Tor, and about a league from it towards the north, "there is a well of good water; and all about it are a great number of date-trees or palms, and several springs of salt water, especially to the south-east, where the monks have a garden. Near it are several springs, and a bath or two, which are called the baths of Moses. The Greeks, as well as some others, are of opinion, that this is Elim." To the same purpose is the evidence of the traveller Brietenbach, as quoted by Niebuhr.

It may perhaps be thought that these names were introduced by Christian travellers, and adopted by the later inhabitants of these parts. But this could not have been the case. Ariston, Diodorus, and Strabo, all lived before the Christian era. The learned Abulfeda was indeed much later; but he could have no regard for the religion of Jesus or of the Jews; nor any prejudice in favour of Moses. The names therefore have remained from the beginning unimpaired, and the situations of the places, which they point out, correspond so precisely with those mentioned in the Scriptures, and are supported by such indisputable authority, that they appear manifestly to be the same as those mentioned by the sacred historian.

The distance of time is so great, and the scene of action so remote and so little frequented, that one would imagine there could be no traces obtained of such early occurrences. It must therefore raise within us a kind of religious reverence for the sacred writer, when we see such evidences still remain to the truth of his wonderful history. We read of expeditions undertaken by Osiris, Sesostris, Bacchus, Semiramis, and the Atlantians, into different parts of the world. But no vestige remains of their operations, no particular history of their appulse, in any region upon earth.

We have in like manner accounts of Brennus, as well as of the Teutones, Cimbri, and Ambrones; also of the Goths and Visigoths; and of other swarms from the great hive of the north; all which are better authenticated. Yet we have only a general history of their migrations. The places, from whence they originally came, and the particulars of their journeying, have been effaced for ages. When we look back upon the accounts transmitted concerning the Assyrians, Egyptians, Medes, and Scythians, or those of the early ages of Italy and Greece, we find nothing but a series of incredible and inconsistent events. But concerning the Israelites we have a regular and consistent history: and though they were roving in a desert for forty years, and far removed from the rest of the world, yet manifest tokens remain of their journeying and miraculous preservation." *Bryant.*

The following are the Chapters from the Book of Exodus, appointed for Proper Lessons on Sundays and Holidays:

CHAP. III.	5th Sunday in Lent,	Morning.
—— V.	ditto,	Evening.
—— IX.	Sunday before Easter,	Morning.
—— X.	ditto,	Evening.
—— XII.	Easter Day,	Morning.
—— XIII.	Easter Even,	Evening.
—— XIV.	Easter Day,	Evening.
—— XVI.	Easter Monday,	Morning.
—— XVII.	ditto,	Evening.
—— XX.	Easter Tuesday,	Morning.
—— XXXII.	ditto,	Evening.

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THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

INTRODUCTION.

THE Book of Leviticus is so called, because it is chiefly employed in describing the sacrifices and services of the Tabernacle, to be performed by that holy order of men who were of the tribe of Levi, and in detailing the particulars which related to the discharge of the priestly office; the historical parts of this book being extremely few. That Moses was the author of this book is shewn not only by the general arguments which prove him to have written the Pentateuch, but appears also from particular passages in other books of Scripture, in which this is expressly cited as his inspired work. The delivery of these Laws, it is supposed, was included in the space of one month.

The two main designs of the Jewish Law seem to have been, to oppose the idolatry and false worship so universally prevalent in the heathen world, and to prefigure the spiritual religion of Jesus Christ, the promised Saviour. As to the former of these designs, many particular customs and usages are forbidden the Jewish nation, for the prohibition of which we can in no way account, except by taking them under this view of an intended opposition to the several superstitions of the Gentiles. The chief difficulty under which we labour in this matter, is, that we cannot determine what particular idolatrous customs were prevailing in the time of Moses; so vastly distant is the time, and so short the records of ancient nations.

The religious services prescribed in this book are reducible to the following heads:

First, Sacrifices of different kinds. Though these were outward rites of religious service, yet did they carry with them their several meanings, which had relation to spiritual religion and worship, while the whole was a typical scheme, and a fit introduction to that more perfect dispensation of Jesus Christ the Messiah, by whom all mankind were to receive full atonement with God, and be blessed with the more pure revelation of His perfect will and way of worship.

Secondly, Purifications from legal uncleannesses. These were a numerous and burdensome part of the Israelitish religion: but they were not intended to terminate in mere ritual observance: they were most aptly significant of many things tending to inward and substantial religion, such as reverence towards God's house, His worship, and all holy things appropriated to His service: they represented also the necessity of inward purity of heart, life, and principles; the difficulty of rooting out evil habits from the mind, and the danger of sinful affections in such as worship the true God, and are related to Him as His peculiar people. These and other such things were represented by the purifications of the Jewish Law, always with a view to the promised Redeemer, who was in the most perfect manner to cleanse us by His blood, enlighten us by His doctrine, and purify us by His Spirit.

Thirdly, Various solemn festivals. The exact and pompous observance of these was so far from being a needless and trivial institution, that they appear to have been exceedingly proper for preserving the whole nation in the practice of true religion. They were thankful commemorations of the most signal national mercies and deliverances; mercies that formed the foundation of all their blessings, peace, and prosperity, as an united church and people: and, by their constant attendance on these joyful solemnities, at so many stated times of the year, and at the one fixed place of national worship, the people went through those courses of pious service to God, and that intercourse of kindness, generosity, and charity towards each other, which tended to make them adhere to the religion of the true God, and to confirm them in the love of that constitution under which they lived, surrounded with the uncommon blessings of His providence.

If in parts of the Jewish Law we should meet with some directions, the utility of which should not be at first sight apparent to us, let us beware of setting up the conclusions of our own reason against the unbounded wisdom of God. A closer consideration of the subject will teach us humbly to acknowledge that all these institutions answered the purpose of exercising the Israelites in faith and obedience; of preserving them a distinct and separate people, and of training them by a peculiar mode of discipline, wisely suited to their habits, prejudices, and circumstances, for the reception of the new dispensation under the Messiah. It will teach us also, that many of those directions, which rashness and presumption sometimes censure as trifling, and as unworthy of the Divine attention, were specifically calculated to guard the people of Israel, from being betrayed into particular modes of idolatry and wickedness, prevalent in the nations amongst whom they were to dwell.

Besides the laws relating to religion delivered in this book, there are civil and judicial laws, which appear, when rightly considered, to make the surest provision for the honour of the government and magistracy, to lay down most impartially the rights of the people, and to advance those degrees of charity, peaceableness, mutual love, and justice, which form the strongest cement of a happy society. *Pyle, Dr. Gray, Gisborne.*

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CHAP. I.

1 *The burnt offerings.* 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

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3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 [a] And he shall put his hand upon the head of the burnt offering; and

[a] Exod. 29. 10.

Chap. I. ver. 1. — *the Lord called unto Moses,*] The repetition, frequent as it is, of this form of promulgation is truly solemn and majestick, "The Lord called," that is, He declared and published His pleasure distinctly and aloud, as princes on their thrones, and generals in their camps, are wont to do. Yet He did this, as the rabbies observe, with expressions of tenderness and love; for it was not for His own sake that He imposed on them these rites of worship, but for their's; and that they might continually have in remembrance how much their whole dependance was upon Him. *Biblioth. Bibl.*

2. — *If any man of you bring an offering*] It is observable, that in this beginning of the laws respecting sacrifices, God does not command the Israelites to offer these rites; but, appearing to suppose that they would offer them in compliance with the customs in which they had been brought up, and the usages of the world at that time, directs them to Himself, as the right object, and limits them to such things as are most agreeable to human nature. They were to offer them, of the *herd* as bullocks, or of the *flock* as sheep and goats. *Bp. Patrick.* One great end of the Levitical sacrifices was the prevention of idolatry. God needed them not: the sacrifice of a pure and humble mind was more agreeable to Him who is an intellectual Spirit. But the Israelites doated on such gross manner of expressing their devotion; and seeing they must needs offer sacrifice, it pleased God to give them a law which might indulge them in their inclinations, and restrain them from sacrificing unto idols. *Abp. Tenison.* Sacrifices had been appointed from the fall of man, but the design of them had been perverted or forgotten. The sacrifices in the Levitical law are to be considered, first, in a carnal worldly view, as freeing the Jew from all contracted uncleanness, and rendering him worthy to continue a member of that church, and an inheritor of the land of Canaan. 2dly, In a spiritual sense, with regard to the sacrifice of Christ, which was to cleanse them from sin, and fit them for an inheritance in the heavenly Canaan. *Bp. Wilson.* The institution of animal sacrifice had continued until the giving of the law, no other offering but that of an animal being recorded in Scripture, down to this period, except in the case of Cain, when the offering was rejected. But when we come to the promulgation of the law, we find the connexion between animal sacrifice and atonement or reconciliation with God, clearly and distinctly announced. It is here declared, that sacrifices for sin should, on conforming to certain prescribed modes of offering, be accepted as the means of deliverance from the penal consequences of transgression. *Dr. Magee.*

It is on the whole most probable that sacrifices were first instituted by God Himself, and enjoined to our first parents, presently after the fall: from whom, and afterwards from Noah, all nations received them by tradition. However, in process of time, these, as well as many other branches of religious faith and worship, were miserably corrupted: instead of brute animals, which God had appointed, human sacrifices grew into use; and it became no uncommon thing, in several countries, for parents to sacrifice their children. Besides this change in the *subjects* of the sacrifices, the *objects* of them were likewise altered; the Gentiles sacrificing to "devils, and not to God," 1 Cor. x. 20. When therefore God chose Israel to be His peculiar people and church, among whom He would revive the true religion; He gave them anew His law concerning sacrifices, with the addition of such particular rites, as would make them more significant types of good things to come under the Gospel dispensation. *Dr. Jennings.*

—— *of the herd, and of the flock.*] God limits the kinds, whether animate or inanimate, which His people were to sacrifice or offer unto Him; whereas the Gentiles took their own liberty, and offered a strange variety of species; and almost something of every kind which was valuable or serviceable to themselves; because, in the same proportion, they supposed it would be acceptable to their deities. *Dean Spencer.*

3. — *a burnt sacrifice*] Burnt sacrifices were so called, because wholly *burnt* on the altar. These are the first and most ancient sort of sacrifices. They are mentioned by the Heathens, as well as the Jews; particularly by Xenophon, who speaks of offering burnt sacrifices of oxen to Jupiter, and of horses to the Sun. The Jews accounted these the most excellent of all their sacrifices. Some Christian writers make the burnt offering to be offered to God, as an acknowledgment of His being the Creator, Lord, and Preserver of all, worthy of all honour and worship. Others suppose that they were either to expiate the evil thoughts of the heart, as sin offerings and trespass offerings were to do for evil actions; or to atone for the breach of affirmative precepts, as those did for negative. But doubtless there was a further use and intention in these sacrifices, even to typify, and to direct the faith of the Old Testament believers to that only true atoning sacrifice, which the Son of God was to offer in due time. Hence Christ is said to have "offered up His body once for all," Heb. x. 10; that is, His whole Self, His entire human nature. *Dr. Jennings, Lewis.*

—— *at the door of the tabernacle*] Here the priest was carefully to inspect and examine the animal brought to be offered, to ascertain whether it was every way such as God required. In saying "the door of the tabernacle," which was in some sense His proper house, and the abode of His divine Majesty, He admonished them to sacrifice to Himself alone, and not to any strange gods; which was the reason of His commanding all sacrifices to be brought to this place. *Dr. Outram.*

4. — *put his hand upon the head*] Thereby, as it were, transferring the punishment, which was due to himself, upon the sacrifice that was to be slain and offered up. *Abp. Tillotson.* This ceremony of putting the hand on the head denoted the entire devotion of things or persons to the special service of God. *Dr. Outram.* He who brought the victim was commanded to lay his hand upon the head of the animal: which action was esteemed an acknowledgment of his own guilt, and a prayer that it

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it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

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13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, ‖ wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

‖ Or, *pinch off the head with the nail.*

16 And he shall pluck away his crop with ‖ his feathers, and cast it beside the altar on the east part, by the place of the ashes:

‖ Or, *the filth thereof.*

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAP. II.

1 *The meat offering of flour with oil and incense,* 4 *either baken in the oven,* 5 *or on a plate,* 7 *or in a fryingpan,* 12 *or of the firstfruits in the ear.* 13 *The salt of the meat offering.*

AND when any will offer a meat offering unto the LORD, his of-

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might be punished in the victim upon which his hand was laid. And accordingly we find in the rabbinical writers a set form of prayer, which according to them was always used on this occasion. In this form the delinquent acknowledges his offence, and professes his repentance; and concludes with a petition, that the victim upon which he laid his hand might be his expiation. By which last expression he was, as the Jews inform us, understood to mean, that the victim might be substituted in his room, and that the punishment which himself had merited, might fall on the head of his offering. *Veysie.* Thus the victim was *accepted* to make atonement for the offerer, that is, it recommended him to the future favour of God on his sincere prayers accompanying it. *Bp. Patrick.*

7. — *shall put fire upon the altar,*] Shall prepare the fire, and kindle the coals; for the original fire, as we read afterwards, came down from heaven. *Biblioth. Bibl.*

9. — *a sweet savour*] Acceptable to God as the testimony of the sincere devotion of the offerer. *Bp. Kidder.* It is a form of speech taken from men, who are delighted with the good scent and taste of meat and drink: none can reasonably imagine that the mere sacrifice was pleasing to God, but the devotion, faith, obedience, and sincerity of their minds who made the oblation. *Bp. Patrick.* See the note on Gen. viii. 21.

14. — *turtledoves, or of young pigeons.*] They were not to be birds of prey, or of the coarser kind, but of the more harmless and wholesome nature. *Pyle.* There was vast plenty of doves and pigeons in the land of Canaan, so that the poorest people could make this oblation without being put to any great charge. Pigeons were most esteemed when young, and on this account young pigeons are to be offered. *Bp. Patrick.* By means of this provision, the poor as well as the rich had it in their power to perform their religious duty, and make their offerings to God, who receives the services of the poor no less graciously than those of the rich, if they proceed from a sincere and willing mind. *Ostervald.*

Chap. II. ver. 1. *And when any will offer a meat offering*] Here again is a merciful provision for those who were too poor to offer the sacrifice mentioned in the last chapter. The term "meat offering" should rather be translated *bread offering*, as use has now restrained the word *meat* to signify flesh. *Dr. Wells.* It was to be made of fine *wheat* flour, mixed with oil to give it a grateful flavour to the priests, ver. 3, and with frankincense, for the purpose, perhaps, of preventing an unpleasant smell in the court of the tabernacle. *Bp. Patrick.* The Hebrew word here for a meat offering is *mincha*, which denotes generally an oblation of the nature of a sacrifice, being consumed upon the altar;

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fering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

a Eccles. 7. 31. 3 And [a] the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

‖ Or, *on a flat plate*, or, *slice*. 5 ¶ And if thy oblation *be* a meat offering *baken* ‖ in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. Before CHRIST 1490.

9 And the priest shall take from the meat offering [b] a memorial thereof, and shall burn *it* upon the altar: *it is* an [c] offering made by fire, of a sweet savour unto the LORD. b Verse 2. c Exod. 29. 18.

10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not † be burnt on the altar for a sweet savour. † Heb. *ascend.*

13 And every oblation of thy meat offering [d] shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. d Mark 9. 49.

14 And if thou offer a meat offer-

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although the Mosaick institution in a great degree narrows its application, confining it to what is called the meat-offering, or more properly, the bread or flour offering. *Dr. Magee.*

——*oil*] Oil was anciently in very high esteem among the Eastern nations on various accounts, and, as they were wont to express almost every matter of importance by actions as well as words, one way of setting any thing apart and appropriating it to an honourable use, was by anointing it with oil. Therefore we find Jotham, in his parable, makes the olive tree speak of its fatness, as that "wherewith they honour God and man," Judg. ix. 9. Accordingly, the tabernacle and temple, and their furniture, were consecrated by anointing them. And almost every sacrifice had oil, mixed with flour, added to it, when it was offered up. Nor was it used only to these *things*, but to *persons* also who were distinguished in honour above others: to kings, who were hence frequently styled in Scripture, "the Lord's anointed;" to priests, concerning whom God commands in the case of Aaron and his sons, "thou shalt anoint them—that they may minister unto Me in the priest's office," Exod. xl. 15; and lastly to prophets, as where Elijah is directed to "anoint Elisha in his room," 1 Kings xix. 16. *Abp. Secker.*

2.—*the memorial of it*] Meaning that part of the offering, by which, being burnt on the altar, they made grateful acknowledgment of the power and goodness of God, and prayed that He would still remember and be gracious to them. *Bp. Patrick.*

4.—*wafers*] It is mentioned by travellers, that the Arabs have in their tents flat stones, or copper plates, made on purpose for baking. Dr. Pococke speaks of iron hearths used for that purpose. The wafers here mentioned were probably prepared in this manner. *Harmer.*

11.—*no leaven,*] The prohibition of leaven was laid either to perpetuate the memory of their deliverance from Egypt, or to oppose some idolatrous rites of their heathen neighbours, or else to warn the priests to put away the "leaven of malice and wickedness," 1 Cor. v. 8. *Bps. Patrick* and *Kidder.*

The principal priest of Jupiter, among the Romans, was absolutely forbidden to touch leaven. Plutarch makes the reason of this to be, that, as leaven itself is a corrupt substance, so it does more or less corrupt that mass with which it is mingled. But the true reason of this prohibition may be much better accounted for, by the Levitical law before us. *Biblioth. Bibl.*

——*nor any honey,*] This was anciently offered to many of the Gentile deities. Besides, many have remarked that honey has something in it of the same nature with leaven, that, when it is burnt, it has an unpleasant smell. Under the name of honey, the Jews comprehended all sweet fruits, as figs, dates, &c. none of which were burnt, but only offered before the Lord. *Biblioth. Bibl.*

13.—*salt of the covenant*] "The salt of the covenant of God," that is, a symbol of the perpetuity thereof. *Dr. Magee.* Salt, among the ancients, was deemed a symbol of friendship and fidelity, and was therefore frequently used in sacrifices and covenants. *Dr. Wells.* The "salt of the covenant" means the salt, which by this law or covenant they were obliged to offer up in every oblation. Salt may also be deemed a sign of the perpetuity and inviolableness of the covenant on God's

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ing of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1 *The meat offering of the herd,* 6 *of the flock,* 7 *either a lamb,* 12 *or a goat.*

AND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; [a] the || fat that covereth the inwards, and all the fat that *is* upon the inwards,

a Exod. 29. 22.

|| Or, *suet.*

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the || caul above the liver, with the kidneys, it shall he take away.

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† Or, *midrif over the liver,* and *over the kidneys.*

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by

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part. See Numb. xviii. 19; 2 Chron. xiii. 5. *Ep. Kidder.* It is matter of doubtful discussion whether the use of salt in sacrifices was prior to the Mosaick Law, as derived to the Gentile world from the Patriarchs, or whether it was later, and copied from this ordinance of Moses. That salt was generally used in the latter Gentile oblations is well known. *Biblioth. Bibl.* See note on Numb. xviii. 19.

Chap. III. ver. 1. — *a sacrifice of peace offering,*] The Hebrew word translated *peace* signifies *prosperity* and *happiness:* thus these oblations were called peace offerings, because they were principally thankful acknowledgments for mercies received from the Divine bounty. The more particular division of these sacrifices is into *thank offerings, freewill offerings,* and *offerings for vows.* The first sort were offered for prosperity, or good, already obtained; the second, in the way of devotion, to continue or to procure peace with God; the third, for the attainment of future prosperity or good. The peace offerings of the Israelites were either of the whole congregation, or of particular persons. *Lewis.*

—— *whether it be a male or female,*] In burnt offerings, the female was never sacrificed, because the burnt offering was a more perfect sacrifice: for burnt offerings principally had respect to the honour of God, who justly demands the very best; but peace offerings more peculiarly related to the advantage of the offerers, and therefore they were left herein to their own free choice. *Biblioth. Bibl.*

2. — *shall lay his hand upon the head*] See note at chap. i. 4. It is observable, that in all sacrifices of beasts, chap. iii. 8, 13; iv. 4, 15, &c. the owner laid his hands upon their heads: to signify (no doubt) his property in what he offered, the transferring his right in it to God, and the devoting it to death for the purposes specified by the Law. All which, under that figurative state, were a type of Christ's voluntary death: as lively an image, as a priest and sacrifice different could exhibit of One who was priest and sacrifice both; and this lets us into the importance of those phrases, which say, Christ "offered His own body" for a sacrifice, &c. *Dean Stanhope.*

5. — *upon the burnt sacrifice,*] Here seems to be meant the daily sacrifice which was burnt every morning: after which this was to be offered, to intimate that the stated sacrifice was to take place of all others. *Bp. Patrick.*

Of these daily sacrifices there were two, the one about nine o'clock in the morning, the other about three in the afternoon: these were so stated and constant, that they were never intermitted, not even upon festivals when others were added. They were a constant acknowledgment of God's sovereign dominion, and were in the nature of a daily prayer, that He would graciously continue His mercy to Israel. *Lewis.*

—— *of a sweet savour unto the Lord.*] As the design of these peace offerings was, to render solemn thanks and praise to God for His past favours, and to engage Him to continue His blessings; we should

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the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [b] all the fat *is* the LORD's.

b Chap. 7. 25.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor [c] blood.

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c Gen. 9. 4. chap. 7. 26. & 17. 14.

CHAP. IV.

1 *The sin offering of ignorance,* 3 *for the priest,* 13 *for the congregation,* 22 *for the ruler,* 27 *for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

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hence learn our indispensable obligation to testify our gratitude to God, when He vouchsafes us any particular favour: and since His kindness and love is the source of all our happiness, it should be our chief care to procure it. *Osterwald.*

17. — *neither fat nor blood.*] It is not meant of the fat which is mingled with the flesh of the animal, but of that of the entrails, which, as was before mentioned, was to be burnt at the altar. *Bp. Patrick.*

The fat was to be the Lord's, by way of suggestion, that our offerings to God ought to be the richest and the choicest in their kind. Among other reasons assigned for the prohibition to eat fat, it is supposed that an opposition was intended to the practices of idolaters, who were wont to feast on the fat of their sacrifices.

—— *nor blood.*] As the blood of the sacrifices was a figure of the blood of the Messiah, so its being forbidden to be eaten implied how sacred and precious a thing it was. *Biblioth. Bibl.* See note on chap. vii. 26.

Chap. IV. ver. 1. *And the Lord spake*] The repetition of these words seems to imply that the following precepts were delivered at a different time from the preceding. We now proceed to "sin offerings," or offerings to be made by those who had offended God, in expiation of their sins. *Bp. Patrick.*

2. — *If a soul shall sin*] Here are three conditions of the description of sin: 1st, It was to be done ignorantly, unadvisedly, through surprise. 2dly, It was to be against *negative* precepts, or those which *forbade* something to be done. 3dly, It was not a sin of *words* or *thoughts*, but of *actions*—"shall *do* against any." *Bps. Kidder* and *Patrick.*

The Hebrew word for sin offering includes the sense of cleansing, expiating, and making satisfaction: hence it denotes an offering for sin, whereby pardon is procured, atonement made, and sin expiated. According to the scriptural account, these sacrifices were offered for all sins of ignorance and inadvertence against what are commonly called the negative precepts, or with respect to things forbidden: also on occasions of legal pollution, as at the cleansing of a leper, &c. chap. xiv. In the common sin offering, whether private or publick, the fat only was burnt upon the altar, and part poured out at the foot of it, (see this chapter, ver. 25,) the flesh being due to the priest: there were other sin offerings of a more solemn nature, offered on extraordinary occasions, of which the priest had no part, but which were entirely consumed with fire. *Dr. Jennings.*

Since God appointed sacrifices to atone even for sins of ignorance, these sins, though much less heinous than wilful and obstinate sins, ought carefully to be avoided; and therefore we ought to be well instructed in our duty, and have a strict guard over our conduct: and when we have ignorantly fallen into sin, and have perceived our errour, we should be sincerely grieved even for these sins, and remedy them to the utmost of our power. *Osterwald.*

3. *If the priest—do sin according to the sin of the people;*] If the high priest sin like one of the common people. The high priest being a publick person, might by his sin and evil example involve the whole people in guilt and misery, chap. x. 6; 1 Sam. ii. 17, 24. *Bp. Kidder.*

The sacredness of his office was an aggravation of his sin, beyond that of others, and his dignity rendered his example in doing evil more hurtful than their's: for which reason a more solemn sacrifice was appointed to be offered for his sins, even of ignorance, than for those of the common people. *Dr. Jennings.*

4. — *and kill the bullock*] Among the Gentiles, the slaying of beasts for sacrifice was not thought to be be-

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5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [a] all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

a Chap. 5. 9.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

b Exod. 29. 14. Numb. 19. 5.

11 [b] And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

† Heb. *to without the camp.* c Hebr. 13. 11. † Heb. *at the pouring out of the ashes.*

12 Even the whole bullock shall he carry forth † without the camp unto a clean place, where the ashes are poured out, and [c] burn him on the wood with fire: †where the ashes are poured out shall he be burnt.

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13 ¶ And if the whole congregation of Israel sin through ignorance, [d] and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

d Chap. 5. 2, 3, 4.

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement

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neath persons of the very highest character and figure. *Biblioth. Bibl.*

12. — *the whole bullock*] It was to be carried, skin and all, without being dissected, out of the camp, and there to be burnt in a fire on the ground. This was to signify that the offerer was in a perfect state of guilt, unfit to communicate with God; and that, like the offering itself, he deserved to be excluded from the society of his people, till he was reconciled by this sacrifice made in his stead: and thus Christ, who was made a sin offering for us, suffered "without the camp," that is, "without the gate" of Jerusalem, of whose expiation for us this offering was a type and figure, Hebr. xiii. 11, 12. *Pyle.*

—— *without the camp*] The burning of these sacrifices "without the camp" is to be understood as typical not only of Christ's suffering "without the gate" of Jerusalem, but probably also of His suffering for the salvation of the Gentiles, (who were without the camp of Israel,) as well as for the Jews: as the bringing the blood of those sacrifices into the Holy place was a figure of Christ's presenting the merit of His death for us, in His heavenly intercession. *Dr. Jennings.*

—— *a clean place.*] Set apart in decency, and out of reverence to religion: and implying that the very ashes that were there laid were not to be converted to any human use. *Biblioth. Bibl.*

13. — *if the whole congregation—sin*] The Jewish writers are of different opinions concerning the nature of this sin: some by the whole congregation understand the Sanhedrim, and imagine their sin to be, that they had mistaken in judgment, and by that means misled the people. Others interpret it of any general popular defection from the law of God, which through their ignorance of the law was not presently attended to. Thus, when Hezekiah restored the true worship of God after the temple had been shut up, he offered "a sin offering for the kingdom," 2 Chron. xxix. 21. *Dr. Jennings.*

—— *and the thing be hid*] That is, if they be not sensible of their errour at the time of commission, but afterwards discover it, either by themselves or their rulers. *Bp. Patrick.*

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for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

† Heb. *any soul.*
† Heb. *people of the land.*

27 ¶ And if † any one of the † common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

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30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And [e] he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a [f] sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

e Chap. 3. 14.

f Exod. 29. 18.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V.

1 *He that sinneth in concealing his knowledge,* 2 *in touching an unclean thing,* 4 *or in making an oath.* 6 *His trespass offering, of the flock,* 7 *of fowls,* 11 *or of flour.* 14 *The trespass offering in sacrilege,* 17 *and in sins of ignorance.*

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20. — *it shall be forgiven them.*] It is observable that we find no express promise of pardon to the priest himself, when he should sacrifice for himself, to the end that he might be so much the more cautious of sinning; or, in case he did sin, of relapsing. But forgiveness is here most expressly promised to the people, on the priest's intercession, to the end that the people might repose the stronger confidence in the mercy of God, provided they complied with His appointed ordinances. *Biblioth. Bibl.*

22. — *a ruler*] Any person possessing eminence and authority over the people, as the Hebrew name imports. *Bishop Kidder*

26. — *it shall be forgiven him.*] That is, his sin shall not be imputed to him: but then this forgiveness is not the fruit of the sacrifice barely considered, but an effect of God's mercy. As the sacrifice was a token of the offerer's repentance, as well as the institution of God, and a type of our Saviour's death, it was accepted by God, and procured pardon to the offerer who had sinned. *Bp. Kidder.*

It should be well remembered, that none of these sacrifices had in themselves any value sufficient to clear the sinner, and procure his forgiveness from God: they were only, by the mercy of God, instituted and accepted as a sign of the offender's repentance, and designed as figurative representations of a more full and perfect expiation to be hereafter made by Christ the Messiah, for the sins of mankind. *Pyle.*

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AND if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing:*

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

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7 And if † he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle doves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

† Heb. *his hand cannot reach to the sufficiency of a lamb.*

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and [a] wring off his head from his neck, but shall not divide *it* asunder:

[a] Chap. I. 15.

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

10 And he shall offer the second *for* a burnt offering, according to the ‖ manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

‖ Or, *ordinance.*

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the

Chap. V. ver. 1. — *if a soul sin*, &c.] If a person be adjured in the name of God to speak the truth, when he is called to be a witness in any cause, "whether he hath seen or known of it," that is, whether he can speak to the matter either from his own knowledge or from the information of credible witnesses, and do not "utter it," then he shall "bear his iniquity," or be deemed guilty and liable to punishment. *Bps. Patrick* and *Kidder.*

It was the custom in those times and countries, for judges and magistrates to demand of accused persons, or witnesses in any cause, in the name of God, to speak the truth. And this laid the same obligations on them that the administering of an oath in our country does now. See instances in 1 Kings xxii. 16; 2 Chron. xviii. 15, &c. *Pyle.*

2. — *touch any unclean thing,*] The Hebrew doctors explain this of those persons, who, having touched an unclean thing, come into the sanctuary or eat of holy things: otherwise, it was sufficient to wash themselves to get rid of the uncleanness, chap. xi. 25, 40; but still this may apply to those who neglected to wash themselves as prescribed. *Bp. Patrick.*

—— *guilty.*] Having contracted a legal pollution. *Bp. Kidder.*

3. — *uncleanness of man,*] Which is described in chap. xii, xiii, xv.

4. *Or if a soul swear*, &c.] That is, if a person swear rashly and inconsiderately in the common affairs of life, that he will or will not do something, whether good or evil, &c. and if "it be hid from him," that is, if he have not rightly considered the thing before, whether it was in his power or not; whether it were lawful or not; or if through forgetfulness he omit to do what he might have done, when he knoweth it, "he shall be guilty, &c." *Bp. Patrick.* From this and other passages it appears, that God knowing the frailty and corruption of our nature, whereby no man is able always to stand upright, but will sometimes fall into sin, and so be liable to death and misery, He Himself of His infinite mercy to His own people was pleased to provide a remedy for them, whereby they might be freed, in ordinary cases, from the guilt contracted. *Bp. Beveridge.*

7. — *sin offering,—burnt offering.*] He was first to make his peace with God by a sin offering; and then his burnt offering or gift would be accepted. *Bp. Patrick.*

11. — *the tenth part of an ephah*] It must have been a great satisfaction to the poor, to find that so small and easy an offering would as effectually make their peace with God, as if they had been in a condition to bring oblations of greater value. Besides, this plainly shewed them that the intrinsick value of the offering was nothing, and admonished them of the necessity of a sacrifice infinitely more efficacious. *Biblioth. Bibl.*

—— *no oil — neither shall he put any frankincense*] The sin offering was to be offered without oil or frankincense, as an intimation that sin is most displeasing to God. *Bp. Kidder.* As oil and frankincense had delicacy in them, they were by no means suitable to that contri-

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priest, and the priest shall take his handful of it, [b] *even* a memorial thereof, and burn *it* on the altar, [c] according to the offerings made by fire unto the LORD: it *is* a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a [d] soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

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b Chap. 2. 2.
c Chap. 4. 35.

Before CHRIST 1490.

d Chap. 4. 2.

CHAP. VI.

1 *The trespass offering for sins done wittingly.* 8 *The law of the burnt offering,* 14 *and of the meat offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin offering.*

AND the LORD spake unto Moses, saying,

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tion and that solemnity which should attend an offering for sin. *Biblioth. Bibl.* In this manner God wisely provided that, even in some cases where errours and miscarriages could hardly be avoided, a sacrifice should be paid and confession made, in order to keep His people under greater awe of transgressing His laws, and to shadow forth to them that more pure and spiritual religion, that was afterwards to be revealed to them and to all the world. *Pyle.*

13. *And the priest shall make an atonement for him*] Whoever among the Israelites, on account of any sin or uncleanness, was excluded from the worship of the tabernacle, could only recover the Divine favour through the intercession of the priest, who was said on these occasions to "make atonement;" which he ordinarily did, by appearing before God in the holy place, with the blood of the appointed victim. An offering of blood was not indeed so absolutely required, but that on particular occasions the law in this respect was relaxed: as in the case of extreme poverty, when the substitution of a less expensive offering was allowed. But on all occasions the ministry of the priest was so indispensably necessary, that without it no atonement could be made. See ver. 10, 11; chap. xiv. 20; xvi. 16, 33. *Veysie.*

15. *If a soul — sin through ignorance,*] If a person, through error, forgetfulness, or inadvertency, take or detain what is due to the sanctuary or the priests, the oblations or firstfruits, or the like. *Biblioth. Bibl.*

—— *with thy estimation by shekels*] At least two shekels, as the Jewish doctors observe. Besides his sacrifice, he was to make satisfaction in money, according as the priest should estimate the damage. *Bp. Patrick.*

—— *shekel of the sanctuary,*] See note on Exod. xxx. 13.

—— *for a trespass offering:*] The difference between the sin offering and the trespass offering is not distinctly ascertained. The principal difference seems to have consisted in this: a sin offering was for a thing done ignorantly against one of the negative precepts, and now known to be certainly done. The trespass offering, on the other hand, was for an act committed, when it was doubtful whether a precept was violated by the action: in this, the person, being uncertain whether he had trespassed or not, was to bring a trespass offering, to secure him against the penalty of "cutting off," which he otherwise incurred: and, if once he came to know that he had offended against a commandment by the action, then he was to make atonement by a sin offering. *Lewis.*

Perhaps the trespass offering was for sins of lesser importance, as the omission of some duties, and the neglect of observing the legal washings and purifications; whereas the sin offering was for greater offences, in the commission of things forbidden by God. *Dr. Beaumont.*

The trespass offering, though, in many things, like the sin offering, yet in other things differed from it. 1. A female was allowed in a sin offering, but a male was required in the trespass offering; compare chap. iv. 28, with chap. vi. 6. 2. The blood of the sin offering was to be put upon the horns of the altar, chap. iv. 34; that of the trespass offering to be sprinkled round about the altar, chap. vii. 2. 3. The sin offering was sometimes offered for the whole congregation, chap. iv. 13; the trespass offering was for a single person. *Bp. Kidder.*

16. — *he shall make amends* &c.] By this law those, who had taken or withheld by mistake any thing dedicated to God, were not only to offer a sacrifice, but also to make restitution, and even to add to it a fifth part. Whence we learn our indispensable obligation to restore whatever we are unlawfully possessed of: and since those, who had withheld any sacred thing ignorantly, were bound to make restitution, even above the value of it, the duty of restitution must be still more indispensable, when we have taken and withheld, knowingly and wilfully, what does not belong to us. *Ostervald.*

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2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in ‖ fellowship, or in a thing taken away by † violence, or hath deceived his neighbour;

‖ Or, *in dealing.* † Heb. *putting of the hand.*

3 Or have found that which was lost, and lieth concerning it, and [a] sweareth falsely; in any of all these that a man doeth, sinning therein:

a Numb. 5. 6.

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [b] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‖ † in the day of his trespass offering.

b Chap. 5. 16.

‖ Or, *in the day of his being found guilty.* † Heb. *in the day of his trespass.*

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the [c] flock, with thy estimation, for a trespass offering, unto the priest:

Chap. 5. 15.

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, ‖ because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

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‖ Or, *for the burning.*

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ [d] And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

d Chap. 2. 1. Numb. 15. 4.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the [e] memorial of it, unto the LORD.

e Chap. 2. 9.

16 And the remainder thereof shall Aaron and his sons eat: with unlea-

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Chap. VI. ver. 2. — *trespass against the Lord,*] False swearing, ver. 3, is a sin *directly* against God; and any wrong to our neighbour is an *indirect* offence against God, being a breach of His Commandments. *Bp. Kidder.* The trespasses specified in this verse are, "lying unto a neighbour in that which was delivered," that is, denying a trust which had been committed to him by a neighbour, or "in fellowship," (in Hebrew "putting of the hand;") alluding either to a contract between two parties, or to partnership in trade—or "in a thing taken away by violence," that is, by robbery or stealth, as the Hebrew word signifies—or "deceiving his neighbour," where the Hebrew expression signifies calumny, false accusation, and extortion. *Bp. Patrick.*

4. — *and is guilty,*] In the judgment of his own conscience and by the confession of his lips; for, if the injury was proved upon him without his own confession, the penalty was greater. *Biblioth. Bibl.*

8. *And the Lord* &c.] Here the Hebrews begin a new section of their law: as it has been before declared what offerings the people should bring to the Lord, instructions are now given to the priests, how they shall manage the several offerings that are brought.

9. — *It is the burnt offering,*] He explains that He means chiefly the daily sacrifice, which was burning on the altar from evening till morning, the priests watching all night. *Bp. Patrick.*

10. — *and take up the ashes*] So strictly the law consulted and provided for the dignity of the minutest matters in the worship of God. None but those who were dedicated to the sacred ministry were allowed so much as to dispose of the ashes in their proper place. *Biblioth. Bibl.*

11. — *unto a clean place.*] See note on chap. iv. 12.

13. *The fire shall ever be burning*] It can admit of little doubt that the perpetual sacred fires of the Heathens, whether Persians, Greeks, Romans, Indians, &c. were copied from this Divine original amongst the Jews. The antiquity of sacred fires among the Greeks and Romans is well known. Theophrastus informs us, that this rite of burning perpetual fire to the gods had formed a part of their worship from time immemorial, being used as an expressive symbol or figure of their immortality. The sacred fire among the Persians was viewed with such superstitious regard, that, if ever it were extinguished, they would only rekindle it by fire lighted up from the sun. *Biblioth. Bibl.*

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vened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [f] every one that toucheth them shall be holy.

f Exod. 29. 37.

19 ¶ And the LORD spake unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an [g] ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

g Exod. 16. 36.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

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28 But the earthen vessel wherein it is sodden [h] shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

h Chap. 11. 33.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 [i] And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

i Hebr. 13. 11.

CHAP. VII.

1 *The law of the trespass offering,* 11 *and of the peace offerings,* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a freewill offering.* 22 *The fat,* 26 *and the blood, are forbidden.* 28 *The priests' portion in the peace offerings.*

LIKEWISE this *is* the law of the trespass offering: it *is* most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

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18. — *every one that toucheth them shall be holy.*] The sense is, "Every one that toucheth them shall be beforehand sanctified and free from any legal defilement." *Bp. Hall.*

20. — *Aaron and of his sons,*] Aaron and "his successors," the high priests which shall succeed him. *Bp. Kidder.*

25. — *This is the law* &c.] Here directions for the people's sin offerings are repeated from chap. iv. 27, with some additional circumstances.

27. *Whatsoever shall touch* &c.] All this particularly inculcated a reverence and veneration for holy things, the duty of approaching them with fear, and of observing a decent distance. *Biblioth. Bibl.*

Chap. VII. ver. 7. — *there is one law for them:*] One

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9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and ‖ in the pan, shall be the priest's that offereth it.

‖ Or, *on the flat plate*, or, *slice*.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Beside the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. Before CHRIST 1490.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, [a] having his uncleanness upon him, even that soul shall be cut off from his people. [a] Chap. 15. 3.

21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [b] Ye shall eat no manner of fat, of ox, or of sheep, or of goat. [b] Chap. 3. 17.

24 And the fat of the † beast that dieth of itself, and the fat of that which is torn with beasts, may be † Heb. *carcase*.

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law for them, as to the particulars just mentioned, respecting the eating of them by the priests. *Bp. Patrick.*

10. — *shall all the sons of Aaron have,*] It was said in the preceding verse, that the meat offering should be "the priest's that offereth it." Some reconcile the two, by distinguishing between that which was raw, and that which was dressed; the one belonging to the priest that offered, the other to the priests in common. Others interpret the matter thus: that each priest should have his day or turn of ministration, in which he might claim what was offered, as the other priests did in their turns. *Biblioth. Bibl.*

13. — *leavened bread*] The leavened bread was not to be offered on the altar, for that had been absolutely forbidden at chap. ii. 11; but it was to be eaten by the priests and the offerer. *Dr. Wells.*

15. — *shall be eaten the same day*] The reasons for this ordinance seem to have been, that the service of the sacrificial feast between God and man should be conducted with special reverence and decency, and that the meat might be taken fresh and untainted; also that none of it should be set by, and hoarded for private use and entertainment, but that it should be free and common to those who stood in need of it. *Biblioth. Bibl.*

16. — *a vow, or a voluntary offering,*] A "vow" of offering sacrifice to God upon receiving a benefit; as the "voluntary offering" was freely made beforehand, in the hope that God would confer the benefit. *Bp. Patrick.*

18. — *eaten at all on the third day,*] The prohibition to eat the flesh on the third day might appear unnecessary in so warm a climate; but it should be remembered, that the practice of drying meat is frequent in those hot climates, and that this is sometimes done to flesh killed with a religious intention, which may have been the cause of this prohibition. The Mahometans, who go in pilgrimage to Mecca, are obliged, on a certain day, to sacrifice a sheep, part of which they dry for use at other times. *Harmer.*

—— *neither shall it be imputed unto him that offereth*] It shall not be looked upon by God as a peace offering made by him. *Dr. Wells.*

—— *the soul that eateth of it shall bear his iniquity.*] That is, shall become guilty of a great sin; (*Dr. Wells;*) and suffer the punishment for it. *Bp. Hall.*

20. — *that soul shall be cut off*] The person shall be excluded from all his privileges as an Israelite and member of God's church and people. *Pyle.*

23. — *Ye shall eat no manner of fat,*] None of those parts of fat and suet, which God had appropriated to the sacrifices on His altar. *Pyle.* See note on chap. iii. 17.

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used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

c Gen. 9. chap. 3. 17. & 17. 14.

26 [c] Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he

d Exod. 29. 24.

bring, that [d] the breast may be waved *for* a wave offering before the LORD.

31 And the priests shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

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34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin offering.* 18 *Their burnt offering.*

According to some opinions, the prohibition to eat fat is restricted to the three sorts of animals here mentioned. *Biblioth. Bibl.*

26. — *ye shall eat no manner of blood,*] This command may be thus paraphrased: Forasmuch as the blood of animals is the very life and soul of them, I have separated or selected it to be a ransom for your souls, and for that most sacred use, the expiation of your sins. You are therefore strictly and scrupulously to abstain from blood, out of regard to this separation, and to be cautious not to bring to your tables that which I have consecrated to My altar. On blood depends the gift of My grace, and your life; and therefore you are not to put it to any vulgar use, nor presume to nourish your bodies with that, which is, as it were, the life and preservative of your souls. *Dean Spencer.*

The custom of eating blood appears to have prevailed in the time of Moses; otherwise why would that have been forbidden, which was never practised? We have the testimony of different travellers, that this same practice still prevails in some countries, particularly in Abyssinia, and in India at the sacrifices of their idols. *Fragments to Calmet.*

It was the great end of the numerous sacrifices of the Mosaick ritual to impress the Jewish people, for a season the chosen depositaries of revealed truth, with an opinion of the necessity of a sanguinary expiation even for involuntary offences; to train them to the habitual belief of that awful maxim, that "without shedding of blood there is no remission." The end of those earlier sacrifices, which were of use in the patriarchal ages, was unquestionably the same. To inculcate the same important lesson, in the earliest instance of a sacrifice upon record, respect was had to the shepherd's sacrifice of the firstlings of his flock, rather than to the husbandman's offering of the fruit of his ground; and for the same reason, by the prohibition laid upon *the sons of Noah,* and afterwards enforced in the severest terms *in the Mosiack law,* blood was sanctified, as it were, as the immediate instrument of atonement. The end of the prohibition was to impress mankind with a high reverence for blood, as a most holy thing, consecrated to the purpose of the general expiation; but this expiatory virtue belonged, not to the blood of bulls and of goats, but to the blood of Christ, of which the other was by God's appointment made a temporary emblem. *Bp. Horsley.* See the notes on Gen. ix. 4; Levit. xvii. 11.

35. *This is the portion of the anointing* &c.] That is, this (the wave breast and the heave shoulder) is the portion assigned to Aaron and his sons in their quality of priests consecrated to the Lord, and which shall contribute to their support. *Calmet.*

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22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and [a] the garments, and [b] the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [c] This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he [d] put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD [e] commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [f] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and † put bonnets upon them; as the LORD commanded Moses.

14 [g] And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD [h] commanded Moses.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

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a Exod. 28. 2, 4.
b Exod. 30. 24.
c Exod. 29. 4.
d Exod. 28. 30.
e Exod. 28. 39, &c.
f Eccles. 45, 15. Ps. 133. 2.
† Heb. *bound.*
g Exod. 29. 1.
h Exod. 29. 14.

Chap. VIII. ver. 3. — *all the congregation*] All the elders and principal officers. They seem to have been assembled on this occasion, to satisfy the people that Aaron and his sons did not intrude themselves on the office of the priesthood, but were solemnly consecrated by Moses, the servant of the Lord. *Bp. Patrick.*

Notwithstanding the Lord had fixed the whole ceremonial of the consecration, and chose the person, yet the congregation is summoned. For the presence of the people is required at the ordination of a priest, that all may know, and be certain, that the person elected is eminent among the people in character, for learning, sanctity, and virtue; and, being themselves their own witnesses of this, they may be precluded all scruples in future. *Biblioth. Bibl.*

6. — *washed them with water.*] So Christ, our High Priest, as it were to consecrate that element for our baptism, was Himself baptized in the river Jordan. *Biblioth. Bibl.*

8. — *the Urim and the Thummim.*] See the note on Exod. xxviii. 30. It should be observed, that Moses here says nothing of the precious stones on the breastplate, as in Exod. xxxix. 10—13; but only mentions the Urim and the Thummim; which seems to supply an additional proof that they were the same. *Bp. Patrick.*

14. — *for the sin offering:*] The first part of the ceremony was an offering for sin; because, till their sins were expiated, they were not fit to offer any thing to God, much less to offer for the sins of others. *Lewis.*

15. — *and Moses took the blood,* &c.] Moses had never been consecrated after the manner of Aaron, but he was made a priest for this peculiar purpose by an extraordinary commission. *Lewis.*

17. *But the bullock,* &c.] We do not find that the blood of this sacrifice was carried into the holy place; whence it may be inferred, that no high priest, whether ordinary, or extraordinary, such as Moses now was, might eat of any sin offering, offered for the priests themselves, although the blood of it was not brought into the sanctuary. Hence we may infer, that although the sins of the people were taken away by the priests, who, by eating of their sin offering, plainly showed that they *bare their iniquity,* (as the phrase is, chap. x. 17;) yet the sins of the priests themselves could not be taken away by any sacrifice they could offer for sin, of which

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19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he [i] brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [k] upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

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28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' [l] part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there [m] eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [n] seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

i Exod. 29. 31.

k Exod. 29. 24, &c.

l Exod. 29. 26.

m Exod. 29. 32.

n Exod. 29. 35.

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they might not eat. But they were to expect a better sacrifice, made by a better High Priest, the Son of God. *Biblioth. Bibl.*

23. — *and Moses took of the blood of it*, &c.] This ceremony figured out our Christian privileges and duty. The blood represented that blood by which we are saved; the oil (ver. 12) our holy unction. The right ear is a symbol of our approved obedience, and the hand and foot, of our good actions. *Biblioth. Bibl.* They put the blood on the tip of their right ears, to signify, as the Jewish doctors discourse, that they should attend to the Divine prescriptions; and then upon their right thumbs and great toes, (in which lies the strength of the hands and feet,) to denote their strenuous and ready performance of their duty. As the *right* hand, &c. are mentioned, it may well be thought to signify the most exact and perfect obedience; the *right* hand, &c. being every where represented, as the most excellent, and the strongest to do execution. *Lewis.*

33. — *ye shall not go out — for seven days*] As Aaron is commanded to attend at the tabernacle so many days together, in like manner our Lord Christ did attend the temple five days, one after another; see John xii. 1, 12, &c.; Matt. xxi. 12, &c.; and having purged it, on the first or second of those days, from the profaneness that was exercised in it; and afterwards hallowed it by His doctrine and Divine presence, which appeared in several miraculous cures, He went the sixth day into His heavenly sanctuary, into Paradise itself, to purify and sanctify it with His own blood, as Moses at Aaron's consecration did the material sanctuary and altar with the blood of beasts. And, having rested the seventh day, finished all by His resurrection early the next day in the morning. *Dr. Jackson.* They were "not to go out of the door of the tabernacle," for these offices and ministrations were to be exercised only within the Church, out of the sight and hearing of the profane, that it might not be in the power of any one to cast contempt upon them, or depreciate their dignity. *Biblioth. Bibl.*

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35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

1 *The first offerings of Aaron, for himself and the people.* 8 *The sin offering,* 12 *and the burnt offering for himself.* 15 *The offerings for the people.* 23 *Moses and Aaron bless the people.* 24 *Fire cometh from the Lord, upon the altar.*

AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

a Exod. 29. 1. 2 And he said unto Aaron, [a] Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

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6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards

35. — *day and night seven days,*] This was to make their consecration more solemn, and to draw the observation of the people. By abiding "seven days," a sabbath, as the Jews observe, passed over their heads, without which, they conceive, the consecration of Aaron and his sons could not have been completed. But the sabbath of the Lord did never so exactly pass over any high priest in his consecration, as it did over the great High Priest of the New Testament. For, however it was in Aaron's consecration, it was to our blessed Saviour a day of rest indeed after six days of labour, watching, praying, and fasting, which concluded in His bloody death and passion. *Bp. Patrick.*

36. — *by the hand of Moses.*] In this ordination of the priests, Moses performed the office of the consecrating priest. In after-times, on the death of the high priest, it is probable that the ceremony of consecrating his successor was performed by some of the inferiour priests, the most venerable for rank and age. *Calmet.*

Chap. IX. ver. 1. — *on the eighth day,*] The eighth day from the beginning of the consecration of the priests. *Bp. Patrick.*

2. — *for a sin offering,*] This sin offering was for himself, that is, for his own sins generally, ver. 8, to show that the high priest was but a frail and sinful man like others; an imperfect intercessor, and but a type and resemblance of One, more perfect and complete, to come hereafter, Hebr. v. 5; vii. 27. *Pyle.* We here see the imperfection of the law of Moses: the high priest himself could not offer an acceptable sacrifice, until an atonement was made for him, whereas (to the praise of our Redeemer) we Christians have an High Priest without sin, and who is at God's right hand, continually making intercession for all that come unto God by Him. *Bp. Wilson.*

—— *and offer them before the Lord.*] It is observable, that no peace offering is ordered for the high priest, as there is afterwards for the people, ver. 4, because the offerer and the priest shared in this case the whole, after the fat was burnt; and it was not fitting that he should have all the sacrifice to himself. *Bp. Patrick.*

6. — *the glory of the Lord shall appear unto you.*] That is, a visible sign of the presence and favour of God: which was fulfilled, ver. 24, by His sending fire from heaven to consume the sacrifice. Any such token of God's favour and more especial presence may be called "the glory of the Lord." Compare 2 Peter i. 17, with Matt. xvii. 5; and Rom. ix. 4, with 1 Sam. iv. 22. *Bp. Kidder.*

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and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the ‖ manner.

‖ Or. *ordinance.*

17 And he brought the meat offering, and † took an handful thereof, and burnt *it* upon the altar, [b] beside the burnt sacrifice of the morning.

† Heb. *filled his hand out of it.*

b Exod. 29. 38.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

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23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And [c] there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

c Gen. 4. 4. 1 Kings 18. 38. 2 Chron. 7. 1. 2 Mac. 2. 10, 11.

CHAP. X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aaron's excuse for transgressing thereof.*

AND [a] Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

a Numb. 3. 4. & 26. 61. 1 Chron. 24. 2.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

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15. *And he brought the people's offering,* &c.] The priest, having offered all that was necessary for himself, now became fit to make supplication for the people. *Bp. Patrick.*

22. — *and blessed them,*] This was the peculiar office of the priest. The form of this blessing is afterwards prescribed at Numb. vi. 24, &c. *Bp. Kidder.* The people, when they were convened to the tabernacle, might not depart, until the priest dismissed them with his benediction. *Lamy.*

24. — *there came a fire out from before the Lord,*] From that glory of the Lord which appeared unto all the people. *Biblioth. Bibl.*

—— *the burnt offering and the fat:*] It seems most natural and easy to take this burnt offering and fat for the evening sacrifice: which concluding the work of this day, God gave a special token of His acceptance of all the other sacrifices, by consuming it; and likewise publickly testified His approbation of all the abovementioned rites of the ministry of Aaron, whose authority was hereby established in a miraculous manner. *Bp. Patrick.*

—— *they shouted,*] They shouted with joy, and fell on their faces, with humble adorations, and thanksgiving to God, for thus graciously testifying His acceptance of all that had been done on that day. *Dr. Wells.*

Chap. X. ver. 1. —*offered strange fire before the Lord,*] The crime of Nadab and Abihu consisted in venturing to burn incense in the sanctuary at all, without any order from God, and, still further, in using for the purpose common fire taken from some other place, and not that which God had peculiarly sent for the service of His sanctuary. *Bp. Patrick.*

2. — *there went out fire from the Lord,*] There came a flash of fire from the Divine Presence; (*Pyle;*) it was sent either from the altar or from above, (*Bp. Kidder,*) and "devoured them," that is, scorched their inward and vital parts, without consuming the outer parts. This severity of immediate punishment was necessary towards the first transgressors of the Divine Law, to deter others from the same offence, and to increase the reverential awe of the Divine Majesty. *Bp. Patrick, Dr. Wells.*

Nadab and Abihu, having been admitted to the high dignity of the priesthood, were particularly obliged to the observance of God's commands. The higher their station was, and the more distinguishing the favours they had received, the more heinous was their offence, in attempting to adulterate an ordinance of God's institution. They thought that common fire might serve the purpose of burning incense, as well as that which was held more sacred; at least, in the gaiety, or rather naughtiness of their hearts, they were minded to make the experiment, in direct opposition to the Divine command. And therefore, it was just and requisite in God (especially in the beginning of the priesthood, and when one alteration of a Divine precept might, in process of time, be productive of many more) to inflict an exemplary punishment, that others might fear, and not commit the like abomination. *Stackhouse.* If this crime had been committed some ages after, when the memory of the original of this heavenly fire had been worn out, it might have been excused on the plea of ignorance;

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3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

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7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

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but now, when God had newly sent His fire from above, and newly commanded the continuance of it; either to let it go out, or while it still flamed, to fetch profane coals to God's altar, could savour of nothing less than presumption and sacrilege. *Bp. Hall.*

It would seem also that Nadab and Abihu were betrayed into this act of presumption by intemperance at the feast upon the peace offerings: for immediately after, and in consequence of their fate, Moses delivers the injunctions against the priests' drinking wine and strong drink when they approached the sanctuary. Perhaps also, their presumption may have been increased by the high honour, which they alone, of Aaron's sons, had enjoyed, when they, with Moses and Aaron and seventy of the elders of Israel, were called up to mount Sinai, to behold the glory of the God of Israel. This distinguished honour may have puffed them up with the imagination, that they were not to be controlled by the restraints, to which the other priests were subject: but that they might approach the altar without observing the strict regulations of the Divine command: a presumption, which, if suffered to pass with impunity, amongst a people so prone to disobedience as the Jews, and just after the observance of the ritual law had commenced with a publick miracle to attest its Divine original, might have introduced a contempt of the system, and apostacy from God. *Dr. Graves.*

This piece of history is a caution to us that we quench not the Spirit, but that we stir up the grace which we have received. And further, that we add nothing foreign to the Holy Scriptures, but satisfy ourselves with the doctrine of the Spirit: and abominate heresies, whether they be such as join fables and falsities to the Divine oracles, or such as prefer profane and impious interpretations to the genuine sense of the text. *Biblioth. Bibl.*

3. — *before all the people I will be glorified.*] Meaning either, I will be reverenced by My priests in a special manner before the people; or else, I will glorify Myself by vindicating My honour, in punishing those priests who shall offend thus signally and openly before all the people. *Dr. Wells.*

I expect to be worshipped augustly, with a decorum and rites bearing some resemblance to My separate and eminent nature. *Locke.*

—— *And Aaron held his peace.*] Aaron holds his peace, not out of amazement or sullenness, but out of patient and humble submission: seeing God's displeasure and his sons' deserts, he is content to forget that he had sons. He might have had a silent tongue and a clamorous heart, but his silence was no less inward; he quietly submitted to the will of God, and held his peace because the Lord had done it. There is no greater proof of grace than to smart patiently, and humbly and contentedly to rest the heart in the justice and wisdom of God's proceeding. *Bp. Hall.*

5. — *and carried them in their coats out of the camp;*] They carried them in their coats, or the linen garments in which they ministered, because these having touched their dead bodies, were no longer fit for the Divine service.—"Out of the camp." It was the ancient custom, not to bury in cities, but in the fields adjacent, Gen. xxiii. 9, 17; and so in succeeding times, Matt. xxvii. 7. *Bp. Patrick.*

6. — *Uncover not your heads, neither rend your clothes;*] The uncovering of the head, whether by putting off the ornament usually worn on it, or by shaving off the hair, was a customary sign of sorrow, Ezek. xxiv. 17, 23; Levit. xiii. 45; Numb. vi. 5, 9. *Pyle.* Perhaps, by uncovering the head was meant no more than the taking off what covering was over it, in order to throw dust upon it, in token of great grief and sorrow. *Lamy.*

The priests were forbidden to go into a course of mourning on this occasion, probably to shew that God's service is not to be interrupted by human accidents. *Pyle.* They were also to testify by this means that they were more concerned for the honour of God than for their own interest, and that they acquiesced in the just judgments of God. *Ostervald.*

7. — *the anointing oil of the Lord is upon you.*] You are devoted and consecrated by a solemn unction to the service of God, which must not be omitted out of respect to any person whatsoever. *Bp. Patrick.*

The anointing oil of the Lord, which was upon the priests, was the oil of joy and gladness; compare Ps. xlv. 7; typical of the Spirit of Christ. *Biblioth. Bibl.*

10. — *that ye may put difference* &c.] "That your faculties may be clear and in right order, to distinguish sacred things and persons: that the former be used and handled with exact decency and reverence, and that no unclean person enter My sanctuary and pollute it." Had the liberty here forbidden been allowed, excess and licentiousness might have in time prevailed; and, when the priests were intoxicated with wine, they might have

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11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

b Exod. 29. 24.

14 And [b] the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

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17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, [c] as I commanded.

c Chap. 6. 26.

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

CHAP. XI.

1 *What beasts may,* 4 *and what may not be eaten.* 9 *What fishes.* 13 *What fowls.* 29 *The creeping things which are unclean.*

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [a] These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

a Deut. 14. 4. Acts 10. 14.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

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confounded sacred and profane together; and so, by exposing themselves, and abusing and profaning the holy vessels, they might have brought contempt on the tabernacle, and on all that belonged to it. *Dean Spencer.*

12. — *Take the meat offering that remaineth*] He seems to have been afraid that Aaron's grief for the loss of his sons might have so disturbed his mind as to make him careless of this part of his duty; or that Eleazar and Ithamar, through mistake or forgetfulness, might have offended against some of the laws lately delivered about sacrifice, which therefore he here repeats, that they might be exactly observed. *Bp. Patrick.*

17. — *to bear the iniquity of the congregation,*] This was done by their eating the sin offering. And thus our great High Priest is said to bear our iniquities, Is. liii. 11. The priest, by eating of the sin offering, receiving the guilt upon himself, may well be thought to prefigure One, who should be both priest and sacrifice for sin, which was accomplished in Christ. *Biblioth. Bibl.*

19. — *should it have been accepted*] Would God have been pleased with me, if I had eaten of the sacrifice in my present sorrow and sadness? *Bp. Patrick.*

20. — *when Moses heard that, he was content.*] Because the fault was not done designedly, but through human frailty, they being perplexed with grief. The letter of the law gives place to great necessity. *S. Clarke.*

Chap. XI. ver. 2. — *the beasts which ye shall eat*] Rather, that ye *may* eat. The laws distinguishing between clean and unclean beasts were peculiar to the Israelites: their main drift and scope was, to preserve them distinct from other nations, and so to prevent their learning foreign idolatrous customs. *Bp. Patrick.*

A strict and religious distinction was appointed with respect to meats for several good reasons, peculiar to the Jewish dispensation: the chief of these was, that by setting a mark of restraint and impurity on such creatures as were generally eaten, or held in sacred and superstitious esteem by the neighbouring heathen nations, and confining the Israelites to a diet peculiar to themselves, God might keep them a separate people, free from heathen intercourse, and from allurement to idolatry and superstitious practices. *Pyle.* God was pleased to make a difference between certain creatures, as for divers other reasons, so for moral significations, to teach them, 1. To abhor that filthiness and those other ill qualities, for which some of these creatures are noted. 2. To observe the special purity which God required of them above other nations, ver. 44. 3. To prevent their conversing too familiarly with the heathen, Acts x. 11—15; xi. 6, 7, &c. *S. Clarke.*

3. *Whatsoever parteth the hoof,*] The Hebrew text means, emphatically, "divideth the division of the hoofs," implying an entire and total separation of the hoof into two parts; and meaning also neither more nor

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4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof; *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

b 2 Mac. 6. 18.

7 And [b] the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

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10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

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fewer parts than two. Hence the camel, whose hoof is partly divided, is unclean to the Jews, though it is eaten by the Arabs: and the hare, having more than two divisions, though described as ruminating or chewing the cud, yet was forbidden. *Script. illust.*

5. — *the coney,*] The Hebrew word (*saphan*) seems improperly rendered a rabbit. Bochart understands it to mean the jerboa, or jumping mouse: but Dr. Shaw and Bruce conceive it to signify the *daman Israel,* or Israel's lamb; described by Dr. Shaw as a harmless creature, of the same size and quality as the rabbit, and with the like incurvating posture, and disposition of the fore teeth. *Parkhurst.*

7. — *the swine,*] Maimonides fancies that this animal was prohibited on account of its filthy feeding and wallowing in the mire: others give the reason, because it feeds on flesh; and some, because it breeds the leprosy in hot climates. But, whatever might be the grounds of this prohibition, that prohibition could not be the only reason, why the whole nation of the Jews abhorred this more than any other of the unclean animals which were equally forbidden, insomuch that they called it *a strange thing.* It was certainly owing to some other cause, that in process of time this became to them the most abominable of all creatures; and that cause was, it is supposed, because the Gentiles used it in their sacrifices and mysteries of religion, and because nothing was accounted a more delicious food among many great nations: who (if a strong abhorrence of this creature had not been infused into the Jews) might have invited them to their tables, and bred such familiarity with them as would have concluded in idolatry. The Jews were not allowed so much as to open these beasts to take out the fat, and apply it to any use. In this they are now so scrupulous that they say they may not touch them alive with one of their fingers, for fear of the leprosy. *Lewis.* The swine is held in utter abomination by some at least of the Mahometans: the old Persians also religiously abstained from eating its flesh. *Biblioth. Bibl.*

8. — *they are unclean to you.*] Whoever touched their carcases was under a legal uncleanness, so that it was unlawful for him to approach the tabernacle, or partake of the oblation, or converse with those who did so. *Bp. Kidder.*

9. *These shall ye eat of all that are in the waters:*] The species of fish are not here enumerated, because the clean and unclean are better distinguished by their general character here given than by names. Moses allows to the Hebrews all fish which had fins and scales, contrary to the custom of the Egyptians, who, it is thought, abstained from them. The Egyptian priests, from motives of superstition, refrained from all fish. *Calmet.*

10. — *all that have not fins and scales* &c.] Among the Romans, it was not permitted to use fish, that had no scales, in sacrifices to their gods. Pliny cites a law of Numa: "Let not fish which are without scales be dressed for sacrificial feasts or banquets." *Calmet.*

13. — *the eagle,*] The eagle has its flesh hard, and is ravenous in its nature; and therefore, on a natural and moral account, some authors fancy it was prohibited; but Origen has given a better reason, viz. that those creatures generally are forbidden to the Jews, which were looked upon as prophetical by the Egyptians and other nations; among which he expressly mentions the eagle and the hawk. Diodorus Siculus relates, that the people of Thebes worshipped the eagle, looking upon it as a royal bird, worthy of Jupiter. *Lewis.*

—— *the ossifrage,*] A species of eagle, by some called the sea eagle. This bird is understood to have received its name from its flying up, after it has eaten the flesh of its prey, to a proper height, and thence letting fall the bones upon a rock, or hard stone, so as to break them with greater ease, and thus get at the delicacy of the marrow. *Biblioth. Bibl.*

16. *And the owl,*] The Hebrew word signifies literally "the daughter of vociferation." *Parkhurst.* By some it is understood to mean the ostrich. It is certain that it was the constant persuasion of the Jews, that God did not permit them to eat the flesh of the ostrich, which is no where forbidden, if not here. *Lewis.*

In regard to the names of birds in some of these verses, translators have differed; and, from our imperfect knowledge of the Hebrew names used in natural

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17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

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26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch

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history, we cannot be in all instances certain that those in our translation correspond exactly with the animals designed: but our English version appears on the whole to be as accurate in regard to these names as any other. *Pyle.*

—— *the hawk after his kind,*] This bird was held in so much veneration by the Egyptians, that, as Herodotus tells us, they made it death, if a man killed one of them undesignedly. It was sacred to the sun on account of its swiftness. *Biblioth. Bibl.*

17. — *the great owl,*] Instead of this, the Greek and Vulgate translations have the ibis, a ravenous bird, well known to have been sacred among the Egyptians. *Biblioth. Bibl.* St. Jerome takes the word to signify a stork, and others a bustard. *Lewis.*

19. — *the stork,*] This bird was also held in veneration by the Egyptians and other people, on account of its great use in destroying serpents. It was esteemed most valuable by the people of Thessaly, which country abounded so much in serpents, that, if the storks had not killed them, the people must have deserted the country. *Bochart.*

—— *the bat.*] Moses, beginning the catalogue with the noblest of birds, the eagle, ends with the vilest, which is the bat. The name in Hebrew, as also in Greek, signifies it to be a bird of night, or darkness. It is observable, generally, that the birds forbidden are either rapacious, and live on flesh, or are night-birds, or haunt marshes and lakes, or are heavy and not easily raised from the ground, or live on dung and coarse diet. On the contrary, the birds allowed by the law of Moses, are those that live upon a cleaner food. *Lewis.*

20. *All fowls that creep, going upon all four,*] All "flying insects," which also creep upon the earth, as flies, wasps, bees, &c. If it be said that these have six legs, it is answered, that their two fore feet are not properly feet, but rather serve them for hands. *Biblioth. Bibl.*

21. — *to leap withal upon the earth;*] In this verse is an exception of those flying insects which, besides their four legs with which they go, have two legs or thighs, which give them power to leap upon the earth, as well as to go. Such are those locusts mentioned in the next verse. As to the various sorts of locusts, it is observed that there are nine kinds mentioned in Scripture, four only of which are permitted to be eaten. By what marks the locusts, which are permitted, are distinguished, is so little agreed among the Hebrews, that it plainly shows they have no certain knowledge about the matter. *Lewis.*

22. — *the beetle after his kind,*] The beetle and the grasshopper seem to be a wrong translation; for they were not human food, as were the locusts. *Bp. Patrick.* It should be observed that the phrase, "after his kind," so often repeated in the laws concerning fowls and flying things, does not necessarily imply that there are different *kinds* of every flying thing to which it is applied, but only imports "every one of that kind:" it is an expression denoting that the whole species is prohibited. *Lewis.*

27. — *whatsoever goeth upon his paws,*] In the original "upon his hands:" as lions, apes, bears, dogs, cats, &c. *Lewis.*

29. — *creeping things that creep upon the earth;*] That is, which seem to move with their bellies close to the ground, owing to the shortness of their legs. *Biblioth. Bibl.*

—— *the tortoise*] The Vulgate translation makes this the crocodile; the Greek, a land crocodile, a sort of lizard about a cubit long. Much critical controversy has taken place respecting the several species here mentioned. *Biblioth. Bibl.*

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them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [c] ye shall break it.

c Chap. 6. 28.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, † *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

† Heb. *a gathering together of waters.*

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

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40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever † hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

† Heb. *doth multiply feet.*

43 Ye shall not make your † selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

† Heb. *souls.*

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye [d] shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

d Chap. 19. 2 & 20. 7. 1 Pet. 1. 15.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts,

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32. — *vessel of wood,—or skin, or sack,*] Wooden bowls are still used by the Arabs in this same country: also trunks or baskets covered with skins; and sacks of hair cloth for the purpose of conveying their goods from place to place. *Harmer.*

35. — *ranges for pots.*] The following account is given by Rauwolf of the management of the Eastern people for saving fuel: "They make in their tents or houses a hole about a foot and a half deep, wherein they put their earthen pots, with the meat in them closed up: three fourth parts thereof they lay about with stones, and the fourth part is left open, through which they fling in their dried dung, twigs, and straw, which burn immediately, and give so great heat, that the pot grows very hot: thus they boil their meat with a little fire, quicker than we do our's with a great one on our hearths." This quotation may explain perhaps in the best manner what is meant by "ranges for pots" in this passage. *Harmer.*

36. — *a fountain or pit,*] Pit or cistern. Those hot Eastern countries did not much abound with water, which made this exception the more necessary; and water itself also was the means of purifying uncleanness, being the proper element for separating the unclean particles from the persons or things defiled. Thus, without this exception, it would have been difficult for those who were unclean, ever to cleanse themselves. *Biblioth. Bibl.*

37. — *upon any sowing seed*] Sowing seed being of great importance to the uses and necessities of life. For the inconvenience would have been very great, if the husbandman must have deferred sowing as often as he happened to find a dead animal in the corn designed for the furrows. *Biblioth. Bibl.*

38. *But if any water be put upon the seed,* &c.] The reason of this difference was, that the seed to be sown went through many alterations, before it became food, which took away the pollution. Wet seed might be supposed to have received some tincture from the carcase, which dry did not; and, not being so fit to be sown till it was dry, was in that time to be cleansed. *Lewis.*

41. — *every creeping thing*] Except those allowed at ver. 21, 22. The following verse, "whatsoever goeth upon the belly, &c." seems to be an explanation of this. *Bp. Patrick.*

44. *For I am the Lord your God:*] I am God of Myself, and not like one of the Gentile gods; being infinitely superiour, both in My attributes and My works, particularly in that work of bringing you out of the land of Egypt. It is therefore My pleasure that there should be a special peculiarity in your diet, to be one mark of distinguishing you as a nation separated, and consecrated to Me alone. *Dean Spencer.*

45. — *ye shall therefore be holy, for I am holy.*] Implying that, as God is in Himself a being infinite in perfec-

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and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAP. XII.

1 *The purification of women after childbirth.*
6 *Her offerings for her purifying.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [a] woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

a Chap. 15. 19.

3 And in the [b] eighth day the flesh of his foreskin shall be circumcised.

b Luke 2. 21. John 7. 22.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb † of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

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† Heb. *a son of his year.*

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

8 [c] And if †she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for a burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

c Luke 2. 24.
† Heb. *her hand find not sufficiency of.*

CHAP. XIII.

1 *The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a ‖ rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron

‖ Or. *swelling.*

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tions peculiar to His own transcendent nature, incomparably surpassing the false gods of other nations; so it is His most wise and reasonable pleasure that His own peculiar people should be so distinguished from all others in their manner of living, as to be preserved from intercourse with them, and from enticements to their corrupt and idolatrous worship. *Pyle.*

Chap. XII. ver. 2. — *days of the separation*] For which see chap. xv. 19, 20.

3. — *in the eighth day*] Till the eighth day the infant was not well able to undergo the pain. *Willet.*

4. — *three and thirty days;*] Thus all the days of her purification were forty; during the last thirty-three she was not prevented from conversing with her neighbours, but was debarred from touching any of the holy things. It is affirmed that the ancient idolaters in Eastern countries had a great number of tedious and tiresome customs respecting the purification of their childbed women; from all which God freed His people, leaving them at liberty to attend to all manner of offices in their families, and only restraining them from partaking of the holy things. *Bp. Patrick.*

5. — *she shall be unclean two weeks,*] Thus the time is doubled in case she bare a female; perhaps to remind them of the sin of Eve, who "was (first) in the transgression," 1 Tim. ii. 14. *Bp. Kidder.*

6. — *for a burnt offering,*] In gratitude to God for giving her a safe deliverance, and bestowing on her a child, and raising her up in her former strength, and bringing her again to His sanctuary; where, by this offering, she commended herself and her child to His continued care and blessing, and implored His divine guidance and assistance in its education. *Bp. Patrick.*

—— *for a sin offering,*] By sin, in this place, we must understand not a moral turpitude, but only a legal uncleanness. *Biblioth. Bibl.* Not that childbearing itself was a sin, or that this sin offering was required for the sin of the mother; but because, say the Jews, the pain of childbearing was a punishment of sin, and "the mother of all living" was the first who brought sin and sorrow into the world; and therefore God appointed this offering for the expiation of that primary offence. *Lewis.*

Chap. XIII. ver. 2. — *plague of leprosy;*] Whether this disease were the natural effect of any thing peculiar to the air and soil of these countries, or, as is more probable, the special stroke of a Divine hand (see chap. xiv. 34; 2 Kings v. 7, 27, and xv. 5.) for the sins of men; God was pleased to declare that whatsoever person or thing was infected by it, should be in a state of uncleanness; meaning by this treatment, on account of this bodily distemper, to caution them the more earnestly against all vicious habits and distempers of the mind and heart. *Pyle.* The leprosy in all its stages, and under all its appearances, is one of the most calamitous of diseases. We, in Britain, have long been for the most part happily freed from it by a variety of causes; and therefore we are not able to form just conceptions of its various distinctions, and their appearances, in the hotter parts of the globe. *Script. illust.*

The leprosy, it is supposed, was a disease, at first

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the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising;

† Heb. *the quickening of living flesh.*

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

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12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a

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peculiar to the Egyptians, and which from them spread into Syria. But the leprosy provided against by the law of Moses was not so much a common disease, or a legal pollution, as a Divine infliction for the punishment of some grievous sin in the leprous person; for it is difficult to conceive how such a pestilent disease, as not only infected men's bodies, but the very walls of their houses, and their garments, should proceed merely from natural causes; and therefore it was always understood that the miraculous hand of God was in some measure concerned in it. *Lewis.*

11. — *shall not shut him up:*] Shall not shut him up for a temporary separation, because there could be no need of further proof, nor any doubt whether it was the leprosy or not. *Bp. Patrick.*

13. — *he shall pronounce him clean*] This circumstance shall be considered as a proof that the blood is perfectly purged, the inward corruption being all driven out. *Pyle.*

15. — *the raw flesh is unclean:*] This being so undoubted a mark of leprosy that there needed no more. *Bp. Patrick.*

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burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

† Heb. *a burning of fire.*

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

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34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose † hair is fallen off his head, he *is* bald; *yet is* he clean.

† Heb. *head is pilled.*

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his

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29. — *have a plague upon the head or the beard;*] Maimonides tells us that, in this sort of leprosy, the hair on the head or beard fell off by the roots, and the place of the hair remained bare. This seems to have been that kind of disease which, Pliny says, came into Italy in the middle of the reign of Tiberius Cæsar, and was called *Mentagra*, because it commonly began in the chin; and which was so filthy that any death was preferable to it. *Bp. Patrick.*

31. — *black hair*] A favourable symptom, opposed to the yellow hair in the foregoing verse.

45. — *his clothes shall be rent,* &c.] This was de-

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head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [a] without the camp *shall* his habitation *be.*

a Numb. 5. 2. 2 Kings 15. 5.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any † thing made of skin;

† Heb. *work of.*

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

† Heb. *vessel,* or, *instrument.*

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

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53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is,* and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, † *whether* it *be* bare within or without.

† Heb. whether *it* be *bald in the head thereof,* or *in the forehead thereof.*

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is*

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signed to distinguish him from others who were sound and in good health, and also to make him appear in the garb and habit of a mourner. His head was to be bare for similar reasons, and a covering was to be put on his upper lip, to prevent more or less the spreading of any disagreeable smell or infection by his breath. He was also to cry, "Unclean, unclean;" as much as to say, Keep at a distance from me, for I am both legally impure and physically infectious: this proclamation, some of the Hebrews say, was made by a publick officer. *Biblioth. Bibl.*

46. — *he shall dwell alone;*] Lepers might be conversant with lepers, and the same of persons afflicted with other disorders; but those that were under different defilements might not converse promiscuously. It is probable there were certain places, where those who were diseased with the leprosy were secluded; for it were an inhuman thing to cast the leprous out of the city or camp, without any provision for his dwelling. *Dr. Lightfoot.*

His living out of the camp was for his own good, as well as that of the publick; because free and fresh air would contribute not a little towards his relief and recovery. The Persians, as we find from Herodotus, followed this discipline: if any inhabitant of a city happened to have a leprosy or leprous scurf, he was debarred entrance, and was not allowed to approach any of his countrymen. *Biblioth. Bibl.*

47. *The garment also that the plague of leprosy is in,*] The account here given of the leprosy in garments is long, distinct, and particular, but very obscure. It may be understood in two senses, 1st, That the garments worn by leprous persons, receiving infection from their wearers, became thereby unclean, that is, contagious. That this disorder may be communicated by such means, is evident from the relations of travellers in the East. This kind of infection gradually corrodes even the texture of the garments, and is much dreaded in all countries subject to the plague, and by all persons exposed to it by attendance on purulent disorders. 2d, That there was a natural disease in the garments, appertaining to themselves. This appears to be the true sense of the expressions here; but we have no account from travellers, of such a disease, any where subsisting in the present days. *Script. illust.*

The leprosy of garments mentioned by Moses is much more difficult of explanation, than that of human bodies; and the learned are much divided in opinion respecting it. The prevailing opinion has been, that this leprosy of garments was entirely miraculous, and no where to be found, but in the land of Canaan: that God thus treated the rebellious Jews in withdrawing Himself from them, and pouring down this sort of curse on their apparel. Others have believed that the leprosy of the body was communicated to the clothes through the pores of the skin. And hence the red and green spots on the garments of lepers are to be accounted for. It is certain that the leprosy of garments can no otherwise be called a leprosy than by analogy, and as it carries with it some near resemblance to the leprosy of the body. Another opinion has been, that this sort of leprosy was occasioned by little worms, which bred in linen, stuffs, and skins, corroding them in different parts, and thereby causing spots of different colours. *Calmet.*

51. — *a fretting leprosy;*] A leprosy which eateth into the garment till it be consumed. *Bp. Patrick.*

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a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 *The rites and sacrifices in cleansing of the leper.* 33 *The signs of leprosy in a house.* 43 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He [a] shall be brought unto the priest:

a Matt. 8. 2. Mark 1. 40. Luke 5. 12.

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two ‖ birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

‖ Or, *sparrows.*

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

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7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose † into the open field.

† Heb. *upon the face of the field.*

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb † of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

† Heb. *the daughter of her year.*

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

Chap. XIV. ver. 2. — *He shall be brought unto the priest:*] See Matt. viii. 4; Mark i. 44; Luke v. 14. As the leper was shut out of the camp while the Israelites remained in the wilderness, and out of the city after they possessed the promised land; he was to be brought, in order to be pronounced clean, to a certain place in or near the city, to the end that the priest might consider his case. *Bp. Kidder.*

The ceremony of the cleansing of the leper, ver. 2—7, seems to be typical of the purification of our sins, by the sprinkling of the blood of Christ, Is. lii. 15; 1 Pet. i. 2; the dismissal of the living bird, ver. 7, resembles that of the scapegoat into the wilderness, with the sins of the lepers upon him. It is observable that our Lord expressly commanded the lepers whom He healed to conform to this law, Matt. viii. 4. *Dr. Hales.*

4. — *two birds*] The solemn rite or ceremony here prescribed was perhaps ordained to signify that the leprous person owned the God of Israel to be the Lord both of heaven and earth; in opposition to the polytheism of the Gentiles; particularly to their distinction of the gods of the superior regions, and gods of the inferiour, both of which were worshipped by the oblation of birds, the former by letting them fly up into the air, the latter by killing them. *Dean Spencer.*

5. — *in an earthen vessel over running water:*] The sense seems to be, "over an earthen vessel that hath running or spring water in it." *Bp. Patrick.*

The bird was to be killed, not by way of sacrifice, but merely as a rite or ceremony. *Biblioth. Bibl.*

7. — *loose into the open field.*] As a token that the leper was restored to a free conversation with all his neighbours, as the bird was let loose to join the rest of its tribe. *Bp. Patrick.* There was an analogy between this bird and the scapegoat, chap. xvi. 21, both being considered, with good reason, types of our Saviour's resurrection, as the bird slain, and the goat sacrificed, were types of His death. *Bochart.*

8. — *and shave off all his hair,*] The shaving of the hair gave the power of washing and inspecting the whole person: also the infection of the leprosy was supposed to be peculiarly attached to the hair.

— *shall tarry abroad out of his tent*] He was to do this, for fear there might be some undiscerned remainder of the disease, by which his wife and children might be endangered. It is said, "out of his tent" instead of "out of his house," because, when this law was given, the Israelites were dwelling in tents. *Bp. Patrick.*

10. — *he shall take two he lambs* &c.] There were many peculiar rites different from the common usage, belonging to the cleansing of the leper; for the purpose of making him sensible how great a mercy he had received from God, who alone could cure this disease which His hand had inflicted: the most minute circumstances were to be all punctually observed, although there was no natural efficacy in them, and every thing

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12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and
b Exod. 29. 24. b wave them *for* a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in
c Chap. 7. 7. the holy place: for c as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

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21 And if he *be* poor, and † cannot † Heb. *his hand reach not.* get so much; then he shall take one lamb *for* a trespass offering † to be † Heb. *for a waving.* waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

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depended entirely on the will and pleasure of God. *Lewis.*

18. — *shall make an atonement for him*] This seems to suppose that the leprosy was inflicted for some sin, which, by this sacrifice, was to be taken away: but the expression to "make atonement" does not always signify, "to take away sin," but sometimes merely to make a thing or person fit for holy uses. Thus Moses is said to make atonement for the altar, Exod. xxix. 36, 37. *Bp. Patrick.*

19. — *afterward he shall kill the burnt offering:*] This being an offering to God Himself, was not accepted till the man was purified by the other offerings for trespass and sin. This very long process, through so many different rites, and for so many days, before men could be purified from a legal defilement in their bodies, was a plain instruction to all persons of good sense, how much more difficult it would prove to cleanse their souls from those moral impurities which they contracted by long habits of sin; and what great pains must be taken, both by the sinners themselves, and by God's ministers, to root them out: and with what repeated prayers the mercy of God towards them was to be implored, of which they ought not hastily to presume. *Bp. Patrick.*

21. *And if he be poor*, &c.] It was the peculiar goodness of God, to make a merciful provision that the poor should not be charged with too costly sacrifices, and yet should partake of their benefit as much as the rich. This was peculiarly apparent in the case of cleansing the leper, where special provision is made for less costly offerings, whenever the person was unable to bear a heavy charge. *Lewis.*

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29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they ‖ empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

‖ Or, *prepare.*

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

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38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, and the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into

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34. — *I put the plague of leprosy in a house*] These words seem manifestly to imply that this plague was not a common evil, but supernatural, and sent as a Divine judgment on the Jews for their sins in the land of Canaan, by which the inhabitants of that land were awakened to repentance. *Bp. Kidder.*

This subject, like that of the leprosy in clothes, is one on which we have very little information. The description given by Moses is precise, but there is nothing in any modern accounts corresponding to it. The circumstance that approaches nearest to it is that, according to the reports given of the plague of London, the walls of the rooms, where the sick lay, were discoloured green, red, &c. by the pestilential effluvia: and Dr. Mead says, that the houses themselves were infected by the plague. All the accounts which we have of the manner, in which pestilential contagion is retained for a long time in clothes, walls, &c. shew the absolute necessity of *burning*, or otherwise totally destroying the seeds of infection, whether in clothes, or in houses, as the Mosaick appointments strongly enjoin. *Script. illust.*

Respecting the leprosy in houses, it has been supposed by some that it was a wasting of the walls caused by small insects, called stone worms, which live upon the stone and eat it gradually away. These worms commonly stick to those parts of buildings which are most moist, and easily penetrated; hence those parts are apt to be discoloured with green or reddish hues. *Calmet.* That this leprosy in particular was a Divine infliction is highly probable. The rabbies observe, that this sore disease was inflicted first upon the houses and garments as a punishment for lesser sins; and, if men continued in a course of wickedness, then it invaded their bodies; so that it began in their houses, which were not infected by the inhabitants, but the inhabitants by them. The signs, by which a leprosy was discovered in a house, were much the same as appeared in a human body. *Lewis.*

——*of the land of your possession;*] This seems to express emphatically that this leprosy was to be a Divine stroke in this country, and no where else; because it was a holy land, bestowed upon the Israelites by God, who dwelt there Himself, and punished great offences against His Divine Majesty with this sore disease; by which He banished them from His presence till they amended. *Bp. Patrick.*

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the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

† Heb. *in coming in shall come in, &c.*

48 And if the priest † shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner

d Chap. 13. 30. of plague of leprosy, and [d] scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot:

† Heb. *in the day of the unclean, and in the day of the clean.*

57 To teach † when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

CHAP. XV.

Before CHRIST 1490.

1 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a ‖ running issue out of his flesh, *because of* his issue he *is* unclean.

‖ Or, *running of the reins.*

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every † thing, whereon he sitteth, shall be unclean.

† Heb. *vessel.*

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that

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57. — *this is the law of leprosy.*] Here is a conclusion of what relates to this matter. Profane minds, who love to disparage the Holy Scripture, may deride these minute precepts respecting leprosy, as unworthy to be made a part of a Divine law; but men better disposed may discern therein the great goodness of God to His chosen people, in taking care to give them precepts about all manner of things which were profitable, both for regulating their manners and preserving their health; and for accustoming them to an exact obedience to Himself in every respect. And who does not see that, by these external rites and ceremonies, He admonishes us to keep pure consciences, "void of offence toward God, and toward men," in a strict observance of all the rules of our most holy religion? *Bp. Patrick.*

All this God hath wisely appointed, in order to denote and figure out to us, in a more sensible manner, the danger of moral evil and vicious habits of mind, and to lead to the expectation of the great Sacrifice to be afterwards offered up by Jesus Christ the Messiah, as a more full and perfect atonement for all the sins and defilements of mankind. *Pyle.*

Chap. XV. ver. 5. *And whosoever toucheth his bed* &c.] It appears from this and the following verses, that this disease made a man unclean to the highest degree; insomuch that not only all he touched became unclean, but whoever touched such things was also made unclean. *Bp. Patrick.*

All this mystically teaches us to beware of courting or choosing the conversation of those that have received any tincture of vice, and not to contract acquaintance with any persons who, we have reason to believe, are not on good terms with God. There is such a venomous contagion in vice and immorality, that familiarity with sinners does, of itself, make a man an associate in

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beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

a Chap. 6. 28.

12 And the [a] vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be † put apart seven days: and whosoever toucheth her shall be unclean until the even.

† Heb. *in her separation.*

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

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22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

their practices: so saith the Son of Sirach, Ecclus. xiii. 1; and thus the Apostle commands, 1 Tim. v. 22. *Biblioth. Bibl.*

12. — *every vessel of wood*] Vessels of wood were not to be broken, but only washed, because they were not so easily made as vessels of earth, and were of greater value. *Bp. Patrick.*

13. — *and shall be clean.*] So that he might keep company with his neighbours, but he was not to have communion with God in the sanctuary till the following sacrifices were offered. *Bp. Patrick.*

31. — *when they defile my tabernacle*] This great variety of legal pollutions, which detained men from the sanctuary for a time, had a singular and natural tendency

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32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAP. XVI.

1 *How the high priest must enter into the holy place.* 11 *The sin offering for himself.* 15 *The sin offering for the people.* 20 *The scapegoat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses
a Chap. 10. 2. after [a] the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that
b Exod. 30. 10. Hebr. 9. 7. he [b] come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

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5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and
c Hebr. 9. 7. [c] make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the † scapegoat.
† Heb. *Azazel.*

9 And Aaron shall bring the goat upon which the LORD's lot † fell, and
† Heb. *went up.* offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover

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and efficacy towards quickening their zeal and devotion. It made them look with greater reverence to the seat of the Divine Presence. Too easy and familiar an access is apt to cheapen the best and greatest of things and persons. *Biblioth. Bibl.*

All the before-mentioned laws concerning uncleanness and the rites of purification were designed by God to represent, that persons ought at all times to worship and serve Him, and also to converse with one another, with inward cleanness and purity of mind. They were also intended further to prevent the Israelites from being drawn into idolatry, by establishing a difference of customs and habits between them and the heathens. *Dr. Wells.*

Chap. XVI. ver. 1. — *after the death of the two sons of Aaron,*] This seems to be mentioned again, in order to make the priests careful, not only to sacrifice to the Lord alone, but after such a manner as He ordered. *Bp. Patrick.*

4. — *the holy linen coat,*] The service peculiar to this day was to be performed by the high priest in his linen vestments, not in his more costly attire, the ephod, breastplate, &c. this meaner garb being judged more agreeable to that sorrow and repentance, which the service of the day required. *Bp. Kidder.*

6. — *for himself,—and for his house.*] For himself and all the tribe of Levi, as it should seem by comparing with Numb. i. 47, &c. Maimonides mentions three confessions made on this day by the high priest: one for himself; the second for the other priests, upon the bullock; and the third, for all Israel, on the scapegoat. *Biblioth. Bibl.*

8. — *the two goats;*] These two goats were two parts of one and the same sin offering: the one to be slain, and its fat offered on the altar; the other to be only presented alive to God, and afterwards driven into the wilderness. *Pyle.* The Hebrew name for the latter, or the scapegoat, is *azazel,* which signifies "a goat sent away." *Bp. Patrick.*

11. — *the sin offering, which is for himself,*] It was very proper, or rather absolutely necessary, that Aaron, notwithstanding the eminence and sublimity of his character, should offer sacrifice for his own errours and miscarriages: for, as he was but a man, he must be more or less a delinquent also. On the other hand, Christ, our true High Priest, being God Himself, had not in Him the least blot or tincture of sin; thus, in Him and

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the mercy seat that *is* upon the testimony, that he die not:

14 And [d] he shall take of the blood of the bullock, and [e] sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that † remaineth among them in the midst of their uncleanness.

17 [f] And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his houshold, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

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19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of † a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land † not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the

d Hebr. 9. 13. & 10. 4.
e Chap. 4. 6.
† Heb. *dwelleth.*
f Luke 1. 10.
† Heb. *a man of opportunity.*
† Heb. *of separation.*

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by Him, His saints are cleansed and purified from sin. *Biblioth. Bibl.*

13. — *that he die not:*] That the brightness of the glory might be so far clouded and intercepted as not to be insupportable to his gaze. *Lamy.*

15. — *and bring his blood within the vail,* &c.] The Jews did all believe that the tabernacle signified this world; and the Holy of Holies the highest heavens: wherefore, as the high priest did slay the sacrifice, and with the blood thereof did pass through the rest of the tabernacle, and with that blood enter into the Holy of Holies; so was the Messiah to offer Himself up, and, being slain, to pass through all the courts of this world below, and with His blood to enter into the highest heavens, the most glorious seat of the Majesty of God. *Bp. Pearson.*

16. — *he shall make an atonement for the holy place,*] He shall purify the Holy place, which, on account of the legal pollutions and transgressions of the people, was so defiled as to be unfit for the abode of the Divine Glory, without this yearly atonement. *Dr. Wells.*

17. — *there shall be no man in the tabernacle*] This was commanded out of reverence to the Divine Majesty, then manifesting itself in a most special manner. *Lamy.*

18. — *he shall go out unto the altar*] "He shall go out" of the tabernacle "unto the altar" of burnt offerings, which was in the court of the tabernacle, and for which it was as necessary to make atonement, as for the altar of incense. *Dr. Wells.*

21. — *putting them upon the head of the goat,*] By the high priest putting his hands upon the head of the goat, and confessing the sins of the people over it, (with prayer to God to remit them,) those sins were all charged upon the goat, and the punishment of them transferred from the Israelites to it. This scapegoat was a most illustrious figure of the sacrifice of Christ, who suffered, not merely for our benefit, but in our stead; on whom "the Lord laid the iniquity of us all," Is. liii. 6, who was "made sin for us," 2 Cor. v. 21. and who "bare our sins in His own body," 1 Pet. ii. 24. *Bp. Patrick.*

The sins of the people being thus transferred to the animal, it is afterwards represented to be so polluted, as even to pollute the person who carried it away, ver. 26. It is to be remarked, that this is the only passage in all Scripture, in which the meaning of the ceremony of laying hands on the head of the victim is directly explained. *Dr. Magee.*

—— *by the hand of a fit man*] According to the Jews, the appointment of the person rested with the high priest, who generally did not appoint an Israelite. *Dr. Wells.*

—— *into the wilderness:*] The goat was sent into the most desert places of the wilderness, in token that the sins of the Israelites were quite carried away, to be found no more. *Bp. Patrick.*

It is not certainly known into what wilderness they used to send the goat, when they were settled in Canaan. The Hebrews call it the wilderness of Tzuk, which, they say, was ten miles from Jerusalem: they add that, at the end of each mile there was a booth erected, where men stood ready with meat and drink, which they offered to him that went with the goat, lest he should faint by the way; when they came to the end of the distance, the goat was led to the top of a rock, and then let loose, to carry the sins of the people out of sight. *Lewis.*

22. *And the goat shall bear — all their iniquities*] As

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tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

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27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth [g] without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

[g] Chap. 6. 30. Hebr. 13. 11.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month,

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the slain goat shall represent Christ dying for sin, so the escaping goat shall represent Him, freed from death, for our full justification, and taking away the sins of mankind, so that they shall not appear in the sight of God to their condemnation. *Bp. Hall.*

The transfer of the iniquities of the people upon the head of the scapegoat, and the bearing them away to the wilderness, manifestly imply that the atonement effected by the sacrifice of the sin offering consisted in the transfer and consequent removal of those iniquities. What then are we taught to infer from this ceremony? That, as the atonement under the law, or the expiation of the legal transgressions, was represented as a translation of those transgressions in the act of the sacrifice in which the animal was slain, and the people thereby cleansed from legal impurities, and released from penalties incurred; so the great atonement for the sins of mankind was to be effected by the sacrifice of Christ, undergoing, for the restoration of men to the favour of God, that death which had been denounced against sin, and which He suffered in like manner as if the sins of men had been actually transferred to Him, as those of the congregation had been symbolically transferred to the sin offering of the people. *Dr. Magee.*

24. *And he shall wash his flesh*] To purify himself, as it should seem, after he had touched the goat, which bare all their iniquities; though others understand that it was in token he had now finished the expiation. *Bp. Patrick.*

27. — *shall one carry forth without the camp;*] To be a type and figure of the more perfect sacrifice of Christ the Messiah, who was to suffer "without the gate," Hebr. xiii. 11, 12. *Pyle.*

It is observable, that the bodies of those beasts, which were offered in the most solemn manner on these occasions, were burnt "without the camp" during the service of the tabernacle, and "without the gate" of Jerusalem after the building of the temple; and that every person who touched them, contracted a legal uncleanness, and was not suffered to mingle with his brethren, till the prescribed rites of purification had passed upon him. The reason of which ordinances is, that those sacrifices were charged with the sins of the people, from the instant that the people were discharged of them; and consequently the same blemish rested on the body of the beast now, which was upon the persons before the oblation was made. *Dean Stanhope.*

The Holy of Holies on earth represented the residence of the Deity in heaven. The service that was performed in it consequently represented the service that was to be performed in heaven. The high priest under the Law, therefore, represented the person of our great High Priest and Intercessor on this occasion; and the blood which he sprinkled before the cherubim on the mercy seat, was the type of that blood, the merits of which our great High Priest, when "entered within the vail," Heb. vi. 19, 20, was afterwards to plead before his Heavenly Father. "Christ (says the Apostle) is not entered into the holy places made with hands, (that is, into the Holy of Holies in the temple,) which are the figures of the true; but into heaven itself, (the natural residence of the Deity,) now to appear in the presence of God for us," Heb. ix. 24. And, as the high priest on earth was not permitted to enter into the Holy of Holies on the great day of atonement, "without blood of others;" so his great Antitype, Jesus Christ, "being come an High Priest of good things to come," qualified His human nature for an entrance into the Holy place in heaven, by the offering of His own blood. Each high priest acted under a publick character, each sustaining the persons of those whom he represented. The high priest under the Law "offered for himself and for the errours of the people." Our great High Priest under the Gospel "appeared in the presence of God *for us*:" whilst the burning the sin offering "without the camp," answers to Christ's suffering "without the gate" of Jerusalem. On this great and solemn day of general humiliation, both priests and people were required, by an everlasting statute, to plead virtually guilty to the sentence that had been denounced against sin: the particular service of this day being expressly calculated to leave a stronger impression on the human mind, respecting the nature of sin and the manner in which its effect was, by Divine appointment, to be done away, than if such ideas had been conveyed only by words. For on that day, the appointed atonement, by sprinkling before the mercy seat the blood of the sin offering which had been slain, was accepted both for priests and people; "to cleanse them, that they might be clean from all their sins before the Lord." Whilst, for the more complete satisfaction of the Jewish worshippers on this occasion, the high priest proceeded to confess over the head of one of the two goats, which had been brought by the congregation of the children of Israel, for the business of this day's solemnity, all the iniquities of the children of Israel and all their transgressions in all their sins; and putting them on the head of the live goat, sent him away as the *scapegoat* for the children of Israel into an uninhabited land. A ceremony which carries with it so obvious an interpretation, as to render all comment on it unnecessary. *Archdeacon Daubeny.*

29. — *in the seventh month, on the tenth day*] Maimo-

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ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall † Heb. *fill his hand.* anoint, and whom he shall † consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [h] once a year. And he did as the LORD commanded Moses.

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CHAP. XVII.

h Exod. 30. 10. Hebr. 9. 7.

1 *The blood of all slain beasts must be offered to the Lord at the door of the tabernacle.* 7 *They must not offer to devils.* 10 *All eating of blood is forbidden,* 15 *and all that dieth alone, or is torn.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

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nides, to account for God's choosing this day for a day of extraordinary stated penance and devotion, observes, that it was that, on which Moses came down from the mount with the second tables, and notified to the people the remission of their great sin. *Biblioth. Bibl.*

—— *ye shall afflict your souls,*] By fasting and abstinence, not only from all meat and drink, but from all other pleasure whatsoever. *Bp. Patrick.*

They observed this solemnity so strictly, that on it they were not permitted to wash their faces, much less to anoint their heads, or to wear their shoes, or even (if their doctors say true) to read any portion of their Law, which gave them delight. They abstained, likewise, not only from pleasure, but from labour, nothing being to be done on this day, but confession of sins, and repentance. This was the only fast appointed by the law of Moses, although, in succeeding times, many others were appointed by the authority of the state. *Lewis.*

They were to afflict their souls on this day, because, as follows in the next verse, their sins were then expiated. Expiated, how? By "the blood of bulls and of goats?" That is impossible, as the Apostle teaches. Heb. x. 4; but they were expiated by the blood of Christ, then represented to them under types and shadows. *Bp. Beveridge.*

30. *that ye may be clean from all your sins*] Not from sins committed against the eternal laws of God, but from sins against the ritual laws contained in this book, when committed through ignorance or errour. In respect to these, they were to be esteemed clean before God, on atonement being thus made for them, and on their performing the duties required on this day. *Dr. Wells.*

31. — *a sabbath of rest*] in the Hebrew, A sabbath of sabbaths; meaning a perfect and peculiar sabbath. *Bp. Patrick.*

Chap. XVII. ver. 3. — *that killeth an ox, or lamb,* &c.] Not for his own private use or occasion, but for publick sacrifice. The design of this prohibition was, to keep private persons from presuming to be their own priests, and to teach them that it did not belong to them to sacrifice at home or in conventicles, but to bring their oblations to the priest, by him to be offered unto God. And this was one mean of preserving them from idolatry. If however no sacrifices were to be offered except in the tabernacle, and afterwards in the temple, it may be asked, what we are to say of such a sacrifice as that of Elijah, who obtained fire from heaven, 1 Kings xviii. 36, and other parallel instances? The answer is, that Elijah and the other great Prophets seem to have had the same plea as the great Patriarch Abraham, when he was going to sacrifice his son. When the legislator commands that to be done which he had antecedently forbidden, that command has as much the force of a law, by virtue of that authority, as the prohibition had before. *Biblioth. Bibl.*

The reason of this law was, that whereas amongst the neighbouring nations, every one was wont to perform sacrifices in his own family, when and where he pleased; by which liberty they had run into many superstitious errors and idolatrous practices: God now restrained His own people to one stated place and method of regular and uniform publick worship: and particularly, as sacrifices were a rite of communion between the offerer and the Being to whom they were presented, God in great wisdom confined the Israelites to His own tabernacle, thereby to make them communicate with Himself alone, the sole true object of Divine adoration; not suffering them to perform this part of worship in distant places, where they might be seduced by their idolatrous neighbourhood. *Pyle.*

4. *And bringeth it not unto the door*] God knew the naughtiness of their hearts, how much they were disposed to sacrifice unto devils, and how certainly they would do so. He therefore requires that, whosoever killeth an ox, &c. should bring it to the door of the tabernacle, pour out the blood, and take the flesh to

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5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a [a] sweet savour unto the LORD.

[a] Exod. 29. 18. chap. 3. 41.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

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10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be*

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eat at home. Which if he did not, "blood would be imputed to him," that is, the very guilt of murder would be upon him, and he would "be cut off from the people," that is, would be excluded from the Israelite people and nation, as if he were a person found to be uncircumcised, and not of the seed of Abraham. That this was the meaning and scope of this law, appears from ver. 6, 7. *Biblioth. Bibl.*

5. — *in the open field,*] That is, "without the camp," where they were most prone to transgress this law, being most remote from the observation of others. *Bp. Kidder.* Neither in the tops of mountains nor in the retirement of groves, which better suited the scandalous rites of Pagan worship, as being more out of sight. *Biblioth. Bibl.*

7. — *unto devils,*] Literally, in the original, "unto the hairy ones;" meaning those brute animals, covered with hair, especially goats, which they worshipped in Egypt, either alive or in figure. The people of Mendes in Egypt worshipped Pan under the form of a live goat; and it is related, that monstrous obscenities were practised at this worship. These *devils* or *goats* are joined with Jeroboam's calves at 2 Chron. xi. 15. *Biblioth. Bibl.*

8. — *of the strangers which sojourn among you,*] Proselytes to the Jewish religion. *Bp. Patrick.*

11. *For the life of the flesh is in the blood:* &c.] All this is as much as to say, The life of the animal lying in the blood, I have ordained it to expiate your sins, that, by its death in your stead, your life may be preserved: and therefore I require you not to eat that which is appointed for so holy an end. *Bp. Patrick.*

This is a very remarkable declaration as to the peculiar efficacy of animal sacrifice; and, in reference to it, St. Paul formally pronounces, that "without shedding of blood there is no remission," Hebr. ix. 22. Now, in what conceivable light can we view this institution of sacrifice, but in relation to that great Sacrifice which was to make atonement for sins: to that "blood of sprinkling" which was to speak "better things than that of Abel," Heb. xii. 24, or that of the Law? The law itself is said to have respect solely unto Him. To what else can the principal institution of the Law refer? an institution too, which, unless *so* referred, appears utterly unmeaning. The offering up of an animal cannot be imagined to have had any intrinsick efficacy in procuring pardon for the transgression of the offerer. The blood of bulls and of goats could have possessed no virtue, whereby to cleanse him from his offences. Still less intelligible is the application of the blood of the victim, to the purifying of the parts of the tabernacle, and the apparatus of ceremonial worship. All this can, clearly, have had no other than an *instituted* meaning; and can be understood, only in reference to some bloodshedding, which, in an eminent degree, possessed the power of purifying from pollution. In short, admit the sacrifice of Christ to be held in view, in the institutions of the Law, and every part is plain and intelligible; reject that notion, and every theory devised by the ingenuity of man, to explain the nature of the ceremonial worship, becomes trifling and inconsistent. *Dr. Magee.*

The eating of blood was strictly forbidden to the Hebrews, under the terrible penalty of cutting off: even if it were not the blood of a sacrifice offered at the altar, but of beasts or fowls taken in hunting, and killed for their own use, yet they might not eat of it: they were to bury it in the ground, lest, as the Jews say, any beast should lick it up. But the rabbies distinguish between the blood of the soul or the life, as they speak, and the blood of a limb: the former, which ran out freely when the beast was killed, and in which was the life of the beast, is absolutely forbidden; the other, which remained in the several parts of the beast, they considered as belonging to the flesh, and which therefore they might eat with it. *Lewis.*

On this acknowledged principle, that blood made atonement for the soul, the whole Levitical service proceeded. The design of that service being to remind the parties concerned, that the life of the beast slain on the altar was accepted in exchange for the life of the offender, which, according to the original covenant between God and man, had been forfeited by sin. *Archdeacon Daubeny.*

12. *Therefore I said*] *Therefore*, that is, because the blood is appointed to make atonement, and is conse-

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of the children of Israel, or of the strangers that sojourn among you, † which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

† Heb. *that hunteth any hunting.*

b Gen. 9. 4.

14 [b] For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

† Heb. *a carcase.*

15 And every soul that eateth † that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

CHAP. XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

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3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: [a] which if a man do, he shall live in them: I *am* the LORD.

a Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12.

6 ¶ None of you shall approach to any that is † near of kin to him, to uncover *their* nakedness: I *am* the LORD.

† Heb. *remainder of his flesh.*

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 [b] The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

b Chap. 20. 11.

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quently a type of the blood of the Messiah, Rom. iii. 25; Eph. i. 7; Col. i. 14; Heb. ix. 12. *Bp. Kidder.*

13. — *and cover it with dust.*] Lest any beast should lick it up, (as is commonly interpreted,) or lest any persons should meet for idolatrous purposes, and feast upon it. *Bp. Patrick.* This covering of blood was to be so strictly observed, that, if a man saw his neighbour kill a beast, and neglect to cover its blood with dust, he was bound to go and do it himself, because God here speaks unto the children of Israel generally. The ancient heathens used to take some of the blood, when they slew a beast in sacrifice, and put it in or on the ground, either in a vessel, or in a little hole dug; and, sitting in a circle round the blood, they ate the flesh; imagining that, at the time they were doing so, the demons feasted on the blood as their proper and beloved food, and that this common repast between them made the demons still more and more their friends. *Biblioth. Bibl.*

16. — *he shall bear his iniquity.*] Death shall be his punishment, either from the hand of man or from the hand of God. *Lamy.*

Chap. XVIII. ver. 2. — *I am the Lord your God.*] I who am your sovereign Lord, and, by redeeming you from Egyptian bondage, am become in an especial manner your God, have a right to give you laws, to which all human customs must yield, however long practised and extensively spread. This title to the obedience of the people is repeated six times in this chapter, and oftener in the next. *Bp. Patrick.*

3. *After the doings of the land of Egypt,—of Canaan,*] The wilderness, in which they now were, was a very fit place for enjoining these laws upon the Israelites, as they were now removed from the snares and temptations of Egypt, and were not yet mingled with the people of Canaan. *Bp. Kidder.*

The expressions here used sufficiently show that the foul practices here forbidden reigned among the Egyptians and Canaanites, and that they were such as the Divine purity absolutely condemned. That the dictates of nature may thus be overruled in fact, we learn from the manners of the Persians, who, at this very time, marry not only their sisters, but their own mothers and daughters; not to mention other instances of similar enormities. *Biblioth. Bibl.*

5. — *he shall live in them:*] He shall live happily and long in the enjoyment of all the blessings, which God promised in His covenant with the Israelites. *Bp. Patrick.*

6. *None of you shall approach* &c.] The Jews give two reasons for the prohibitions relating to marriage in this chapter; the one, a natural incongruity and immodesty in the thing itself; the other, that if courtships of this kind had been allowed, they might have proved the occasion of very scandalous and lewd practices among relations, from the circumstance of their constant intercourse. These laws are not branched out into remoter relations, because the inconveniences, obviated in the prohibitions actually given, were to be prudentially guarded against in all resembling cases. *Biblioth. Bibl.*

7. *The nakedness of thy father,* &c.] It is related by historians, that the Magi, or wise men, among the Persians, were always persons born in this detestable incest. There were many nations among whom such marriages were altogether in fashion, as Indians, Arabs, Persians, &c. *Biblioth. Bibl.*

8. — *thy father's wife*] Thy stepmother; being as near to a person in the estimation of the law, though not in the account of nature; therefore, though marriage with a stepmother be a crime of less turpitude, yet it is equally forbidden, and is against the law of nature, not

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9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

c Chap. 20. 19. 12 [c] Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

d Chap. 20. 20. 14 [d] Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

e Chap. 20. 12. 15 [e] Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

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16 [f] Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness. f Chap. 20. 21.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take ‖ a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*. ‖ Or, one *wife to another*.

g Chap. 20. 18. 19 [g] Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

h Chap. 20. 2. 2 Kings 23. 10. i Called, Acts 7. 43, *Moloch*. 21 And thou shalt not let any of thy seed [h] pass through *the fire* to [i] Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

directly, but by interpretation. *Bp. Jer. Taylor.* The Jews say on this occasion, that it was unlawful for the son to marry her though she had been only espoused by his father; or, if he had divorced her, it was not lawful for the son to have her, even after he was dead. *Lewis.*

9. — *of thy sister,*] Diodorus Siculus tells us, that the Egyptians encouraged marriages between brothers and sisters, as well pleasing to their deity Isis. *Pyle.* This law includes a half sister, "whether born at home or abroad," that is, legitimately born in wedlock or illegitimately out of it. Such a marriage is next to an unnatural mixture, it has something of confusion in it, and blending the very first partings of nature, which makes it intolerably scandalous, and universally forbidden; for if it were not, the mischief would be horrible and infinite. *Bp. Jeremy Taylor.*

10. — *thy son's daughter,*] No mention is made of a man's own daughter, because, say the Jews, as marriage with grandchildren was forbidden, that with children was necessarily included. *Lewis.*

16. — *thy brother's wife:*] If this prohibition be understood in the case of the brother's death, it may seem to clash with the command of Deut. xxv. 5. But both are easily reconciled under this limitation, that the brother was not to take the brother's wife, if the deceased left children; or further, if the brother's wife had been divorced. *Biblioth. Bibl.*

As it is here forbidden that two brothers should marry the same woman, so, by parity of reasoning, it must be understood to be forbidden that two sisters should marry the same man; and these prohibitions form part of the moral law, binding on all mankind. *Dr. Berriman.*

18. *Neither shalt thou take a wife to her sister,*] The marginal reading is, "one wife to another;" but the meaning of the precept is, that no man should marry his wife's sister while that wife is living. It does not expressly forbid the taking more wives than one, which practice had generally obtained, and passed without reproof among the Israelites. *Bps. Patrick* and *Kidder.*

Many eminent writers, following our marginal translation, conceive that plurality of wives is expressly forbidden by this law; and so the Karaites interpret this place, that a man, having a wife, should not take another while she lived; which, if it were true, would assist us to resolve many difficulties: but there are such strong reasons against this interpretation, that I cannot think this to be the meaning; for, as more wives than one were permitted before the law, so they were afterwards. And Moses himself supposes as much, when he provides (Deut. xxi. 17.) that a man should not prefer a child he had by a beloved wife, to one by her whom he hated, if he were the eldest son. We find expressly that the Hebrew kings might have many wives, though not a multitude; and the best of their princes, (David,) who read the Divine law day and night, and could not but understand it, took many wives without any reproof; so far from that, God gave him more wives than he had before, by delivering to him his master's wives, 2 Sam. xii. 8. The meaning therefore is, that though two wives at a time or more, were permitted in those days, yet no man was to take two sisters (as Jacob had formerly done) begotten of the same father, or born of the same mother, whether legitimately or illegitimately; which, though it may seem to have been prohibited before by consequence and analogy, (because the marriage of a brother's wife is forbidden,) yet in this place it is more expressly prohibited, as other marriages are. *Lewis.*

—— *to vex her,*] The taking, in general, of one wife or consort to another is not here forbidden, but the marrying of two sisters to live in a conjugal state together: as Jacob did, either because there was then no law to the contrary; or, because the first of them having been fraudulently imposed upon him, though the latter was his proper choice and favourite, he would not dismiss the former, lest he should prove the occasion of her taking to evil courses. *Biblioth. Bibl.*

21. — *thy seed pass through the fire to Molech,*] Thy seed, or offspring, Deut. xviii. 10. Molech was the name of an idol worshipped by the Ammonites, 1 Kings xi. 7,

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22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

k Chap. 20. 15.

23 [k] Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

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27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

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otherwise called Milcom, 2 Kings xxiii. 13. This was a principal idol among all the heathens. The Hebrew word is of nearly the same import as that of Baal, implying dominion and kingly superiority. The passing of the children through the fire, here forbidden, seems to have been practised for the purpose of purification, and as a means of dedicating them to the service of the false god. The heathens also offered their children in sacrifice to Molech, which is forbidden under severest penalties at chap. xx. 3. *Bps. Patrick* and *Kidder*.

Few things are more shocking to the ears of humanity, than the frequent mention, in the sacred Scriptures, of the custom of causing children, &c. to pass through fire, in honour of Molech: a custom, the antiquity of which appears from its being repeatedly forbidden by Moses; as Lev. xviii. 21, and afterwards in chap. xx, where the expression is very strong of "giving his seed to Molech." The rabbies have histories of the manner of passing through the fires, or between the fires, or into caves of fire. And there is an account of an image, which received children into its arms, and let them drop into a fire beneath; and of the shouts of the multitude, the noise of drums, &c., to drown the shrieks of the agonized infant, and the horrours of the parents' mind. Waving all allusion to these at present, the following extract may give us a good idea, in what manner the passing *through* or *over* fire was anciently performed: "A still more astonishing instance of the superstition of the ancient Indians, in respect to their venerated fire, remains, at this day, in the grand annual festival, holden in honour of Darma Rajah, and called the Feast of Fire: in which, as in the ancient rites of Molech, the devotees walk barefoot over a glowing fire, extending forty feet. It is called the feast of fire, because they then walk on that element. It lasts eighteen days, during which, those, who make a vow to keep it, must fast, lie on the bare ground, and walk on a brisk fire. The eighteenth day they assemble, with the sound of instruments, their heads crowned with flowers, the body bedaubed with saffron; and follow in cadence the figures of Darma Rajah, and of Drobede his wife, who are carried there in procession; when they come to the fire, they stir it, to animate its activity, and take a little of the ashes, with which they rub their foreheads: and when the gods have been three times round it, they walk either fast or slow, according to their zeal, over a very hot fire, extended to about forty feet in length. *Some carry their children in their arms;* and others lances, sabres, and standards." *Sonnerat's Travels.* This extract accounts for several expressions used in Scripture: such as, causing children (very young perhaps) to pass *through* fire, as we see they are carried *over* the fire, by which means they were not destroyed or injured, except by being profaned. Nevertheless it might, and probably did, happen, that some of those, who thus passed, were hurt or maimed in the passing; or, if not immediately slain by the fire, might actually be burned in this superstitious pilgrimage, so as to contract fatal diseases. *Fragments, Appendix to Calmet.* See 2 Kings, chap. xvi. ver. 3.

25. — *the land itself vomiteth out,*] A most eloquent figure, expressing the excessive loathsomeness of their wickedness, which made their own country nauseate them, and throw them out as the stomach does food that offends it. *Bp. Patrick.* How strong and descriptive is this language! the vices are declared so abominable that the very land was sick of them, and forced to vomit them forth; as the stomach disgorges a deadly poison. *Bp. Watson.*

29. — *whosoever shall commit any of these abominations* &c.] Next to "idolatry" the Jewish law seems to have condemned with peculiar emphasis, and punished with peculiar severity, "all kinds of impurity:" every species of incestuous connexion and unnatural crime was punished with death. Besides, not only was forcible violation capital, as by our law, but the violation of the marriage vow. The adulterer and adulteress were condemned to suffer a public and ignominious execution. The same punishment was the consequence, where the female, though not married, was betrothed in marriage. In a word, we perceive the most anxious care to cut off every greater degree of licentiousness, and stigmatize even the least with infamy: yet never did this care degenerate into an extravagant reverence for unnatural austerity and monastick celibacy. In every rank, from the high priest to the lowest peasant, marriage was encouraged and esteemed honourable: our blessed Lord indeed has declared, that some permissions, relating to marriage, granted to the Jews for the hardness of their hearts, were inconsistent with the more pure and refined morality of the Gospel; yet, notwithstanding this, we perceive in the Jewish law so strong an opposition to the usual licentiousness of Eastern manners, and so decided a superiority in this respect above the legislators and philosophers of the heathen world, and still more above their religious institutions, as tend strongly to prove, that a system so favourable to the interests of virtue, and restraining so powerfully, and yet so judiciously, the excesses of passion; a system, introduced at that early period, in an Eastern climate, and amongst a people accustomed to be irresistibly led by objects of sense, had higher origin than mere human wisdom; and that,

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30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God:

CHAP. XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a] Ye shall be holy: for I the LORD your God *am* holy.

a Chap. 11. 44. & 20. 7. 1 Pet. 1. 16.

3 ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

4 ¶ Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

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9 ¶ And [b] when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

b Chap. 23. 22.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not [c] swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

c Ex. 20. 7. Deut. 5. 11. Matt. 5. 34. James 5. 12.

13 ¶ [d] Thou shalt not defraud thy neighbour, neither rob *him:* [e] the wages of him that is hired shall not abide with thee all night until the morning.

d Ecclus. 10. 6.
e Deut. 24. 14. Tobit 4. 14.

14 ¶ Thou shalt not curse the deaf, [f] nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

f Deut. 27. 18.

15 ¶ Ye shall do no unrighteous-

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to secure submission to its restraint, required an interference more powerful than mere human authority. *Dr. Graves.*

Chap. XIX. ver. 2.— *Ye shall be holy:* &c.] These words were before used, chap. xi. 44, with respect to forbidden meats, and are now repeated with a peculiar reference to the abominations forbidden in the last chapter; it being a general reason, why they should strictly observe the peculiar laws, by which they were separated from other people, that they were the worshippers of Him, whose most excellent nature surpasses all other beings, in purity and every other perfection. *Bp. Patrick.*

3. *Ye shall fear* &c.] Ye shall reverence and respect. *Pyle.* It was enacted by a law of Solon, that whoever did not make provision for his parents should be treated with infamy and detestation. Marsham observes, that the mother is here put before the father, as, in Exodus, the father was before the mother, to signify that obedience and reverence in general are due alike to both parents. *Biblioth. Bibl.*

5. — *ye shall offer it at your own will.*] Freely and of your own choice. *Dr. Wells.* Or the words may be translated, as in the Greek and Latin versions, "ye shall offer it that it may be acceptable to the Lord," that is, according to the rules prescribed in the seventh chapter. *Bp. Patrick.*

8. *Therefore every one that eateth it* &c.] As Moses specified to the people the laws which he gave them, with several repetitions, the deeper to imprint it on their memory; so especially he did with those laws, in which they were required to be most punctual, as this of eating of the sacrifice of peace offerings on the third day; on account of the frequency of offering them, and the danger of "cutting off" in all who disobeyed. *Biblioth. Bibl.*

9. — *thou shalt not wholly reap*] By this command, not only that which dropt accidentally, but even a part of the crop in the corners of the ground was to be left to the poor: thereby, proprietors of land were stirred to acts of good neighbourhood and generosity. *Biblioth. Bibl.*

12. — *neither shalt thou profane* &c.] By vain, or common, or needless swearing. *Dr. Wells.* Either by swearing to what is false, or by rash swearing in common conversation, or by scoffing and speaking reproachfully of religion, or by too frequent, familiar, and irreverent mention of God in ordinary discourse. *Dr. S. Clarke.*

13. — *shall not abide with thee*] That is, if demanded or wanted. *Abp. Secker.*

14. *Thou shalt not curse the deaf,* &c.] Thou shalt not curse thy neighbour, especially the deaf who cannot hear thee, and complain of thee for so doing; nor "put a stumblingblock in the way of the blind," who cannot see to avoid it. *Dr. Wells.*

The base action of reviling or cursing a deaf person is here condemned: but this is not all; the general meaning is, Thou shalt not take the sordid advantage of a man's incapacity to defend himself, and hurt him either in his body, fortunes, or reputation. To abuse an absent person, to calumniate in secret, to attack another's reputation in the dark, and in disguise, to defame those who are dead, to hurt in any manner those who are unable to help and redress themselves, all this

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ness in judgment: thou shalt not [g] respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

[g] Ex. 23. 3. Deut. 1. 17. & 16. 19. Prov. 24. 23. James 2. 9.

16 ¶ Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

17 ¶ [h] Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, ‖ and not suffer sin upon him.

[h] 1 John 2. 11. Matt. 18. 15. Ecclus. 19. 13.

‖ Or, *that thou bear not sin for him.*

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, [i] but thou shalt love thy neighbour as thyself: I *am* the LORD.

[i] Matt. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, ‖ † betrothed to an husband, and not at all redeemed, nor freedom given her; ‖ † she shall be scourged; they shall not be put to death, because she was not free.

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‖ Or, *abused by any.* † Heb. *reproached by,* or, *for man.* ‖ Or, *they.* † Heb. *there shall be a scourging.*

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the

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may be called, "to curse the deaf." *Dr. Jortin.* We are to understand this precept as forbidding us on any occasion to give wrong counsel to a simple, or to a careless person. *Lord Clarendon.*

16. — *as a talebearer*] As an informer. The word literally signifies, *a merchant* or *pedlar*: it here means a person who drives a trade by carrying about tales and accusations, which disturb the peace, and sometimes endanger the lives, of men. *Bp. Kidder.*

—— *neither shalt thou stand against the blood*] Neither shalt thou be a false witness against thy neighbour, so as to endanger his life. *Bp. Patrick.*

17. — *thou shalt — rebuke thy neighbour,*] Thou shalt rebuke thy neighbour for his fault, and endeavour to convince him of it; and "not suffer sin upon him," that is, not suffer him to go on in his sin for want of telling him of it. In the margin, the latter words are translated, "that thou bear not sin for him;" meaning, that, by forbearing to reprove thy neighbour, thou mayest not bring his guilt upon thyself. *Bp. Patrick.*

In many cases direct remonstrances to the faulty are necessary, which, therefore, such, as with propriety can, are bound to make; and whatever reluctance they may find in so painful a work, must "in any wise rebuke their neighbour, and not suffer sin upon him," for the omission of it is interpreted to be "hating him in their heart." Timely admonition may stop him short just at the entrance upon a wrong course. Even those, who are farther gone, may yet be recalled by a lively representation of their guilt and danger. But then we must be very careful, that we never bring a charge, unless we have incontestable proof of its truth; that a genuine friendly concern be evidently the principle of all we say; that we express more sorrow than anger, where circumstances will allow it; that we use tender expostulations by choice, and harsh expressions only when nothing else will prevent ruin; and then also with such attention as may reconcile the person concerned, if possible, to the liberties taken with him by the conviction that they are taken unwillingly. *Abp. Secker.*

18. — *thou shalt love thy neighbour as thyself: I am the Lord.*] In the Mosaick Law, the love of God is made the ruling principle of the love of our neighbour, or of benevolence to mankind. In this passage, the emphatick conclusion, "I am the Lord," intimates that they should obey the precept of loving their neighbour, *for the Lord's sake. Dr. Hales.*

19. — *Thou shalt not let thy cattle* &c.] These mixtures seem to have been forbidden chiefly with a reference to some idolatrous practices prevailing in those times; also to cause a greater abhorrence of those immoral and filthy mixtures, mentioned in the foregoing chapter, especially those of verses 22, 23. *Bp. Patrick, Pyle.*

Since the things which are here prohibited are not morally evil, there might be a further meaning in these laws, namely, that the Jews should abstain from all impurities, and that they should have no intercourse, and contract no marriages with idolatrous neighbours. *Dr. Jortin.*

—— *thou shalt not sow thy field with mingled seed:*] This law was possibly given in opposition to the Zabians and Amorites, who designed honour to their gods by planting their vines and sowing their seeds together, hoping, on this account, to obtain a more plentiful vintage and crop. *Dean Spencer.*

—— *a garment mingled of linen and woollen*] These garments of mixed substances were ordinarily worn by the Zabians, in token of gratitude and honour to their deities, whom, according to the several provinces which they assigned them, as presiding over the affairs of men, they looked upon as the distributors and donors of these and the like conveniences. *Dean Spencer.*

20. — *she shall be scourged;*] Rather, as in the margin, "there shall be a scourging;" that is, the cause of scourging to both. *Biblioth. Bibl.*

23. — *as uncircumcised:*] As profane and refuse. This precept seems to have been enjoined, to draw them off from the practices of idolaters, whose custom it was, to offer up to their idols part of the firstfruits of their

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fruit thereof shall be † holy to praise the LORD *withal.*

† Heb. *holiness of praises to the LORD.*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

k Chap. 21. 5.

27 k Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

l Deut. 14. 1.

28 Ye shall not l make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not † prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

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† Heb. *profane.*

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

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trees, and to eat the other part in the idol's temple; conceiving that, if this were not done, their trees would be blasted, and the fruit fall off. *Bps. Patrick* and *Kidder.*

25. — *in the fifth year*] So long their faith and dependence on God were to be tried; and they had the promise of their reward annexed, if they failed not in it, namely, "that it may yield unto you the increase thereof." *Biblioth. Bibl.*

26. — *with the blood:*] *At* or *over* the blood: this was in opposition to the magical rites of the ancient idolaters, when they would convene demons or departed souls, whom they supposed to be delighted with a festival of blood: while the votaries fed upon the flesh, in order to inform themselves about uncertainties and futurities. *Dean Spencer.*

——*neither shall ye use enchantment,*] Neither shall ye make any superstitious observation of events or omens, by which men pretend to divine future events; nor "observe times," vainly imagining some to be lucky, others unlucky. *Dr. Wells.*

27. — *Ye shall not round the corners of your heads,* &c.] The prohibitions given in this verse are made in opposition to some idolatrous and superstitious practices of the heathens. "Ye shall not round the corners," that is, round the ends of the hair of your heads, as was done by the heathen, either as a part of superstitious funeral ceremonies, or in honour of particular idols,—nor "make cuttings in your flesh;" supposed by some to have been a method of pacifying infernal spirits, so as to make them propitious to the dead,—nor "print any marks upon you," as did the Gentiles, to shew what false god they worshipped. *Pyle, Dr. Wells.*

The Hebrew word translated *corners* signifies also the *extremities* of any thing; and the meaning is, they were not to cut their hair equal behind or before, as the worshippers of the stars and planets, particularly the Arabians, did. There are those however, who think it refers to a superstitious custom among the Gentiles, in their mourning for the dead. They cut off their hair round about, and threw it into the sepulchre with the bodies of their relations and friends, and sometimes laid it upon the face or breast of the dead, as an offering to the infernal gods, whereby they thought to appease them and make them kind to the deceased. *Burder.*

28. — *not make any cuttings — for the dead,*] It was a fashion in some countries of the Gentiles, to express their grief for the loss of their friends by these incisions. *Biblioth. Bibl.*

One reason why God was pleased to forbid these extravagant and violent expressions of grief so solemnly practised among the Gentiles was, the more effectually to fix them in a belief of His good providence, and a future state. *Dean Spencer.*

The demonstration of love, by cuttings made in the flesh, is a practice still prevalent in the East. "The most ridiculous and senseless method of their expressing affection is, their singing certain amorous and whining songs, composed on purpose for such mad occasions: between every line of which they cut and slash their naked arms with daggers; each endeavouring in their emulative madness to exceed the other by the depth and number of the wounds he gives himself. Some Turks I have observed, when old, and past the follies of their youth, to show their arms all gashed and scarred from wrist to elbow; and express a great concern, but greater wonder, at their past simplicity." *Aaron Hill's Travels.* This custom of cutting themselves is taken, in several places of Scripture, for a mark of affection. See Jer. xlviii. 37; xvi. 6; xli. 5; xlvii. 5. All these places include the idea of painful absence of the party beloved. Cuttings for the dead had the same radical idea of deprivation. The law says in the text, and in Deut. xiv. 1, "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead:" that is, restrain such excessive tokens of grief. Sorrow not as those without hope, if for a dead friend: but, if for a dead idol, then it prohibits this idolatrous custom, of which it also manifests the antiquity. *Fragments to Calmet.* See note on 1 Kings xviii. 28; also on Zech. xiii. 6.

——*nor print any marks*] This imprinting of marks or signatures was understood to be fixing a badge or characteristick of the person's being devoted to some false deity. *Bp. Patrick.*

29. *Do not prostitute thy daughter,*] This horrible practice had prevailed with some heathens, even in the service of their idols. *Dr. Wells.*

31. *Regard not them that have familiar spirits,* &c.] Go not to consult them, nor follow their directions. It is uncertain what is exactly meant by the word "familiar spirits" in this place: it is supposed by some to allude to those who imposed on mankind, by pretending to have a spirit or demon speaking from within their bodies. *Bp. Patrick.*

——*wizards,*] Cunning or wise men, who pretended to tell what was not to be known by natural causes or ordinary means. *Bp. Kidder.* Fortunetellers, whose practices tended to create a distrust of Providence. *Pyle.* See the note on chap. xx. 27.

32. — *rise up before the hoary head,*] Most civilized people have shewn this mark of respect to age: the

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33 ¶ And [m] if a stranger sojourn with thee in your land, ye shall not ‖ vex him.

34 [n] *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 [o] Just balances, just † weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

m Exod. 22. 21.
‖ Or, *oppress.*
n Exod. 22. 21.
o Prov. 11. 1. & 16. 11. & 20. 10.
† Heb. *stones.*

CHAP. XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such an one.* 6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of beastiality.* 18 *Of uncleanness.* 22 *Obedience is required with holiness.* 27 *Wizards must be put to death.*

AND the LORD spake unto Moses, saying,

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2 [a] Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

a Chap. 18. 21.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after

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Lacedemonians in particular enacted that the same reverence should be paid to aged persons, as to fathers. *Bp. Patrick.* With remarkable solicitude the Law of Moses impresses reverence for the authority, and attention to the wants, of the aged, delivering as the direct command of Jehovah, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord." How much praise have the Spartan institutions justly obtained for cherishing this principle! yet how much more energetick and authoritative is the language of the Jewish Lawgiver. *Dr. Graves.*

In this precept, the laws of nature and of nations conspire, as is very well known. This form of rising up to shew respect and reverence seems to have generally and at all times obtained. Of all the laws that should regulate men's deportment, in point of esteem and civility, to one another, that of Lycurgus, in my opinion, says Ælian, is the most valuable and weighty, that young people should rise from their seats, and break the way, at the approach of the old. The giving place to the aged, and standing up before them, Plato mentions among other duties of young men; and Herodotus, Xenophon, &c. speak of this, as a decorum and duty constantly practised. *Biblioth. Bibl.*

36. — *a just ephah, and a just hin,*] Here put for all sorts of liquid and dry measures. *Bp. Patrick.*

Chap. XX. ver. 2. — *he shall surely be put to death:*] One species of idolatry is marked with peculiar abhorrence in the Jewish Law, that of giving their seed unto Molech, or burning their sons and their daughters in the fire to their gods. This the Deity directs to be punished with death: if the punishment is neglected, He denounces that He will Himself execute vengeance, as well on the offender as on those who designedly suffered him to escape with impunity: thus marking with peculiar abhorrence the execrable custom of human sacrifices, which to the disgrace of reason and humanity so long polluted the earth, even in nations and at periods, which we are accustomed to honour with the epithets of enlightened and civilized. *Dr. Graves.*

—— *shall stone him with stones.*] The stoning with stones was the peculiar punishment denounced in this and some other cases, particularly adultery and blasphemy, chap. xxiv. 14. *Bp. Patrick.*

To be stoned to death was a most grievous and terrible infliction. When the offender came within four cubits of the place of execution, he was stript, and his hands bound. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose. In their turns, they each threw a large stone at his breast; and, if he was not despatched by these, all the people, that stood by, threw stones at him till he died. *Lewis.*

3. *And I will set my face* &c.] There are two cases, in which the offender here described might escape punishment; either the crime could not be legally proved, or the magistrate might be remiss in punishing. The Divine Lawgiver here obviates both, and declares that, in such cases, the offender shall suffer death by God's own hand, in an extraordinary manner. He supplies the first defect in these words, "I will set My face against &c." and the second at ver. 4, 5. *Bp. Warburton.*

—— *to defile my sanctuary,*] It was a defilement of the sanctuary of God, and a profanation of His holy name, to prefer another place of sacrifice, and to pay divine honours to such abominable idols. *Dr. Wells.*

4. — *if the people — hide their eyes from the man,*] If they connive at what he does, and dissemble their knowledge of it. *Bp. Patrick.*

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them, I will even set my face against that soul, and will cut him off from among his people.

b Chap. 11. 44. & 19. 2. 1 Pet. 1. 16.

7 ¶ [b] Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

c Exod. 21. 17. Prov. 20. 20. Matt. 15. 4.

9 ¶ [c] For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

d Deut. 22. 22. John 8. 4.

10 ¶ And [d] the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

e Chap. 18. 8.

11 [e] And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

Chap. 18. 22.

13 [f] If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

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14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

g Chap. 18. 23.

15 [g] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

h Chap. 18. 19.

18 [h] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath †discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

† Heb. *made naked.*

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncover-

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9. — *every one that curseth his father or his mother*] Every one that revileth or speaketh reproachfully of father or mother. *Bp. Hall.* See note on Deut. xxvii. 16.

One of the crimes which the Jewish law punished with peculiar severity, was *disobedience to parents.* "Every one that curseth his father or his mother shall be surely put to death." And again, "If a man have a stubborn and rebellious son, &c." See Deut. xxi. 18—21. Undoubtedly in thus enforcing filial obedience, the Jewish law laid the foundation of every virtue. He who despises parental instruction, tramples on parental authority, and feels no gratitude for parental affection in his earlier years, will probably as his passions strengthen, and his depraved habits grow inveterate, trample on the authority of laws both human and divine, and requite with ingratitude all the benefits which man can confer, and all the blessings which the Divinity bestows. But in establishing this important principle, we see nothing harsh or overstrained: the parents have no such arbitrary authority as under the Roman law, which armed the father with the absolute right of life and death over his children, and even allowed him to sell them three times over: a power which lasted during their whole lives, or ended only with the third sale. Nor was such extreme parental power deemed unreasonable in Greece; where it was maintained, that the power of a father of a family over his slaves and children was absolute. On the contrary, in the Jewish law, all is just and moderate. The offence of cursing a father or mother implies such hardened impiety, as well as such extreme contempt and malignity towards the authors of our existence, as strikes the heart with horrour, and indicates the greatest moral depravity. Equally worthy of reprobation and punishment is persevering and obstinate stubbornness and rebellion, against that exercise of parental authority which would restrain drunkenness and debauchery: and when such disobedience was investigated by a solemn and publick trial, and established by a judicial conviction, it surely merited infamy and death; so that "all Israel might hear and fear, and put away evil from among them." *Dr. Graves.* See note on Deut. xxi. 18.

—— *his blood shall be upon him.*] He shall be guilty of his own death. *Bp. Kidder.* The peculiar meaning of this phrase is, *he shall perish by his own fault,* and therefore his blood, that is, his death, shall not be vindicated; the blood of an innocent man, who was slain, was said *to be on the murderer,* that is, was to be avenged. *Bp. Patrick.*

Our Saviour cites this law, in opposition to an evil practice of the Jews, at Matt. xv. 4; Mark vii. 10.

12. — *they have wrought confusion;*] They have perverted the order of nature which God hath appointed. *Bp. Patrick.*

18. *And if a man* &c.] This is to be understood of *wilful* and *presumptuous* acts: he that did the same unawares was not liable to the same severity, chap. xv. 24. *Bp. Kidder.*

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eth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* † an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

† Heb. *a separation.*

22 ¶ Ye shall therefore keep all my [i] statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, [k] spue you not out.

i Chap. 18. 26.

k Chap. 18. 25.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and [l] therefore I abhorred them.

l Deut. 9. 5.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.

25 [m] Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ‖ creepeth on the ground, which I have separated from you as unclean.

m Chap. 11. 2. Deut. 14. 4.

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‖ Or, *moveth.*

26 And ye shall be holy unto me: [n] for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

n Chap. 19. 2. & 20. 7. 1 Pet. 1. 16.

27 ¶ [o] A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

o Deut. 18. 11. 1 Sam. 28. 7.

CHAP. XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 17 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

‖ Or, *being an husband among his people, he shall not defile himself* for his wife, &c.

4 *But* he shall not defile himself, ‖ *being* a chief man among his people, to profane himself.

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20. — *they shall die childless.*] Some interpret this to mean that they shall not be suffered to live till they have children. It seems better to understand in the literal sense, that they shall not have any children, which are declared blessings by the Author of nature. *Biblioth. Bibl.*

25. *Ye shall therefore put difference*] We observe in every part of the law a wise provision for keeping the Israelites a separate people, by forbidding them to conform to the rites and customs of other people, and enjoining such a distinction of meats and sacrifices, as must prevent all intimacy between them, and in some instances create in the heathens an abhorrence of them; for they were commanded to abstain from meats which others ate, and to sacrifice and eat what others worshipped. This was the reason given for that command of clean or unclean creatures, by God Himself: and it is probable that for this very reason the law condescends to such little things, as the fashion of their dress, their beards, &c. that God might in every respect distinguish and make them known from all other people, and so prevent all mixture and confusion. *Dr. T. Burnett.*

27. *A man also or woman that hath a familiar spirit,* &c.] On the principle which pervades the whole Jewish law, of preserving the allegiance due to the Supreme Jehovah; resorting or pretending to resort to supernatural agency, in order to discover or control future events, as it implied a dependence on inferiour spirits, was a violation of allegiance to the true and only God, who declared Himself the peculiar guardian of this people; ever ready to assist them in any distress, and communicate to them any necessary information as to futurity, when piously and humbly consulted according to the regulations of His law, Numb. vii. 89; and xxvii. 21, compared with Josh. ix. 14; Judg. i. 1; and 2 Sam. v. 23. Hence those, who had, as they asserted or supposed, "familiar spirits," those who practised "enchantments" or witchcraft, were to be punished with death. *Dr. Graves.*

Women have been generally more addicted to these arts and practices than men, and men are generally tender of the other sex, and willing to shew them mercy; on which account, women are distinctly mentioned in the wording of this law. *Biblioth. Bibl.*

Chap. XXI. ver. 1. — *There shall none be defiled for the dead*] The priests, being specially dedicated to the service of God, were not to do any thing in administering about a dead body, which would make them legally unclean and polluted. An exception to the general rule is made (ver. 2.) in the case of near relations. *Bp. Patrick.* On this point, both the Greeks and Romans copied from the Mosaick law. The Flamen Dialis, particularly, among the Romans, was never permitted to touch a corpse, or to come where the ashes of the dead were deposited: the Pontifex Maximus was not allowed so much as to look on a dead body. *Biblioth. Bibl.* The Jewish priests were forbidden (as the Hebrews say) to come within four cubits of a dead body, or to enter into the house where it lay. *Lewis.*

3. — *which hath had no husband;*] To take care of her funeral. *Bp. Patrick.*

4. — *being a chief man among his people,*] The Hebrew words admit of being translated "for a chief man among his people:" so the Vulgate, Syriack, and Arabick render it; and this sense seems preferable. *Biblioth. Bibl.*

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5 [a] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

a Chap. 19. 27.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

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11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let

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5. *They shall not make baldness* &c.] After this manner the Egyptians annually worshipped Osiris. They shaved their heads, meaning to express their sorrow for the sad fate of their king, in despoiling their own heads of the ornament of their hair. They beat their breasts, tore the flesh off their arms, and ripped open the scars of wounds which they had given themselves the year before. Thus all the customs here forbidden obtained among the Egyptians and other nations, and were of an idolatrous nature, as practised by them in their mournings for the dead. *Biblioth. Bibl.*

—— *neither — shave off the corner of their beard,*] After the manner of the idolatrous priests, who were used to shave their beards, and smite their cheeks, at the funeral of their friends. Nor was the high priest to "make cuttings in his flesh" with his nails or with a knife, or other sharp instruments, in imitation of the heathen, who by these rites thought to pacify the anger of the enraged deities. *Lewis.*

6. — *the bread of their God,*] The sacrifices are so called, as the altar was the table of God, whereon His provision, as their King, was laid, and consumed in the palace of His tabernacle. *Bp. Patrick.*

7. — *a wife that is a whore,* &c.] The priests were forbidden to marry a prostitute, or even a person of suspected chastity; also "a profane woman," that is, one descended from persons of bad character, or born of such an union as is here forbidden to the priest; also a woman who had been divorced, because she was of suspected fame. *Lewis.*

8. *Thou shalt sanctify him therefore;*] Some suppose this precept directed to Moses and his successors in the supreme authority; others to the people, that, within their proper bounds, they should do all that in them lay to prevent such profanations as these, and keep any priests, who had thus actually disqualified themselves, from continuing to exercise their function till they had divorced such wives. *Biblioth. Bibl.*

9. — *the daughter of any priest,*] The particular severity of punishment on the priest's daughter might be enjoined, not only out of general regard to the dignity of the priesthood, but also to deter from the wicked usages of heathen priests, who were wont to prostitute their wives and daughters, even in their religious rites. *Pyle.*

10. — *not uncover his head, nor rend his clothes;*] The high priest especially was not to omit the duties of his office, by shewing signs of mourning, even on the occasion of the death of his nearest relations. By "uncovering his head," is either meant the laying aside of his mitre, which is one of the holy garments, without which it was unlawful for him to officiate: or else the shaving of his head, which was a customary mode of expressing grief. *Dr. Jennings.*

—— *rend his clothes;*] The Jews say, that they whose garments were torn by accident were as incapable of officiating as those who rent them by design. *Lewis.* The high priest, because he was a more eminent type of Christ, was to have an especial care of his sanctity. *S. Clarke.*

12. *Neither shall he go out of the sanctuary,*] The priest's constant observance of this law, not to leave the sanctuary at any time, till he had duly finished the service of it, did not a little tend to render both his office and his person more venerable. For when, in obedience and honour to God, he had such a command of himself as to let nothing interrupt him in the exercise of his office, and take him from it, neither ordinary business, nor extraordinary events of any kind; this discovered how serious and profound a reverence he bore to the sanctuary of his God. *Dean Spencer.*

15. *Neither shall he profane his seed*] That is, neither shall he vitiate or corrupt his posterity by foreign and forbidden mixtures in marriage. *Bp. Kidder.*

17. — *that hath any blemish,* &c.] The priests were required to be free from any blemish or defect of body, as well as possessed of a religious frame and habit of mind, which did but faintly represent the unexampled purity and perfections of our great High Priest, "who is *holy,*

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him not approach to offer the ‖ bread of his God.

‖ Or, *food.*

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing [b] superfluous.

b Chap. 22. 23.

19 Or a man that is brokenfooted, or brokenhanded,

‖ Or, *too slender.*

20 Or crookbackt, or ‖ a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

1 *The priests in their uncleanness must abstain from the holy things.* 6 *How they shall be cleansed.* 10 *Who of the priest's house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

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3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath a † running issue; he shall not eat of the holy things, until he be clean. And [a] whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

† Heb. *running of the reins.*

a Chap. 15. 2.

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 [b] That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

b Exod. 22. 31. Ezek. 44. 31.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat *of*

harmless, undefiled, separate from sinners," having no such *infirmity* as the high priests of the law, which should make Him need to offer up sacrifice for any sins of His own, or daily ones for other people; but having made a full reconciliation by the sacrifice of Himself, and remaining perfect, and "consecrated for evermore." *Dr. Berriman.*

Those who were deformed and ill favoured were excluded from the ministry, because the vulgar do not judge according to men's true worth and beauty, (which lie in the soul,) but according to their outward appearance, in the comeliness of their bodies, and the richness of their garments; and therefore the end of these precepts was, that the house of God might be had in due reverence and honour. *Lewis.*

22. *He shall eat the bread of his God,*] Though such a priest might not offer any sacrifice, yet he might eat with his brethren of that part of the sacrifices which was given to them for their portion; both, of "the most holy," as meat offerings and sin offerings; and "of the holy," as the firstfruits, tithes, &c. *Bp. Patrick, Dr. Wells.*

Chap. XXII. ver. 2. — *that they separate themselves from the holy things*] That they do not presume to eat of them in the circumstances now to be mentioned. *Biblioth. Bibl.*

3. — *having his uncleanness upon him,*] The circumstance of the priests' being disqualified from ministering in, or even entering the sanctuary, by these impurities, which in themselves were merely legal and ritual, was one effectual means to preserve and cultivate, in the minds of men, worthy sentiments of the majesty of God, and all that preparation of the heart, with which it became them to approach His worship. *Dean Spencer.*

7. — *because it is his food.*] God was so gracious, as not to keep a priest any longer in a state, wherein he should want his necessary or comfortable sustenance. *Bp. Patrick.*

10. — *no stranger*] By "stranger" is here meant, one not of the priest's family; as also at ver. 12. By "a so-

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the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul † with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

† Heb. *with the purchase of his money.*

12 If the priest's daughter also be *married* unto † a stranger, she may not eat of an offering of the holy things.

† Heb. *a man a stranger.*

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, [c] as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

c Chap. 10. 14.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

‖ Or, *lade themselves with the iniquity of trespass in their eating.*

16 Or ‖ suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

d Deut. 15. 21. & 17. 1.

21 [d] And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or ‖ sheep, it shall be perfect to be accepted; there shall be no blemish therein.

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‖ Or, *goats.*

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a ‖ lamb that hath any thing [e] superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

‖ Or, *kid.*

e Chap. 21. 18.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ‖ ewe, ye shall not kill it [f] and her young both in one day.

‖ Or, *she goat.*

f Deut. 22. 6.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave [g] none of it until the morrow: I *am* the LORD.

g Chap. 7. 15.

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye profane my holy name; but [h] I will be hallowed among the children of Israel: I *am* the LORD which hallow you,

h Chap. 10. 3.

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journer of the priest," one who dwells in his house, but is not part of his family. *Bp. Kidder.*

11. — *if the priest buy any soul*] If he buy any person, either of another nation, or of their own nation, who was compelled by poverty to sell himself. *Bp. Patrick.*

16. — *to bear the iniquity of trespass*, &c.] That is, to fall under the punishment which God will inflict for their trespass, in eating things which do not appertain to them. *Bp. Patrick.*

23. — *but for a vow* &c.] Freewill offerings were different from vows, there being no obligation upon them to offer the former, as there was to offer the latter: and a less perfect animal would be accepted in the one case, though not in the other. *Biblioth. Bibl.*

28. — *not kill it and her young both in one day.*] In this and other instances of the Mosaick Law, the things mentioned, slight as they may appear, are condemned, because they carry an air of cruelty: and, if cruelty, and the appearance of it, or a tendency to it, was to be condemned even towards brutes, much more was compassion and pity due to men. *Dr. Jortin.*

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33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 4 *The passover.* 9 *The sheaf of firstfruits.* 15 *The feast of Pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

a Exod. 20. 9. Deut. 5. 13. Luke 13. 14.

3 [a] Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

b Exod. 12. 18. Numb. 28. 17.

5 [b] In the fourteenth *day* of the first month at even *is* the LORD'S passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying, Before CHRIST 1490.

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ‖ † sheaf of the firstfruits of your harvest unto the priest:

‖ Or, *handful.* † Heb. *an omer.*

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And [c] ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

c Deut. 16. 9.

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Chap. XXIII. ver. 2. — *Concerning the feasts*] The Hebrew word should rather be translated "solemn assemblies:" for, under the name is comprehended the day of atonement, ver. 27, which was no feast, but a fast.—All that are mentioned in this chapter had been appointed in general before; the sabbath, Exod. xx; the passover, Exod. xii; the feast of weeks, and the feast of tabernacles, Exod. xxiii. 16; xxxiv. 22; and the day of atonement, Levit. xvi: the directions are here repeated with such additions as had not before been given. *Pyle.*

3. — *do no work therein:*] It is observable that, on the weekly sabbath, and on the day of expiation, they are commanded to do no work, verses 28, 30: on their other festivals they were to do "no servile work," that is, no laborious work, to which slaves are usually put. *Bp. Kidder.*

5. *In the fourteenth day* &c.] See notes at Exod. xii.

10. — *ye shall bring a sheaf* &c.] By this they were reminded of the bounty of God in His plentiful gifts of the fruits of the earth, and of their duty to offer up their prayers for His blessing on the next crop: they were also reminded of their dependence on Providence for the proper seasons of sowing, reaping, and ordering their land; since none of the product of that year was to be used, till the offering was made. From this homage and testimony of gratitude very probably did the Gentiles afterwards borrow their forms and rites of sacrificing to the deities, whom they supposed to preside over the fruits of their ground, as Ceres, Pan, Bacchus, &c. *Biblioth. Bibl.*

11. — *on the morrow after the sabbath*] Not on the morrow after the ordinary sabbath of the week, but after the first day of the passover week, which was a sabbatick day. *Bp. Patrick.*

15. — *seven sabbaths*] Or seven whole weeks.

16. — *shall ye number fifty days;*] Hence this feast is styled in the New Testament, the feast of Pentecost, the word Pentecost signifying fiftieth in Greek. It is called "the feast of weeks," Exod. xxxiv. 22, because celebrated seven weeks, or a week of weeks, after the passover; "the feast of harvest," Exod. xxiii. 16, because the barley harvest, which began at the passover, ended at this time; "the day of the firstfruits," Numb. xxviii. 26, because, on

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17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

d Chap. 19. 9. 22 ¶ And [d]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy

e Deut. 24. 19. field when thou reapest, [e]neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

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24 Speak unto the children of Israel, saying, In the [f]seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

f Numb. 29. 1.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

g Chap. 16. 30. Numb. 29. 7. 27 [g]Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye † celebrate your sabbath.

† Heb. *rest.*

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that day, they were to offer "a new meat offering unto the Lord." See this chap. ver. 16, 17. The rabbies also call it, "the day of the giving of the law;" for it is the constant opinion of the Jews, that on this day, namely, on the fiftieth day of their departure from Egypt, the law was given on mount Sinai. This they collect from Exod. xix. 1. The more immediate design of this institution seems to have been, that they might thankfully acknowledge the goodness of God in giving them the fruits of the earth, and implore His further blessing, by offering to Him the firstfruits of their harvest; and it doubtless had a typical reference to the firstfruits of the Holy Spirit, and of converts to Christ, after the erection of the Gospel kingdom, by means of St. Peter's preaching on the day of Pentecost. *Dr. Jennings.*

21. — *ye shall do no servile work therein:*] Perhaps one day only was appointed at this feast, to be free from all servile work, because of the important business of wheat harvest, which was then coming on, and could not permit to them so much leisure, as when the fruits were all gathered. *Bp. Patrick.*

24. — *a memorial of blowing of trumpets,*] This festival was called the feast of trumpets; and, as Scripture no where assigns the reason of this festival and of the blowing of trumpets upon it, the learned are very much divided about it. Maimonides thinks it was instituted to awaken the people to repentance, against the annual fast, or great day of expiation, which followed nine days after. Other Jews make the blowing of the trumpet a memorial of Isaac's deliverance by means of the ram, which was substituted for sacrifice in his stead, on which account, they say, the trumpets now sounded were made of rams' horns. Some Christian fathers make the sounding of the trumpets on this day, to be a memorial of the giving of the Law at mount Sinai, which was attended with the sound of the trumpet. But the opinion more generally embraced is, that it was a memorial of the creation of the world, which is supposed, not without reason, to have taken place at this season of the year. Accordingly, this seventh month was not only anciently, but is still, reckoned by the Jews the first month of the year. Thus the feast of trumpets was indeed the new year's day, on which the people were solemnly called upon to rejoice in a grateful remembrance of all God's benefits to them, through the past year, as well as to implore His blessing upon them for the ensuing year, which was partly the intention of the sacrifices on this day offered. *Dr. Jennings.*

32. — *in the ninth day — at even,*] The tenth day was the day of atonement, ver. 27, but they were to begin to

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33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [h] The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

h Numb. 29. 12. John 7. 37.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a †solemn assembly; *and* ye shall do no servile work *therein.*

† Heb. day of *restraint.*

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

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40 And ye shall take you on the first day the † boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

† Heb. *fruit.*

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

1 *The oil for the lamps.* 5 *The shewbread.* 10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

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observe it before sunset on the ninth. *Bp. Patrick.* Respecting this day, see notes on chap. xvi.

34. — *the feast of tabernacles*] This feast was so called from their being commanded to dwell in tabernacles or booths, during the celebration of it, ver. 42; also called "the feast of ingathering," Exod. xxiii. 16, because, at this season, the whole harvest, not only of the corn, but also of the vintage and other fruits, for which they were to express their thankfulness to God at this feast, was completed. It is expressly stated that the seven days, ver. 42, 43, were in commemoration of their dwelling in tents in the wilderness for forty years: the eighth day was not so properly a part of the feast of tabernacles, as another distinct feast which followed immediately after, according to the account in Nehem. viii. 18: this eighth day therefore was properly the feast of ingathering, on which they were to give thanks for their whole harvest, Deut. xvi. 13—16. It has been variously conjectured, why the commemoration of their dwelling in tents was fixed for this season of the year. Some have supposed that the season was selected, because the people could dwell in tents with least inconvenience: others, that this was the time when Moses came down a second time from the mount, after the sin of the golden calf. The learned Jos. Mede's opinion seems to be the most probable, as well as the most ingenious, namely, that this feast was affixed to the time of year when Christ was to be born, and the dwelling in tabernacles was intended as a type of His incarnation, as St. John intimates, John i. 14, "The Word was made flesh, and dwelt," or *tabernacled,* "among us." *Dr. Jennings.*

40. — *boughs of goodly trees,*] It is evident from Nehem. viii. 15, that they cut these branches to make booths or tents, and not to carry in their hands, though it is probable that, in aftertimes, the carrying branches in their hands might be thought a fit expression of rejoicing. The Hebrew word for "boughs" signifies also "fruit," as is noted in the margin: whence some interpret "boughs of fruitbearing trees," or boughs with their fruit. They were also to be boughs of "thick trees, that is, of thick leaved trees;" trees whose boughs and leaves grew thick together. *Bp. Patrick.*

——*and ye shall rejoice* &c.] It was not intended that we should pass our religious festivals in sullen retirement, shunning human converse, or affecting each other with melancholy. The Jews were bidden to "rejoice" in their feasts "before the Lord their God," Deut. xii. 12, 18; xvi. 11; xxvii. 7. Christians are bidden to "rejoice in the Lord alway," Phil. iv. 4. And a very ancient father, Tertullian, informs us, that *on a Sunday,* for so he calls it, they gave way peculiarly to religious joy; as well they might, since He who "died for our sins, then rose for our justification." Indeed, would we but practise Christianity as we ought, we should find its promises of pardon and strength, its beneficial precepts, and glorious prospects, the assurance of God's love to us, and the exertion of our own love to Him and our fellow-creatures, matter of the highest joy,

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2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, †to cause the lamps to burn continually.

† Heb. *to cause to ascend.*

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [a] the pure candlestick before the LORD continually.

a Exod. 31. 8.

5 ¶ And thou shalt take fine flour, and bake twelve [b] cakes thereof: two tenth deals shall be in one cake.

b Exod. 25. 30.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And [c] it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

c Exod. 29. 33. chap. 8. 31. Matt. 12. 1, 5.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

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11 And the Israelitish woman's son blasphemed the name *of the* LORD, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they [d] put him in ward, †that the mind of the LORD might be shewed them.

d Numb. 15. 34. † Heb. *to expound unto them according to the mouth of the LORD.*

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [e] lay their hands upon his head, and let all the congregation stone him.

e Deut. 13. 9. & 17. 7.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.

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both within ourselves, and amongst each other. *Abp. Secker.*

Chap. XXIV. ver. 2. *Command the children of Israel,*] As the daily service of the tabernacle was to be provided for at the cost of all the Israelites, the command is here addressed to them all generally. They are now reminded of what had been before enjoined at Exod. xxvii. 20, &c.

5. — *twelve cakes*] Called the bread of the presence, which we translate shewbread, at Exod. xxv. 30. It was intended for "a memorial," ver. 7, that is, for an acknowledgment of the goodness and sovereignty of God; "being taken from the children of Israel, by an everlasting covenant," ver. 8, that is, being provided at the charge of the children of Israel, by virtue of a command (which they had all agreed to observe) requiring the shewbread to be always set before the Lord. *Bp. Patrick.* These loaves of shewbread were about the size of peck loaves. They were taken off by the priests, and eaten, at the end of every week, and new ones set in their places. It is probable that, in the wilderness, they made them of flour from the manna which fell. *Dr. Wall.*

—— *two tenth deals*] That is, two omers: being the quantity which each Israelite gathered of manna for every sabbath, whilst they sojourned in the wilderness; whence learned men have observed, that both the measure and the time were designed to put the Israelites in mind of their sustenance there. *Biblioth. Bibl.*

7. — *an offering made by fire*] Since the frankincense set upon the bread, as a part of what was offered to God on this table, which was really an altar, was burnt; it might be called "an offering made by fire." *Biblioth. Bibl.*

10. — *whose father was an Egyptian,*] The father was probably one who came out from Egypt with the Israelites, and had become a proselyte to their religion. *Dr. Wells.*

12. — *that the mind of the Lord might be shewed them.*] The words in the Hebrew are, as the margin states, "to expound unto them (namely, by Moses) according to the mouth of the Lord," that is, as the Lord should declare unto them. *Bp. Patrick.*

14. — *let all that heard him* &c.] The persons who heard him were to lay their hands on him, as an open testimony to the truth of their evidence, and the justice of his condemnation. *Pyle.* The punishment here recorded of these sins of blasphemy and cursing is very remarkable, and ought to inspire us with a great horrour for such sins, of which the punishment will ever be most severe. *Bp. Wilson.*

16. *And he that blasphemeth the name of the Lord,* &c.] On the principle of preserving the allegiance due to the Supreme Jehovah, the blasphemer, and the deliberate presumptuous "sabbath-breaker," and the "false prophet," as they openly shook off all reverence for the Lord, were to suffer death, Numb. xv. 32; Deut. xvii. 12; xviii. 20. *Dr. Graves.*

—— *as well the stranger,* &c.] As God was, in a strict and political sense, the proper God and sovereign Prince of Israel, strangers and aliens were, in all reason, to be as much obliged to observe this law, and under

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17 ¶ [f] And he that †killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; † beast for beast.

19 And if a man cause a blemish in his neighbour; as [g] he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have [h] one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

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f Exod. 21. 12. Deut. 19. 21.
†Heb. *smiteth the life of a man.*
† Heb. *life for life.*
g Exod. 21. 24. Deut. 19. 21. Matt. 5. 38.
h Exod. 12. 49.

CHAP. XXV.

1 *The sabbath of the seventh year.* 8 *The jubile in the fiftieth year.* 14 *Of oppression.* 18 *A blessing of obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses in mount Sinai, saying, 1491.

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land † keep [a] a sabbath unto the LORD.

† Heb. *rest.*
a Exod. 23. 10.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a

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the same penalties, as the Israelites themselves. *Biblioth. Bibl.*

19. — *as he hath done, so shall it be done to him;*] The offences punished capitally by the Jewish law were idolatry, and various crimes connected with it, impurity, presumptuous disobedience to parents and chief magistrates, and murder: perhaps to these we ought to add that of bearing false witness in a case, where the life of the accused was at stake; for in all instances the punishment to be inflicted on the false witness was the same as the mischief that would have followed, had his testimony been received as true. In all the other penal laws of the Mosaick code there prevails a constant spirit of mildness and equity, I believe, unequalled in any other system of jurisprudence, ancient or modern. Personal violence and assault were punished by damages, or by retaliating on the offender a punishment similar to the injury his violence had inflicted, as the judges should determine. I cannot but notice here, how strangely the Jews perverted this principle of retaliation, recognized by their law: and how obstinately some moderns choose to misunderstand it; as if it authorized the retaliation of injury by the arm of individuals, and made each man a judge and an avenger in his own cause: a principle altogether foreign to the meaning of the legislator. In every instance where this principle is applied, a legal tribunal was to ascertain, and the publick executive power to inflict, the punishment. *Dr. Graves.*

CHAP. XXV. ver. 2. — *then shall the land keep a sabbath*] The land in this seventh year was to have rest from being tilled or sown. They were to subsist on that "which groweth of its own accord," ver. 5, namely, that which sprang from seed accidentally sown, or from roots left in the ground; and this they were not to "reap" for the purpose of laying up in store, but were to gather for their daily use, the owner of the land sharing in common with others, and none laying up separate stores for themselves. *Bp. Patrick, Pyle.* It is remarkable that this law, though given to the Israelites, with the rest of the Mosaick precepts, forty years before their entrance into Canaan, was not to take place till they had actual possession of the land of promise; "When ye come into the land &c." *Dr. Berriman.*

The peculiar observances of this sabbatical year were a total cessation from all manner of agriculture; the leaving all the spontaneous product of the ground to be used and enjoyed in common, so that no person was to claim any peculiar property; the remission of all debts from one Israelite to another, and the publick reading of the law at the feast of tabernacles. As to the general reason, on which the law concerning the sabbatical year was grounded, it was no doubt partly political and civil, to prevent the land from being worn out by continual tilling; partly religious, to afford the poor and labouring people more leisure, one year in seven, to attend to devotional exercises; and partly mystical, typifying that spiritual rest, which Christ will give to all who come unto him. *Dr. Jennings.*

4. — *in the seventh year shall be a sabbath* &c.] There are some particulars commanded in the law of Moses which it is evident that Moses, at the time when he enjoined them, knew might be fatal to the welfare of the people, if God did not interpose, and by an especial Providence preserve them from the evils, which obedience to those commands might bring upon them. Among these, is the command not to sow or till their lands every seventh year. This must, ordinarily speaking, have brought upon them many inconveniences, as it required them to lose at once a whole year's produce of their country. But, to prevent these inconveniences, a most extraordinary produce was promised all over the land, ver. 21, on the year before they were to begin their neglect of harvest and tillage. How can any one imagine that Moses would ever have thought of obliging the Israelites by such a law as this, if God had not really given a particular command respecting it? or that the Israelites would have been so weak as to obey such pernicious instructions, if they had not sufficient evidence that the command came from God? Or, if they had been so romantick as to obey such an institution, without an especial Providence to protect and preserve them from the consequences which would naturally arise from it; would not a few years' trial have given them a dear-bought experience of so great folly? If any proof can be wanting of the Divine

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sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes † of thy vine undressed: *for* it is a year of rest unto the land.

† Heb. *of thy separations.*

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet † of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

† Heb. *loud of sound.*

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10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 According to the number of

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origin of the laws given by Moses, that proof is abundantly supplied by these reflections on this, and some other, of the Mosaick appointments. *Shuckford.*

—— *thou shalt neither sow thy field,*] The sabbath *day* was a rest from the labours, laid upon man for sin. The sabbath *year* was a rest for the ground, which for man's sin God had cursed. *Biblioth. Bibl.*

6. — *the sabbath of the land shall be meat for you;*] By sabbath is here meant the produce that grew of itself in the sabbatical year. *Bp. Patrick.*

10. — *it shall be a jubile unto you;*] The word "jubilee" is derived from a Hebrew word, which signifies *the blast of a trumpet;* the year of jubilee being proclaimed by a trumpet, ver. 9. *Parkhurst.* The proclamation took place on the day of atonement, ver. 9; a fit time of shewing mercy to others, when they received pardon from God. *Bp. Kidder.* On this occasion, liberty was proclaimed to "all the inhabitants." Every man, who from poverty had sold his house or field, "returned unto his possession," and every man, who had become a servant or slave, returned in freedom to his family. *Bp. Patrick.*

The design of the law respecting the jubilee was partly political, and partly typical. It was political, inasmuch as it tended to prevent the too great oppression of the poor, as well as to save them from perpetual slavery: also to prevent the too great accumulation of land among the rich, and to preserve the distinction of tribes, in respect both to their families and possessions. The typical use of the jubilee is pointed out by the Prophet Isaiah at chap. lxi. 1, 2; in which passage "the acceptable year of the Lord," when "liberty was proclaimed to the captives," and "the opening of the prison to them that are bound," evidently refers to the jubilee; but, in the prophetick sense, means the Gospel state and dispensation, which proclaims spiritual liberty from the bondage of sin and Satan, and the liberty of returning to our own possession, even the heavenly inheritance, to which, having incurred a forfeiture by sin, we had lost all right and claim. *Dr. Jennings.*

When Isaiah describes the office of the promised Messiah, he does it by an allusion to the year of jubilee, which by express command was celebrated on the periodical return of every fiftieth year; in which, according to the provision of the law, liberty was proclaimed throughout the land of Judea unto all the inhabitants; and every man returned into his own possession, and into his own family; and a general redemption of property took place. And that the reference which this temporal redemption on every year of jubilee had to that spiritual redemption which was in the fulness of time to be effected by our great Redeemer, might not escape observation; it was commanded, that the trumpet which was to give notice of the returning celebration of this joyful year, should be sounded on the great day of atonement; on that day, when the high priest under the law was engaged in sprinkling before the mercy seat in the Holy of Holies, the type of that precious blood, which was in the fulness of time to be offered up by our great High Priest under the Gospel, for the redemption of the world. *Archdeacon Daubeny.*

13. — *ye shall return every man unto his possession.*] By appointing that, on the year of jubilee, the owner of estates which had been sold, should return to his possession, and that every Israelitish slave should be at perfect liberty to return to his family, God wisely provided for the suppression of luxury, cruelty, and ambition, for the preservation of a perfect distinction of tribes, families, and genealogies, and chiefly for ascertaining the descent of the future Messiah, whose more eminent deliverance wrought for all mankind, was shadowed out by the privileges bestowed upon the Israelites in the year of jubilee. *Pyle.* The uses of this provision were, 1st, to prevent the confusion of the tribes by the alienation of their lands: 2ndly, to prevent the rich from swallowing the inheritance of their poor brethren: 3dly, to make them still look upon themselves as sojourners, and their land to be God's. *Dr. S. Clarke.* By this law of jubilee, which prescribed that every one, who could justify his pedigree, should be reinstated in the possessions of his ancestors every fifty years, God obliged the

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years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold ‖ † for ever; for the land *is* mine; for ye *are* strangers and sojourners with me.

‖ Or, *to be quite cut off.* † Heb. *for cutting off.*

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

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26 And if the man have none to redeem it, and † himself be able to redeem it;

† Heb. *his hand hath attained and found sufficiency.*

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: † they may be redeemed, and they shall go out in the jubile.

† Heb. *redemption belongeth unto it.*

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ‖ a man purchase of the Levites, then the house that was sold,

‖ Or, *one of the Levites redeem* them.

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people of Israel to keep up a distinct knowledge of the first division of land made under Joshua, much more effectually than if He had made a law for that very purpose; also to preserve regular genealogies of their tribes and families. *Dean Allix.*

17. — *but thou shalt fear thy God:*] This sentence plainly implies that it is from the want of "the fear of God," that men oppress one another. *Bp. Sanderson.*

23. — *shall not be sold for ever:*] The Hebrew expression means literally, "shall not be sold so as to be quite cut off," that is, from the original possessors. For, (says God,) "the land is mine, &c." I am to be deemed proprietor and lord in chief, and ye are tenants, to hold the land as I think fit. *Dr. Wells.*

24. — *ye shall grant a redemption*] Ye shall allow to the first owner, or to his kinsman, the power of redeeming the land before the year of jubilee, if he be rich enough to effect the redemption. *Bp. Patrick.*

30. — *it shall not go out*] The reason of this exception seems to be, either that cities might be better filled with inhabitants, who were invited thither when they had hopes of a settlement, or that proselytes, who were not of the Hebrew nation, and could have no fields or vineyards, might yet have something of their own, stable and certain, and not be forced always to want a perpetual possession. *Lewis.*

One part of the regulation, respecting the release in the year of jubilee, deserves our notice: it did not extend to houses in cities; these, if not redeemed within one year after they were sold, were alienated for ever. This circumstance must have given property in the country a decided preference over property in cities; and induced every Jew to reside on and improve his land, and employ his time in the care of flocks and agriculture: which, as they had been the occupation of those revered Patriarchs, from whom the Jews descended, were with them the most honourable of all employments. *Dr. Graves.*

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and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and † fallen in decay with thee; then thou shalt † relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

† Heb. *his hand faileth.* †Heb. *strengthen.*

b Exod. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 8. & 22. 12.

36 [b] Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

c Exod. 21. 2. Deut. 15. 12. Jer. 34. 14.

39 ¶ And [c] if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not

† Heb. *serve thyself with him with the service, &c.*

† compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold † as bondmen.

† Heb. *with the sale of a bondman.*

d Ephes. 6. 9. Col. 4. 1.

43 [d] Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

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45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; † they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

† Heb. *ye shall serve yourselves with them.*

47 ¶ And if a sojourner or stranger † wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

† Heb. *his hand obtain, &c.*

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few

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34. — *the field of the suburbs—may not be sold:*] The houses which belonged to the particular Levites might be alienated for a time, and they not suffer much by it: but, as the fields of the suburbs were common to the whole body of the Levites, they would have been undone, if they had wanted pasture for their flocks, on which their whole subsistence depended. *Bp. Patrick.*

36. *Take thou no usury of him, or increase:*] *Usury* is understood to mean that which is taken for money lent; and *increase*, that which is received for the use of corn, fruits, or goods: both these oppressions are forbidden by the Law, which is so strictly interpreted by some Jews, that all Israelites are required to have no hand in letting out money to usury, either by writing the bonds, or being a witness to them, or by being bound with others for the interest of their money. The foundation of this precept was, to impress upon them the great virtue of kindness and clemency, whereby poor people, being assisted by this gratuitous method of lending them money, might raise themselves into a better condition under the blessing of Divine Providence. *Lewis.*

—— *that thy brother may live with thee.*] It is palpable wickedness to demand exorbitant interest for lending to ignorant or thoughtless persons; or to extravagant ones, for carrying on their extravagance; or to necessitous ones, whose necessities it must continually increase, and make their ruin, after a while, more certain, more difficult to retrieve, and more hurtful to all with whom they are concerned. The Scripture hath particularly forbidden it in the last case, and enjoined a very different sort of behaviour. *Abp. Secker.*

39. — *as a bondservant:*] That is, as a slave bought from other nations; over whom the dominion of the Israelites was as complete as over their cattle. *Bp. Patrick.*

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years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

‖ Or, *by these* means.

54 And if he be not redeemed ‖ in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of idolatry.* 2 *Religiousness.* 3 *A blessing to them that keep the commandments.* 14 *A curse to those that break them.* 40 *God promiseth to remember them that repent.*

a Exod. 20. 4. Deut. 5. 8. & 16. 22. Ps. 97. 7. ‖ Or, *pillar.* ‖ Or, *figured stone.* † Heb. *a stone of picture.*

YE shall make you [a] no idols nor graven image, neither rear you up a ‖ standing image, neither shall ye set up *any* ‖ † image of stone in your land, to bow down unto it: for I *am* the LORD your God.

b Chap. 19. 30.

2 ¶ [b] Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

c Deut. 28. 1.

3 ¶ [c] If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

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5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and [d] dwell in your land safely.

d Job 11. 19.

6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will † rid evil beasts out of the land, [e] neither shall the sword go through your land.

† Heb. *cause to cease.* e Job 11. 19.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [f] five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

f Josh. 23. 10.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 [g] And I will set my tabernacle among you: and my soul shall not abhor you.

g Ezek. 37. 26.

12 [h] And I will walk among you, and will be your God, and ye shall be my people.

h 2 Cor. 6. 16.

13 I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

i Deut. 28. 15. Lam. 2. 17. Mal. 2. 2.

14 ¶ [i] But if ye will not hearken

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54. — *If he be not redeemed in these years,*] Or, "by these means," as in the margin; that is, if he be not redeemed by his own money, or by that of his kinsman. *Bp. Kidder.*

—— *he shall go out in the year of jubile,*] For it would have been an unequal proceeding, if the Hebrews, sold to proselytes, had been discharged from their service so soon, when the children of proselytes, sold to Hebrews, were to be their inheritance for ever. It was more reasonable that the Hebrews sold to proselytes should not be free till the year of jubilee, unless redeemed: by which law also they were made more careful not to sell themselves to strangers. *Selden.*

Chap. XXVI. ver. 1. — *no idols* &c.] The Hebrew means literally, "things of nought"—mere empty vanities. By "standing image" seems meant properly "a pillar" for religious worship; and by "image of stone," carved or figured stone; "a stone of picture," according to the literal Hebrew. *Bp. Patrick.*

4. *Then will I give you rain* &c.] Rain was particularly a blessing and favour of the great Governour of the world, in those hot and dry countries, where, as St. Jerome tells us, he never saw it rain in the end of the month of June, and in the month of July. Hence it is that, in various parts of Scripture, we find it so emphatically ascribed to the good providence of God. See Job v. 10; Is. xxx. 23. &c. *Biblioth. Bibl.*

5. *And your threshing* &c.] This is a truly elegant and poetical description of a very great and constant plenty. *Biblioth. Bibl.*

8. — *five of you shall chase an hundred,* &c.] See Josh. xxiii. 10; Judg. iii. 31; vii. 22; xv. 15; 2 Sam. xxiii. 8. With a view to the several blessings and curses in this chapter, see particularly Deut. xxviii. and the notes upon it.

11. — *my soul shall not abhor you.*] I will not cast you off because of your offences, for which I have appointed an expiation. *Bp. Patrick.*

12. — *I will walk among you,*] Jonathan paraphrases thus: "I will cause the glory of My Divine Presence to dwell among you." I will take that care of you, which a vigilant general does of an army. I will be, as it were, carefully moving among you to keep things safe and quiet, and prevent any surprise from an enemy; even when ye shall be sleeping in your tents. *Biblioth. Bibl.*

13. — *made you go upright.*] Have made you go, no

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unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

† Heb. *upon you.*

16 I also will do this unto you; I will even appoint † over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall

k Prov. 28. 1.

reign over you; and [k] ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

‖ Or, *at all adventures with me,* and so ver. 24.

21 ¶ And if ye walk ‖ contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

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22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

1 Sam. 22. 27. Psal. 18. 26.

24 [l] Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

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longer bowed down by burdens, and hanging your heads in heaviness. *Dr. Wells.*

18. — *I will punish you seven times more*] The number "seven" put for any indefinite number. *Bp. Patrick.*

It is a great aggravation of sin, after great judgments have been upon us, to return to an evil course; because this is an argument of great obstinacy in evil. The longer Pharaoh resisted the judgments of God, the more was his wicked heart hardened, till at last he arrived at a monstrous degree of hardness, having been, as the Scripture tells us, hardened under ten plagues. And we find that after God had threatened the people of Israel with several judgments, He tells them that, if they will not be reformed by all these things, He "will punish them seven times more for their sins." And if the just God will in such a case punish seven times more, we may conclude that the sin is seven times greater. *Abp. Tillotson.*

19. — *I will make your heaven as iron,*] "I will make your heaven as iron," hard and dry, affording no rain; "your earth as brass," fruitless and unproductive. *Bp. Patrick.*

22. *I will also send wild beasts among you,*] Of God's extraordinary manner of punishing by wild beasts many examples might be brought; as of the Samaritans that were slain by them, 2 Kings xvii. 25, 26; the children that mocked Elisha, ibid. ii. 23, 24; the disobedient prophet, 1 Kings xiii. 24; and another prophet's disobedient neighbour, ibid. xx. 36. *Biblioth. Bibl.*

24. *Then will I also walk contrary unto you,*] I will make your plagues more grievous, as your stubbornness grows more confirmed. *Bp. Patrick.*

These passages, ver. 23—39, are remarkably descriptive of the captivities of the ten tribes carried away by the Assyrians, and transplanted into the remotest parts of the empire, and of the two remaining tribes of Judah and Benjamin, by the Babylonians. Their true meaning is determined by the prophet Jeremiah, at Jer. v. 15—17. The same events are predicted again at Deut. xxviii. 32. *Dr. Hales.*

26. *And when I have broken the staff of your bread,*] When I have brought upon you a scarcity of bread, which is the staff and main support of life. *Dr. Wells.* "Ten women shall bake your bread in one oven," that is, the scarcity shall be so great, that one oven shall be sufficient to bake bread for ten families; and "they shall deliver you your bread—by weight," that is, they shall deliver a certain quantity to every one in the family, not sufficient to satisfy hunger, but only to preserve life. *Bp. Patrick.* It will serve to explain the phrase of ten women baking in one oven, that it was usual in Eastern countries to have small ovens, which were designed to serve only one family, and were just sufficient to bake for them the bread of a single day. Ovens of the same description are still in use in the same countries. *Harmer.*

28. — *in fury;*] As your obstinacy and rebellion grow more provoking and outrageous, so My just wrath

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29 [m] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and [n] cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a †shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [o] I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

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m Deut. 28. 53.

n 2 Chron. 34. 7.

† Heb. *driven.*

o Deut. 4. 31. Rom. 11. 26.

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and vengeance shall appear in still more and more remarkable instances of My severity. *Biblioth. Bibl.*

29. — *eat the flesh of your sons,*] This is the utmost calamity that can befall a people: it happened to the Israelites in the siege of Samaria, 2 Kings vi. 29; in the siege of Jerusalem before the captivity, Lament. iv. 10; and again in the siege under Titus, as Josephus relates. *Bp. Patrick.*

31. — *your sanctuaries*] That is, even the several parts of My sanctuary which is among you. *Dr. Wells.* Or else we must understand the plural to be put for the singular. *Biblioth. Bibl.*

34. — *enjoy her sabbaths,*] Or her sabbatical years. This is a most bitter reproach to them for their ingratitude and disobedience, in not keeping the sabbatical year according to the command given in the last chapter. *Bp. Patrick.*

41. *And that I also have walked contrary unto them,*] If they be sensible that all the miseries they have endured come not by chance; but were the just punishments sent upon them for their sins. *Bp. Patrick.*

—— *uncircumcised*] Hardened, impenitent.

Circumcision betokens the mortifying and casting off of vicious appetites and affections. See Deut. x. 16; xxx. 6; Jer. iv. 4. Whence it is usual, both in the Law and Prophets, for those, whose vicious appetites and affections are not thus subdued and mortified, to be described under the character of *uncircumcised in heart* or *ear,* Jer. vi. 10; ix. 26; Ezek. xliv. 7, 9. *Dr. Berriman.*

—— *they then accept of the punishment*] If they humbly acknowledge that they deserved all the punishment inflicted on them. *Biblioth. Bibl.*

44. — *I will not cast them away,*] Here the restoration of the Jews to their own country is predicted, at the destined end of their captivity; which prediction is more fully expressed at Deut. xxx. 1. *Dr. Hales.* See the note on Deut. xxx. 1.

45. — *I am the Lord.*] Who desire that all should be saved; and, among these, the remnant of Jews that shall be left, when "the fulness of the Gentiles shall be come in," Rom. xi. 25. *Biblioth. Bibl.*

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46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

CHAP. XXVII.

1 *He that maketh a singular vow must be the Lord's.* 2 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

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10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: † as thou valuest it, *who art* the priest, so shall it be.

† Heb. *according to thy estimation, O priest,* &c.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: ‖ an homer of barley seed *shall be valued* at fifty shekels of silver.

‖ Or, the land of *an homer,* &c.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the

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Chap. XXVII. ver. 2. — *When a man shall make a singular vow,* &c.] When a person shall bind himself by a vow, as for instance, to devote himself, his children, &c. wholly to the service of God in the sanctuary: "the persons" so devoted "shall be for the Lord according to thy estimation," that is, a value in money shall be set upon them, and that money be applied to holy uses, instead of the persons themselves being actually taken. *Bp. Patrick.*

8. — *if he be poorer than thy estimation,*] If he, who made the vow, be unable to pay the rate assigned. *Bp. Kidder.* Or, if, after his vow, he become impoverished, and not able to pay the price set, according to the rules here given. *S. Clarke.*

9. — *shall be holy.*] Shall be set apart for God's service, according to the nature of the vow: to be offered at the altar, if it was so expressed, or to be given to the priests and Levites, if that was his desire; or to be sold for the service of the tabernacle, if the matter be left at large. *Bp. Patrick.*

16. — *according to the seed thereof:*] Either, as some understand, according to the quantity of seed required to sow it: or, as others, according to the quantity and measure of the produce of it. *Biblioth. Bibl.*

—— *an homer of barley seed*] That is, so much land as an homer of barley seed would sow, shall be rated at fifty shekels. *Bp. Patrick.*

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money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: [a] twenty gerahs shall be the shekel.

[a] Exod. 30. 13. Numb. 3. 47. Ezek. 45. 12.

26 ¶ Only the †firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

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† Heb. *firstborn*, &c.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 [b] Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

[b] Josh. 6. 19.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

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20. — *or if he have sold the field* &c.] The meaning is, if the field was sold to any other man except the person who vowed it, he could never redeem it again. The reason of the law was, 1st, that the owners of land might hereby be obliged to redeem their own lands, lest the estate should pass away from tribes and families: 2dly, that God might hereby make a provision for the priests, who would receive more if the owner redeemed it, than if another person. This is to be understood of a field that was promised to God by a simple vow, because, if it was devoted, or consecrated, it could not be redeemed. *Biblioth. Bibl.*

26. — *no man shall sanctify it;*] And yet it is said at Deut. xv. 19, "All the firstling males—thou shalt sanctify unto the Lord." The reason of the command in this place is, that, as every firstling was of course sacred to the Lord, any other consecration of it was unnecessary. The meaning of the command in Deuteronomy is, that the firstling, already sacred as such, should be put to none but a holy use. The one precept made it unnecessary to sanctify what was antecedently sacred to God; the other made it necessary not to use or treat that as common which was antecedently sacred. *Jos. Mede, Biblioth. Bibl.*

28. — *no devoted thing*, &c.] The Hebrew word *cherem*, here translated "devoted," signifies devoted by a peculiar sort of vow, with a curse annexed to it. The meaning is, nothing devoted by this sort of vow shall be sold or redeemed: for it was the peculiar nature of this vow, that the thing should remain unalterably and irreversibly for the use to which it was devoted. *Bp. Patrick.*

29. — *which shall be devoted of men,*] Persons might be devoted, not only by God, as when He devoted the city and inhabitants of Jericho, Josh. vi. 17, and the Amalekites, Deut. xxv. 19, but by men, as in special vows, Numb. xxi. 2, 3, or when they were adjudged to death for sin, Exod. xxii. 20. *S. Clarke.*

The 28th verse speaks of things or persons devoted to *sacred uses*, by that sort of vow which was called *cherem;* a consecration under pain of a curse. Things or persons, so devoted or consecrated, were for ever to be set apart to sacred uses, and could never be redeemed. The 29th verse is to be understood of persons devoted by the *cherem* also, but devoted to perdition (as were the people of Jericho) in a hostile or vindictive way, and not in the way of sacrifice. Persons so devoted were to be utterly destroyed. *Dr. Waterland.*

—— *shall surely be put to death.*] It has been asserted by some, that this law of Moses concerning devoted things to be put to death, authorized human sacrifices: and Jephthah's sacrificing his daughter, Judges xi. 34, &c.; Samuel's hewing Agag in pieces before the Lord, 1 Sam. xv. 33; and David's delivering seven of Saul's posterity to the Gibeonites to be put to death by them, 2 Sam. xxi. 2, &c; have been represented as instances of human sacrifices, conformably to that law. But, as there are express laws which forbid the sacrificing of their children, Deut. xii. 30, 31; Ps. cvi. 37, 38; Jer. vii. 31; Ezek. xvi. 20, 21; so there not only is no direction to sacrifice any other human creature, nor any rites appointed for such sacrifice; moreover such a sacrifice would have rendered the priest unclean by touching a dead body. *Dr. Gerard.*

30. *And all the tithe of the land*, &c.] This is the first mention of tithes in the Law of Moses. As the priests and Levites had no share in the division of the land, except a number of cities, with their suburbs, they were supported by the tithe or tenth part of the produce of all the lands: this tenth was paid to the Levites, who again paid a tenth of all which they received

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32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

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34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

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to the priests. This method of maintaining the persons employed upon the Divine service seems to have been adopted, that they might have greater leisure for their sacred offices, and that their thoughts might not be diverted by the business of tillage and other such employments. It is impossible to assign any direct reason why a tenth part of the produce, and not more or less, was assigned to the ministers of religion. The Jews have invented many fanciful reasons; but it is quite sufficient to refer this custom, as well as their other civil and religious usages, entirely to the Divine command. It should be observed however, that the tenth part was anciently paid to kings, as well as to God. It appears from 1 Sam. viii. 15, that this was a part of the royal right among the people of the East. Aristotle mentions it as an ancient law in Babylon: the same law obtained also in Athens, which was a republick, and among the Romans.

Besides the first tithe thus paid, there was also a second tithe, paid from the nine remaining parts, which the owner was obliged either to pay in kind, and carry to Jerusalem, or to the place where the sanctuary was, there to feast before the Lord with the Levites and the poor; or, if the place was too remote, he might turn it into money, Deut. xiv. 23, 24. *Lewis.* See note on Gen. xiv. 20.

32. — *passeth under the rod,*] The tithing rod, used in numbering the tenth out of the herd; or the shepherd's crook, under which the flock passed as he numbered them daily. *Bp. Patrick.*

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THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

INTRODUCTION.

THIS Book is called the Book of Numbers, because it contains an account of the numbering or mustering of the people; or rather, indeed, of two numberings: the first in the beginning of the second year after their departure from Egypt; the second in the plains of Moab, towards the conclusion of their journey in the wilderness. It is certain that Moses was the inspired author of the book, and that he delivers in it nothing but what is consistent with truth, and agreeable to the Divine will, since it constitutes part of the Pentateuch, which in all ages has been universally ascribed to Moses, and it is cited as his inspired work in various parts of Scripture.

The book comprehends a period of about thirty-eight years, reckoning from the first day of the second month after the deliverance from Egypt, during which time the Israelites continued to wander in the wilderness. Most of the transactions, however, described in this book, happened in the first and last of these years. The date of those events which are recorded in the middle of the book cannot be precisely ascertained.

The history presents us with an account of the consecration of the tabernacle, and of the offering of the princes at its dedication. It describes the journeys and encampments of Israel under the miraculous guidance of the cloud; the punishment at Taberah; and the signal vengeance with which, on several occasions, God resented the distrustful murmurs of the people, and that rebellious spirit which so often broke out in sedition against His appointed ministers, particularly in the affair of Korah, which is described with great animation. The promptitude and severity with which God enforced a respect for His laws, even to the exemplary condemnation of the man who profaned the sabbath, were necessary, when even a sense of the immediate presence of the Almighty, and a consideration of the miracles daily performed, failed to produce obedience. Amidst the terrours, however, of the Divine judgments which the book unfolds, we perceive likewise the continuance of God's mercies, in providing assistance for Moses by the appointment of the seventy elders; in drawing water from the rock; and in the setting up of the brasen serpent. The benevolent zeal of Moses to intercede on all occasions for the people, even when punished for ungrateful insurrection against himself, deserves likewise to be considered. The history is enlivened with much variety of event; and, besides the particulars above alluded to, it contains the account of the resignation and death of Aaron; of the conquest of Sihon and Og; of the conduct of Balaam towards Balak; of the merited fate of Balaam; of the insidious project to seduce the Israelites, its success and effects; and of the appointment of Joshua. The book contains likewise a repetition of many principal laws given for the direction of the Israelites, with the addition of several precepts civil and religious. It describes some regulations established for the ordering of the tribes, and for the division of the land which the Israelites were about to possess. It furnishes us also with a list of the tribes; and with that of Levi in particular, which is reserved for a distinct roll, because that tribe was in possession of an order in the priesthood.

The most signal prophecies, which are contained in this book, and bear testimony to its inspiration, are those blessings which Balaam was constrained to utter concerning the future prosperity of the Israelites, and the destruction of their several enemies; especially in that distinct and extatick description of the "Star which should come out of Jacob, and of the sceptre that should rise out of Israel." The denunciation likewise against Moses and Aaron for their disbelief, as well as the threats against the people for their murmurs, and the declaration, that none but Caleb and Joshua should enter the land, were strikingly fulfilled; and it may be added, that the rites of the Passover, of which the observance is again enjoined in this book, were figurative representations of a predictive character. *Dr. Gray.*

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CHAP. I.

Before CHRIST 1490.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

a Exod. 30. 12.

2 [a] Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai. Before CHRIST 1490.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them,

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Chap. I. ver. 1. — *on the first day of the second month,* &c.] The transactions related in the foregoing book seem to have passed in the first month of the second year after they left Egypt: in the beginning of which the tabernacle was set up, and in the middle of it the passover was kept. *Bp. Patrick.*

2. *Take ye the sum* &c.] There had been a muster of the people before the tabernacle was erected, Exod. xxx. 12, in order to a contribution, which every one was to make towards that holy work, Exod. xxxviii. 26. This was for the better arrangement of their camps about the tabernacle, and for their more regular march on their removal from mount Sinai. *Bp. Patrick.*

—— *of all the congregation*] Except the tribe of Levi, who were appointed to the service of the tabernacle. *Stackhouse.*

—— *after their families,*] A careful distinction was to be made of *tribes, families,* and *housholds;* that every one might know, and deliver to his posterity, the tribe and family to which he belonged. God hereby further provided for the certain genealogy of the Messiah, hereafter to be born of this nation. *Pyle.*

5. — *of the tribe of Reuben;*] The tribes are here mentioned not according to the order of the birth of the twelve Patriarchs, from whom they sprang, but according to the order of their mothers: first the sons of Leah; then those of Rachel; then of Zilpah; then of Bilhah. The sons of Jacob's two wives are mentioned in the order of their birth: but the sons of the handmaids are not. This was probably on account of some pre-eminence, which the younger may have gained over the elder; as Ephraim, the younger son of Joseph, is named before Manasseh, because Jacob had given him the precedence. *Bp. Patrick, Dr. Wells.*

20. — *by their generations,*] The word "generations" is a comprehensive term, including all the families of the tribe; as *families* include every *houshold;* and *housholds,* every individual. The meaning is, all that were

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according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

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33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of

descended from Reuben, according to their several families, and houses in those families, and persons in those houses. *Bp. Patrick.*

27. — *the tribe of Judah,*] It appears that Jacob's prophecy concerning the power and strength of this tribe, Gen. xlix. 8, &c. began already to be fulfilled; they being far more numerous than any other: agreeably to the same prophecy, the tribe of Ephraim was already more fruitful than that of Manasseh. *Bp. Patrick.*

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the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

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51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: † far off about the tabernacle of the congregation shall they pitch.

† Heb. *over against.*

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nah-

48. *For the Lord had spoken unto Moses,* &c.] It was by the special commandment of God, that Moses did not number the Levites at this time; because they were intended for another service, and were therefore to be numbered by themselves. In the same manner all nations have exempted their ministers of religion from other services, particularly from war. Strabo notes this custom to have been as old as Homer's time; and Cesar observes that the ancient Druids were exempt from war and tribute. *Bp. Patrick.*

50. — *over the tabernacle—and over all the vessels thereof,*] Not to officiate in the tabernacle, or use any of its vessels in any sacred ministry, for this belonged to the priests alone; but to carry it, chap. iv, and to minister unto it, see chap. iii, and to encamp round it as a special guard. For this reason they did not march under the standard of any other tribe, because they formed a camp by themselves; nor did they go to the wars with the others, because they were to attend on the tabernacle of God. *Dr. Wells, Bp. Patrick.*

51. — *and the stranger that cometh nigh shall be put to death.*] Any Israelite whatsoever, being not of the tribe of Levi, if he offer to meddle with the ark, shall surely die; either by the immediate hand of God, or by the hand of human justice and authority. *Bp. Hall.* As a presumptuous intruder into sacred offices. *Pyle.*

Chap. II. ver. 1. *And the Lord spake unto Moses*] The tribes being mustered, registered, and formed into companies, the next orders given were about the form of their encampments and of their marches. Their general camp was to be in the form of a square; of which the four sides were to be placed towards the four quarters of the compass. Each side was to consist of three tribes, nearest related to each other: that they were to pitch at such a distance, from the tabernacle, which was in the midst of all, as might show their reverence for it, at the same time that the whole camp might serve for its protection. *Pyle.*

2. — *by his own standard,*] By the standard or banner of that tribe to which he shall be attached by the following order. *Bp. Patrick.*

—— *with the ensign of their father's house:*] All the twelve tribes were distinguished by particular standards; and each standard is supposed by some to have been of the colour of that stone in Aaron's breastplate, on which the name of the particular tribe was written. *Stackhouse.* The Jews have a tradition that the ensign, carried in the standard of Judah, was a lion; in that of Reuben, a man; in that of Ephraim, an ox; and in that of Dan, an eagle. St. John seems to allude to this in Rev. iv. 7. *Dr. Wells.* Probably the name of Judah, was embroidered in great letters on his standard; of Reuben, on his; and so on. Or they were distinguished by their colours only, as our regiments now are. *Bp. Patrick.*

3. — *throughout their armies:*] That is, all the several

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shon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

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17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the

companies, regiments, and brigades, into which the men of the tribe were distributed. *Dr. Wells.*

9. — *These shall first set forth.*] Or march in the front, whenever a movement was made, as the van-guard. *Pyle, Dr. Wells.* They were the greatest of the four bodies; and were placed before the *oracle*, as the strongest guard. *Bp. Patrick.*

17. *Then the tabernacle of the congregation* &c.] The tabernacle, not entirely, but the sanctuary rather, was to follow, in the midst of the army; see chap. x. 17; having the camps of Judah and Reuben before it, and the camps of Ephraim and Dan behind, for the greater security of so holy a thing. So that they did not march, as they encamped: in the latter case, there was a camp on each side of the tabernacle; but when they marched there were two before, and two behind. *Pyle, Bp. Patrick,*

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captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAP. III.

1 *The sons of Aaron.* 5 *The Levites are given to the priests for the service of the tabernacle,* 11 *instead of the firstborn.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gershonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The firstborn are freed by the Levites.* 44 *The overplus are redeemed.*

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THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the [a] firstborn, and Abihu, Eleazar, and Ithamar.

[a] Exod. 6. 23.

3 These *are* the names of the sons of Aaron, the priests which were anointed, † whom he consecrated to minister in the priest's office.

† Heb. *whose hand he filled.*

4 [b] And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

1490. [b] Lev. 10. 1. chap. 26. 61. 1 Chron. 24. 2.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the

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31.—*They shall go hindmost*] They were the most numerous body after that under the standard of Judah: and were therefore appointed to bring up the rear, as the former led the van, for the greater security of the sanctuary. *Bp. Patrick, Pyle.*

Chap. III. ver. 1. *These also are the generations of Aaron and Moses* &c.] This that follows is an account of the genealogy of Aaron, and Moses, and the other Levites. *Dr. Wells.* He puts Aaron first, because he was the elder brother, and his posterity were advanced to the dignity of priests; whereas the descendants of Moses were only ministers to the priests, as were the other Levites. The posterity of Moses are reckoned among the Kohathites, ver. 27. *Bps. Patrick* and *Kidder.*

6. *Bring the tribe of Levi near,*] They had consecrated themselves to God by a noble act, mentioned Exod. xxxii. 29, which procured them this blessing of being presented to God, and solemnly consecrated to His service. *Bp. Patrick.*

—— *that they may minister unto him.*] The work and office of the Levites were as follows: 1. To minister to the priests, as appears from this verse, and from 1 Chron. xxiii. 28. 2. To serve at the tabernacle; expressed by keeping the charge of the whole congregation, ver. 7. And herein they *served* the people; see 2 Chron. xxxv. 3. We have an account in this chapter of the particular charge of the Gershonites, ver. 25, 26; of the Kohathites, ver. 31; of the Merarites, ver. 36; and of their burdens and the carrying of the ark, chap. iv, and Deut. x. 8. From these duties they were excused, when the temple was built, 1 Chron. xxiii. 26. But then they were appointed (3.) to be singers, 1 Chron. xxiii. 30, and chap. xxv; (4.) and porters to the several gates of the temple, 1 Chron. xxvi. 13. 5. They had the charge of the treasure, 1 Chron. xxvi. 20, of the house of God, and of the dedicated things. And lastly, some of them were made officers and judges in business of the Lord, and service of the king. See 1 Chron. xxvi. 29, 30. *Bp. Kidder.*

7. — *they shall keep his charge,*] They shall do that service, which Aaron, as from the Lord, shall appoint to them. *Bp. Hall.*

—— *before the tabernacle of the congregation,*] Not officiating in it, for that belonged to the priests; but assisting the priests in their service *before* it, or about the external part of it. *Bp. Patrick.*

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congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the firstborn *are* mine; [c] *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

c Exod. 13. 1. Lev. 27. 26. chap. 8. 16. Luke 2. 23.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And [d] Moses numbered them according to the †word of the LORD, as he was commanded.

d Gen. 46. 11. Exod. 6. 16. chap. 26. 57. 1 Chron. 6. 1.

† Heb. *mouth.*

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of

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10. — *priest's office:*] It was the proper and peculiar office of the priests to bless the people in the name of the Lord; to offer incense; and to minister at the altar, Numb. xviii. 7; Deut. xxi. 5; 1 Chron. xxiii. 13. *Bp. Kidder.*

—— *the stranger*] Any one, though a Levite, that was not of the sons of Aaron. God Himself sent out fire to consume Korah and his company, who presumed to offer incense, being only Levites, and not priests, chap. xvi. *Bp. Patrick.*

12. — *I have taken the Levites—instead of all the firstborn* &c.] Whereas before the firstborn of the family was ordained to execute the office of priesthood, and to offer sacrifices for the rest, now I have confined this office to one tribe alone; so that only those of Levi, instead of the firstborn, shall be set apart for this work. *Bp. Hall.*

13. — *I am the Lord.*] Who, as such, may take whom I please to be employed in My service, and therefore much more make such an exchange. *Dr. Wells.*

14. — *the Lord spake unto Moses*] And not to Aaron also. The number of the Israelites was to be taken by them both, chap. i. 3, as was that of the Kohathites, chap. iv. 2. And the Gershonites and Merarites were numbered by Aaron as well as by Moses, chap. iv. 41, 45. But the precept to number the Levites here is directed to Moses only, and by him was executed, ver. 16, whatever assistance or approbation Aaron might give, ver. 39. And again we find that Moses alone was concerned in numbering the firstborn of Israel, ver. 40—42, in which no mention at all is made of Aaron. For since the money, with which the firstborn of Israel, that exceeded the number of the Levites, were to be redeemed, was to be paid to Aaron and his sons,

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Korath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

† Heb. *the office of the charge.*

36 And †*under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

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39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

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ver. 48, he, whose advantage it was that the number of the firstborn should exceed, was not authorized to take the number. *Bp. Kidder.*

32. *And Eleazar the son of Aaron* &c.] There was one officer in chief set over each of these great families, ver. 24, 30, 35; and over all these officers there was one supreme chief, namely, Eleazar, who was more than a Levite, being the eldest son of Aaron the high priest. *Bp. Patrick.*

39. — *twenty and two thousand.*] The foregoing sums amount to 22,300; a greater number than that of the firstborn of the Israelites, which was 22,273. Yet we find the number to be redeemed was 273, ver. 46. So that 300 are omitted here, where the several sums are collected; and a price is paid for 273, which were indeed over and above the number here mentioned, but twenty-seven short of the real number of the Levites. It is probable, therefore, that the 300, not reckoned here, were the firstborn of the Levites; which, being due to God before from the tribe of Levi, as well as from the other tribes, were not to be reckoned among those Levites, who were to be taken instead of the firstborn of Israel. *Bp. Kidder, Dr. Wall.*

It is singular that the tribe of Levi should be much less numerous than any of the others. Their number of males from a month old amounts only to 22,300; whereas, of the other tribes, Judah was 74,600, chap. i. 27, and the rest, one with another, about 40,000, none so few as 30,000. *Dr. Wall.*

41. — *the cattle of the Levites*] In the gross. *Dr. Wells.* Not to be sacrificed, or taken from the Levites; but to continue in their possession, by God's allow-

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47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* (c the shekel *is* twenty gerahs:)

c Exod. 30. 13. Lev. 27. 25. chap. 18. 16. Ezek. 45. 12.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

1 *The age and time of the Levites' service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gershonites,* 42 *and of the Merarites.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

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4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the a table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ‖ cover withal: and the continual bread shall be thereon:

a Exod. 25. 30.

‖ Or, *pour out withal.*

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the b candlestick of the light, and his lamps, and his tongs, c and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

b Exod. 25. 31.

c Exod. 25. 38.

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

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ance for their encouragement in His service. *Bp. Patrick.*

47. *Thou shalt — take five shekels apiece,*] This was the price of redemption ever after, chap. xviii. 16. It had been lately constituted the value of a man-child, from a month to five years old, Lev. xxvii. 6. Which of the firstborn was to be redeemed by money, and which to be exchanged for a Levite, was probably determined by lot: unless the congregation redeemed the 273 firstborn out of a common stock. *Bp. Patrick.*

Chap. IV. ver. 3. *From thirty years old and upward*] In the work, to which they are here appointed, they were not employed till they reached thirty years of age: but they were admitted to attend at the tabernacle, and do other service at twenty-five years: see chap. viii. 24. The work, here alluded to, was that of carrying the ark, and the most holy things, which were always borne on men's shoulders. It is spoken of by the word "burden" in ver. 15, 19, 24, 31, 47. *Bp. Patrick.* Probably, at twenty-five years of age they went in as learners; and at thirty began to do the hard services. *Dr. Wall.*

—— *all that enter into the host,*] All that are fit to enter upon this ministry, being of just age, and sufficient strength, and not legally excluded, chap. v. 2; i. 3. This service was a spiritual warfare; and he that entered into it, is said to enter into the *host.* See ver. 23, and 1 Tim. i. 18; 2 Tim. ii. 3. *Bp. Kidder.* Their watching continually about the tabernacle made them a sort of guard. *Bp. Patrick.*

6. — *put in the staves thereof.*] Not *into* the rings, for they were never to be taken out, Exod. xxv. 15. The Hebrew words signify *put the staves thereof,* that is, upon their shoulders: or, *fit and dispose them,* under the covering, that they might be laid on their shoulders. *Bps. Patrick* and *Kidder.*

7. — *the continual bread*] The shewbread, which stood continually in the presence of God, being renewed every sabbath. *Bp. Patrick.*

10. — *put it upon a bar.*] Rather, a bier; or a thing broad, and fit to carry the vessels, &c. just mentioned. *Bp. Patrick, Dr. Wells.*

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12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the ‖ basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

‖ Or, *bowls.*

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it:* but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the [d] sweet incense, and the daily meat offering, and the [e] anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

d Exod. 30. 34.

e Exod. 30. 23.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

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23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in † to perform the service, to do the work in the tabernacle of the congregation.

† Heb. *to war the warfare.*

24 This *is* the service of the families of the Gershonites, to serve, and for ‖ burdens:

‖ Or, *carriage.*

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the †appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

† Heb. *mouth.*

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the † service, to do the work of the tabernacle of the congregation.

† Heb. *warfare.*

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; [f] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

f Exod. 26. 15.

15. — *they shall not touch any holy thing,*] They were to touch the staves, but not the ark, which is here meant principally by the *holy thing*, the word *any* not being in the Hebrew. *Bp. Patrick, Dr. Wells.*

16. *And to the office of Eleazar* &c.] Though the Levites of this class had a particular governour of their own, chap. iii. 30, yet both he and they, in all their important trusts, were to be under the inspection of the high priest's eldest son, as their supervisor, chap. iii. 32. *Pyle.*

18. *Cut ye not off* &c.] Do not ye, by your neglect, suffer or cause to be cut off the considerable part of the tribe of Levi, namely, the families of the Kohathites, from among the Levites, by giving them opportunity to touch any of the holy things, or not sufficiently warning them, again and again, to the contrary. *Dr. Wells.*

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32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

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43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand, and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

CHAP. V.

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every [a] leper, and every one that hath an [b] issue, and whosoever is defiled by the [c] dead:

a Lev. 13. 3.
b Lev. 15. 2.
c Lev. 21. 1.

3 Both male and female shall ye put out, without the camp shall ye

Chap. V. ver. 2.—*put out of the camp* &c.] There were three camps, as may be learned from what has gone before, and as the Jewish writers have observed. 1. The camp of the Shechinah, or of the Lord; namely, the sanctuary, with its courts, where God was said to dwell, and which are called the tents of the Lord, 2 Chron. xxxi. 2. 2. The camp of the Levites, who, with Aaron and his sons, encamped round about the sanctuary, ch. iii. 3. The camp of Israel, chap. ii, which encompassed them all. Lepers were not admitted into any of these three camps: he, that had an issue, was excluded from the two first; but might be in the camp

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put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [d] When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

d Lev. 6. 3.

7 Then they shall confess their sin which they have done: and he shall recompense his trespass [e] with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

e Lev. 6. 5.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every ‖ offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

‖ Or, *heave offering.*

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be [f] his.

f Lev. 10. 12.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

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14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if

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of Israel: and he that was defiled by the dead was excluded, only from the sanctuary, and not from the other two. *Bp. Patrick.*

6. — *commit any sin that men commit,*] That is, which they are ordinarily obnoxious to, or overtaken with. *Bp. Kidder.* Any sin of frailty or infirmity, which is commonly incident to every man. *Bp. Hall.* In the Hebrew the words are, *shall commit any sin of man;* that is, any sin against his neighbour: as in Joel iii. 19; "violence *of* the children of Judah" is truly translated, "violence *against* the children of Judah." It is plain from ver. 7, 8, that Moses here speaks of offences against their neighbours. *Bp. Patrick.*

—— *to do a trespass against the Lord,*] Such offences against their neighbours, as were also offences against God; such as frauds and cheats put on men by a false oath. *Bp. Patrick.* The context manifestly implies, that a sin against our neighbour is an offence against God. *Pyle.*

—— *that person be guilty;*] Or rather, be sensible of his guilt. See Lev. vi. 4. *Bp. Patrick.*

7. —*and he shall recompense his trespass with the principal thereof,* &c.] Under the Levitical law, reconciliation could be obtained only by repentance, and no repentance was accepted, which did not prove its sincerity by practical reformation. For every transgression the Law prescribed a trespass offering. Where the transgression was of a mere ritual precept, and committed without deliberation or design; when discovered, the trespass offering was sufficient alone: for this shewed, that the offender acknowledged the authority of the Law, which he had unintentionally violated. But where the transgression included any encroachment on the rights of another, the trespass offering could not be received, unless it was accompanied by a publick acknowledgment of the offence, a resignation of the usurped property, and a restitution to the person injured, if he or his heir could be found; if not, the usurped property was to be consecrated to pious uses, as the offender could not procure pardon, while he retained it. No regulation could point out more clearly the inefficacy of sacrifice, where guilt was not unfeignedly repented of, and all the advantages, which had tempted to its perpetration, renounced and resigned; and where full restitution to the injured individual did not accompany humiliation before God. *Dr. Graves.*

18. — *the bitter water*] The water which shall prove bitterly afflictive and deadly to her, if she be guilty. See ver. 27. *Bp. Hall.*

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thou hast not gone aside to uncleanness ‖ † *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

‖ Or, being *in the power of thy husband.* † Heb. *under thy husband.*

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to swell;

† Heb. *fall.*

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

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27 And when he hath made her to drink the water, then it shall come to pass, *that,* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAP. VI.

1 *The law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ‖ separate *themselves*

‖ Or, *make themselves Nazarites.*

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21. — *The Lord make thee a curse*] So that when men would imprecate evil on another, they should say, Let that befall thee, which befell such a woman. *Bp. Kidder.*

The water of jealousy, drunk by an Israelitish woman, suspected of infidelity to her husband, but denying that crime, has been a subject of great difficulty. It appears to have contained the essence of an oath, varied for the purpose of peculiar solemnity: so that a woman would naturally hesitate to take such an oath, understood to be an appeal to Heaven of the most solemn kind: understood also to be accompanied, in case of perjury, by most painful and fatal effects. The drinking appears to have been a symbolical action: when "the priest wrote the curses in a book," and washed those curses into the water which was to be drunk, the water was understood to be impregnated, as it were, to be tinctured with the curse, the acrimony of which it received; so that now it was metaphorically *bitter,* containing the curse in it. The drinking of this curse, though conditionally effective or non-effective, could not but have a great effect on the woman's mind; and an answerable effect on the husband's jealousy, which it was designed to cure and to dissipate. *Script. illust. Expos. Ind.*

29. *This is the law of jealousies,*] By which God declared Himself to be privy to the most secret sins; and to be both the preserver of conjugal faith and chastity, and the protector of innocence: and at the same time prevented all other hard and cruel usage of the wife, in the case of the husband's jealousy. *Bp. Patrick, Pyle.*

It has been well remarked, that this species of ordeal could not injure the innocent at all, or punish the guilty, except by a miracle: whereas, in the ordeals by fire, &c. in the dark ages, the innocent could scarcely escape, but by a miracle. *Dr. Graves.*

31. *Then shall the man be guiltless*] Nor shall the husband incur any reproach in thus prosecuting the wife, that gives him occasion of jealousy, whether she prove really guilty or not. If she appear innocent, she still pays for her indiscretion: and if guilty, she has the just punishment of her crime. *Pyle.*

From this declaration of God, that He would chastise the offender, and from this mention of the particular chastisement, in a case, for which no human punishment could be inflicted, appears the unreasonableness of supposing that Moses was indeed a virtuous and wise man, but that the Law, which he drew up for the Israelites, was of his own contrivance, and that he called it a Divine revelation, to make the people reverence it, and imposed upon them for their good. As he was a virtuous man, he would not have done evil that good might come of it; and as he was a wise man, he would never have made such laws as this and others like it, and have promised what he was not able to per-

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to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

‖ Or, *Nazarite-ship.*

4 All the days of his ‖ separation shall he eat nothing that is made of

† Heb. *vine of the wine.*

the † vine tree, from the kernels even to the husk.

5 All the days of the vow of his

a Judg. 13. 5. 1 Sam. 1. 11.

separation there shall no [a] razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they

† Heb. *separation.*

die: because the † consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

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11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall † be lost, † Heb. *fall.*

because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the

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form. It follows that, as he was a virtuous and wise man, his Law was indeed a Divine revelation. See Lev. xx. 20, 21; xvii. 10. *Dr. Jortin.*

Chap. VI. ver. 2.—*to vow a vow of a Nazarite,*] That is, a vow of separation or abstinence; for the Hebrew word, from which Nazarite comes, signifies "to separate or abstain." *Bp. Kidder.* "Nazarite" denotes one separated from others by a profession of some extraordinary and special acts of religion. *Bp. Patrick.*

3. *He shall separate himself from wine*] That by abstaining from every intoxicating liquor he might the better attend to the study of the law and other exercises of religion. *Bp. Patrick.*

—— *and strong drink,*] Chiefly such drink was here meant, as was made of dates, figs, or other fruits; or of honey, as metheglin or mead. Malt liquor was very little, if at all, used in those countries and times. *Dr. Wells.*

—— *liquor of grapes,*] That which is made of grapes bruised in water, after the juice had been pressed out to make wine. *Bp. Patrick.*

4. *All the days of his separation*] Or "Nazariteship," as in the margin. This might be for a whole life, as in the cases of Samson, and John the Baptist: or for a set time; even as little as a week. See Acts xxi. 26, 27. *Bp. Patrick.*

7. *He shall not make himself unclean for his father,* &c.] By attending on any funeral solemnity; looking on himself as one so entirely consecrated to God, as to be obliged to abstain in these cases, more than the ordinary priests, and as much as the high priest himself. *Pyle.*

9.—*he hath defiled the head of his consecration;*] Meaning, the consecration of his head; that is, his hair, which, having been consecrated to God, was defiled by being accidentally near a dead body. His Nazariteship was interrupted by this defilement, so that it could not proceed further; but, after the usual purifications, was to be begun anew, by shaving off the polluted hair, and letting new hair grow instead of it. Moses here speaks only of such as made this vow for a limited time. Perpetual Nazarites were never shaven, whatever defilement they might contract. *Bp. Patrick.*

11.—*he sinned by the dead,*] Contracted a legal defilement by means of the dead. *Bp. Patrick.*

14.—*he shall offer his offering* &c.] Here are all sorts of offerings: a *burnt offering,* as an acknowledgment of God's sovereign dominion; a *sin offering,* imploring pardon for any omission, of which he might have been

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LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

b Acts 21. 24. 18 [b] And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

c Exod. 29. 27. 20 And the priest shall wave them [c] *for a* wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

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22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them.

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guilty during this vow; and a *peace offering*, in thankfulness to God, who had given him grace to make, keep, and fulfil this vow. *Bp. Patrick.*

19.—*shall put them upon the hands of the Nazarite,*] That he might present them to the priest in token of gratitude. *Bp. Patrick.*

23. *Speak unto Aaron and unto his sons,*] Whose proper office it was to bless the people; as it was to offer sacrifices, and burn incense, Deut. xxi. 5. *Bp. Patrick.*

24. *The Lord bless thee, and keep thee:*] Give thee all good things, and preserve thee from evil. *Bp. Patrick.*

25. *The Lord make his face shine upon thee,*] Make thee to perceive that He looks on thee with a pleasing and favourable countenance: "and be gracious unto thee," especially in the pardon of thy sins. *Dr. Wells.*

26. *The Lord lift up his countenance upon thee,*] As a man is wont to lift up his countenance upon one, for whom he has a favour; and therefore loves to look upon as much as he can. *Dr. Wells.* The "lifting up of the countenance" upon any person denotes favour and goodwill towards him. *Dr. Blayney.*

—— *and give thee peace.*] Outward and inward. *Dr. Wells.* As a proof of His care and special protection, may He give thee all the tokens of His kindness, the greatest of His benefits and favours. *Bp. Kidder.*

The repetition of the name JEHOVAH three times in these three verses, and that with a different accent in each of them, hath made the Jews themselves think that there is some mystery in it. It may well be looked upon, as having respect to the *three* Persons in the blessed Trinity; who are one God, from whom all blessings flow unto us, 2 Cor. xiii. 14. This mystery, as Luther wisely expresses it, is here secretly insinuated, though not plainly revealed. And it is not hard to shew, if this were the place for it, how properly GOD the Father may be said to *bless and keep us;* and GOD the Son, to be *gracious unto us;* and GOD the Holy Ghost, to *give us peace. Bp. Patrick.*

After this form the high priest was commanded to bless the children of Israel. The name of *the* LORD, in Hebrew JEHOVAH, is here repeated three times. And parallel to this is the form of Christian baptism, wherein the three personal terms of Father, Son, and Holy Ghost, are not represented as so many different names, but as one *name:* the one Divine nature of God being no more divided by these three, than by the single name Jehovah thrice repeated. If the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three Persons taken in the usual order of the Father, the Son, and the Holy Ghost. The Father is the Author of *blessing and preservation.* Grace and *illumination* are from the Son, by whom we have "the *light* of the knowledge of the glory of God in the *face* of Jesus Christ," 2 Cor. iv. 6. *Peace* is the gift of the Spirit, whose name is the Comforter, and whose first and best fruit is the work of peace. *Jones of Nayland.*

27. *And they shall put my name* &c.] Laying their hands upon the children of Israel, they shall call upon My name for a blessing, and it shall be given by Me, according to their prayers. *Bp. Hall.* The Jews from hence observe, that God's blessing in some sort depends upon the blessing of the priest. And this they thought so necessary, that such priests, as were admitted to no other service, might perform this, for fear the people should at any time want it. *Bp. Patrick.*

When the priest pronounced this blessing to the people, as we still do in the Visitation of the Sick, God promised that He Himself would accordingly bless them. And when men faithfully and devoutly receive it as they ought, there is no question but that God continues to bless them now: or when the priest pronounces in *His* name the same blessing, according to the Apostolical form of words, "The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen." 2 Cor. xiii. 14. *Bp. Beveridge.*

—— *and I will bless them.*] Lest any should despise this blessing, because pronounced by a poor mortal like themselves, it is added, "I will bless them." The blessing dependeth, not on the priest, but on God's ordinance. *Bp. Wilson.* To promote a due regard in His people to their teachers and rulers, the sacred writings ascribe a peculiar efficacy to their praying over those

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CHAP. VII.

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1 *The offering of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar.* 89 *God speaketh to Moses from the mercy seat.*

AND it came to pass on the day that Moses had fully [a] set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

a Exod 40. 18.

2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, † and were over them that were numbered, offered:

† Heb. *who stood.*

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

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6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the

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committed to their charge. Even under the Jewish dispensation, the family of Aaron were told, that "them the Lord had separated to minister unto Him, and to bless in the name of the Lord: and they shall put My name," saith God, "upon the children of Israel, and I will bless them." No wonder then, if under the Christian dispensation we read, that the Apostles, when they were come down to Samaria, prayed for the new-baptized converts, that they might receive the Holy Ghost; and that, on their laying their hands upon them, they did receive Him accordingly, Acts viii. 15, 17. *Abp. Secker.*

Chap. VII. ver. 1.—*on the day*] An Hebraism, signifying not only a precise and stated day, but often used to signify *in* or *about*, or *after* such a time. *Pyle.* "On the day that;" in English, *when.*

2.—*the princes—offered:*] They testified, by their several gifts, their joyful celebration of the dedication of the tabernacle and the altar. *Bp. Hall.* They agreed together, whether at their own proper expense, or in conjunction with others of the richer and abler sort, to make a liberal present or offering for the use of this house of God, each as the representative of his own tribe. *Pyle.*

5.—*thou shalt give them unto the Levites, to every man according to his service.*] Agreeably to this, Moses distributed them to two families of the Levites, for the third were to carry the part assigned to them, the furniture of the Holy of Holies, upon their shoulders: of these two families, to one were assigned two wagons, to the other, four. The reason of this inequality is not specified: but on turning back to the fourth chapter we find, that the family, to which the four wagons are assigned, had been appointed to carry the solid, and therefore heavy, part of the tabernacle, its boards, and bars, and pillars; while that family, to which the two wagons are assigned, was appointed to carry the lighter parts; its curtains and coverings, its hangings and cords. Such minute and apparently unimportant coincidences as these could not have arisen from any thing but reality, and supply very decisive proofs of the truth and authenticity of the history. *Dr. Graves.*

10.—*dedicating*] The "dedicating" of a thing, here, and in several other places, signifies the first *application* of it to sacred uses, or to the Divine service, to which it had been designed and consecrated. The altar had been "dedicated," in the sense of *setting* it *apart* and *sanctifying* it for the service of God, Exod. xxix. 27; Lev. viii. 11. It now began to be used, after it had been so sanctified. *Bps. Patrick* and *Kidder.*

11.—*each prince on his day,*] To render the dedication more solemn; to avoid all confusion; and that every tribe, by its representative, might distinctly express its devotion to God, and receive a gracious entertainment from Him. *Pyle.*

12. *And he that offered his offering* &c.] The offerings of all the princes were the same in kind, number, and value: to prevent all vanity and emulation among the tribes; and to shew that they were all equally interested in the altar, and acceptable to the Divine Majesty. The offering of each consisted of one silver *bason*, for receiving the parts of the several sacrifices, weighing 130 shekels, or about sixty-five ounces; one silver *bowl*, to hold the blood, wine, or flour, of seventy shekels, or about thirty-five ounces weight; both of these being full of flour and oil: one gold *spoon*, to take up the incense with, full of incense, weighing ten shekels or about five ounces: a *burnt offering*, consisting of a bullock, a ram, and a lamb: a *sin offering*, of a goat: and an eucharistical, or *peace offering*, consisting of two oxen, five rams, five he goats, and five lambs, with *meat offerings* of bread, and cakes, annexed to them: the

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son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with

b Lev. 2. 1. oil for a [b] meat offering:

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

c Lev. 4. 23. 16 One kid of the goats for a [c] sin offering:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering: Before CHRIST 1490.

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph

priests, princes, and as many of the people as were invited, being to feast on their share of the last named sacrifice. *Pyle.*

—— *Nahshon the son of Amminadab,*] This Nahshon was an ancestor of our Saviour according to the flesh. The value of each of these presents was about eighty or ninety pounds: of the twelve, about £1000. *Dr. Wall.*

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the son of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

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60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

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74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering.

82 One kid of the goats for a sin offering.

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

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88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation, to speak with ‖ him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

‖ That is, *God.*

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a] lightest the lamps, the seven lamps shall give light over against the candlestick.

a Exod. 25. 37. & 40. 25.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 [b] And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c] beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

b Exod. 25. 31.

c Exod. 25. 18.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and † let them shave all their flesh, and

† Heb. *let them cause a razor to pass over, &c.*

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84. *This was the dedication of the altar,*] It seems plain, that both the altars were now dedicated: because the great quantity of incense, here presented, was to be offered on the golden altar, as the flesh of the beasts was on the great brasen altar; though the latter alone is mentioned as *principal*, agreeably to the common use of the sacred writings. Thus magnificently did the tribes of Israel, in a religious festival of twelve days' continuance, declare their piety and reverence towards God, and an exemplary liberality in providing for His ministry and worship. *Pyle.*

Chap. VIII. ver. 2. — *over against the candlestick.*] Every way before the candlestick; that is, all over the tabernacle. *Dr. Wells.*

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let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

† Heb. *wave.* † Heb. *wave offering.* † Heb. *they may be to execute, &c.*

11 And Aaron shall † offer the Levites before the LORD *for* an † offering of the children of Israel, that † they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be

d Chap. 3. 45. d mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

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16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 e For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

e Exod. 13. 2. chap. 3. 13. Luke 2. 23.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* † a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

† Heb. *given.*

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

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10. — *shall put their hands upon the Levites:*] As the offerer was wont to do upon his sacrifice, thereby signifying the devoting of it to God. By the sanctification of the firstborn to God, Exod. xiii. 1, the whole family was sanctified, and their sin after a manner expiated. The offering of the Levites to God in this way, instead of the firstborn, was to have the same effect; namely, the sanctification and atonement of the children of Israel. *Bp. Patrick.*

12. — *to make an atonement for the Levites.*] The end proposed by the legal atonements was to recommend and make acceptable to God the things intended for His service, which on account of some unfitness, either natural or acquired, were objects of displeasure rather than of favour. Accordingly atonement implies a double effect; one referring to the *thing*, the other to *God*. With respect to the thing, it implies the removal of the uncleanness, which made it an object of displeasure: with respect to God, it implies a removal of the displeasure, which the uncleanness had occasioned. The atonement was made *for* the thing, which being in itself unclean and unholy, was in consequence cleansed and sanctified: but it was made *to* God, that He might be reconciled to, and take pleasure in, those things, which in their natural state were unworthy and unfit for His service. Hence an atonement was made for the altar, when it was originally consecrated, Exod. xxix. 36, 37, and for the Levites, when they were dedicated to their office and ministry, in order that, being cleansed from that pollution, which necessarily cleaves to all terrestrial things, they might become acceptable to God, and fit for His service. In like manner, and for the same reason, atonements were appointed in cases, where the uncleanness was contracted: for a house, after having been infected with leprosy, Lev. xiv. 53; at the purification of a leper, Lev. xiv. 18; after involuntary uncleanness, Lev. xv. 15, 30; and sins of ignorance, Lev. iv. 20, 26, 35; v. 18; as well as in some cases of wilful transgression, upon repentance and restitution, Lev. vi. 5—7. *Veysie.*

19. — *and to make an atonement*] Not by offering sacrifice, which was the work of the priests alone; but by being offered themselves in the nature of an expiatory sacrifice. *Bp. Patrick, Dr. Wells.* By ministering to the priests, who made the atonement, and by worshipping God according to His own direction in the room and stead of the people. *Bp. Kidder.*

—— *that there be no plague* &c.] Thus they kept the

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22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in † to wait upon the service of the tabernacle of the congregation:

† Heb. *to war the warfare of*, &c.

25 And from the age of fifty years they shall † cease waiting upon the service *thereof*, and shall serve no more:

† Heb. *return from the warfare of the service.*

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

1 *The passover is commanded again.* 6 *A second passover allowed for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep [a] the passover at his appointed season.

a Exod. 12. 1, &c. Lev. 23. 5. chap. 28. 16. Deut. 16. 2.

3 In the fourteenth day of this month † at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

† Heb. *between the two evenings.*

4 And Moses spake unto the children of Israel, that they should keep the passover.

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5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, [b] nor break any bone of it: according to all the ordinances of the passover they shall keep it.

b Exod. 12. 46. John 19. 36.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same

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people from intermeddling in sacred things and services, and prevented those Divine judgments that are due to such profanation. *Pyle.*

Chap. IX. ver. 1.—*the Lord spake—in the first month*] Here the history returns to speak of the passover in the first month; for all that has hitherto been said in this book relates to the second month, chap. i. 1. It should rather be here translated, "The Lord had spoken," namely, in the first month. *Dr. Wall.*

2. *Let the children of Israel also keep the passover*] This is a special command to the Israelites on the present occasion: for the passover was annexed to the land of Canaan in its first institution, Exod. xii. 25. Nor do we find that it was at any time, besides this, kept in the wilderness; or that they were any farther obliged to it in the wilderness, where they might not be provided with lambs, and where they continued in their uncircumcision, Exod. xii. 48; Josh. v. 5. *Bp. Kidder.*

13.—*the man that is clean*, &c.] While provision was made to enable those who were defiled to keep the passover, strict charge was at the same time given, that no Israelite or Proselyte should omit the passover through negligence or forgetfulness; but that every member of their religion, by circumcision, should attend upon it in every annual return, upon pain of being cut off by the sentence of the judges, or by the hand of God. *Pyle.* Christians should observe and remember, what God has threatened to such as wilfully turned their backs upon the passover of the Jews, which was a representation of the Christian passover or Sacrament of the Lord's Supper: "That soul shall be cut off from his people." The least of that punishment was excommunication. If unclean by reason of sin, they

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soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: [c] ye shall have one ordinance, both for the stranger, and for him that was born in the land.

c Exod. 12. 49.

15 ¶ And [d] on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

d Exod. 40. 34.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: [e] as long as the cloud abode upon the tabernacle they rested in their tents.

e 1 Cor. 10. 1.

† Heb. *prolonged.*

19 And when the cloud † tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

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21 And *so* it was, when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

† Heb. *was.*

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [f] abode in their tents, and journeyed not: but when it was taken up, they journeyed.

f Exod. 40. 36, 37.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.* 29 *Hobab is intreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

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should remember not to continue in that state at their peril; but to repent, and take the first opportunity of obeying the command of God, lest they be cut off. *Bp. Wilson.*

21.—*whether it was by day or by night* &c.] Pitts, describing the journey of a caravan through the desert, between Grand Cairo and Mecca, says, "They have lights by night, which is the chief time of travelling because of the exceeding heat of the sun by day; these lights are carried on the tops of high poles, to direct the pilgrims in their march." Thevenot however travelled here in the day time, passing through these deserts in January, and even found the mornings cold before the sun was up: and it seems that Egmont and Heyman, who travelled to mount Sinai in July, travelled a good deal in the day time, and found very refreshing breezes. Moses in like manner relates that the cloud, which regulated the marches of the Israelites, was sometimes taken up by day, and sometimes by night; doubtless according to the season, or the temperature of the air, which a merciful God regarded in giving that signal. *Harmer.*

23.—*at the commandment of the Lord by the hand of Moses.*] That is, by the ministry of Moses, who was their lawgiver and director under God. *Bp. Kidder.* All these circumstances are recited thus particularly by Moses, to show, that the Israelites did not wander so long in the wilderness from being bewildered and unable to find their way out; but that all their motions were directed by the special appointment of God. *Bp. Patrick.*

Chap. X. ver. 2. *Make thee two trumpets* &c.] Trumpets were used in the Jewish worship in the wilderness. Two were made of silver, as appears from this place; which, Josephus says, were near a cubit in length, curved at the end like a bell; and at the mouth just of width sufficient to admit the breath. The purpose of these instruments was for conducting the journeyings and restings of the camp. There are two Hebrew names for trumpets, which imply a difference, either of form or of material. The trumpets of Moses and Solomon are called *Chatsotseroth*; and this word seems to denote metal trumpets, Numb. x. 2; xxxi. 6; 2 Kings xi. 14;

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3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm th second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

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13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ [a] In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* [b] Nahshon the son of Amminadab.

[a] Chap. 2. 3.

[b] Chap. 1. 7.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [c] sanctuary: and ‖ *the other* did set up the tabernacle against they came.

[c] Chap. 4. 4.
‖ That is, *the Gershonites and the Merarites:* See ver. 17.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe

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xii. 13; 1 Chron. xiii. 8; and elsewhere. The jubilee trumpets are called *Shopheroth:* with these the priests encompassed the walls of Jericho. These were employed by Gideon; and the name is applied metaphorically to the thunder of Sinai, Exod. xix. 16; Is. lviii. 1. Where both words occur together, the latter is rendered *cornets* by our translation of the Psalms in the Bible, and *shawms* by that in the Common Prayer Book, Psal. xcviii. 6. *Fragments to Calmet.*

3. — *blow with them,*] With an equal and continued sound: to "blow an alarm," is to blow with an interrupted, or broken and quavering sound. *Bp. Patrick.*

17. — *the sons of Gershon* &c. — *set forward, bearing the tabernacle.*] This was after the first, and before the second, camp: which seems to be a contradiction to the order of the march fixed in chap. ii. 17, that the tabernacle, with the camp of the Levites, should set forward between the second and third camps. But this apparent contradiction is reconciled a few verses below, where we find, that, though the less sacred parts of the tabernacle, the outside tent and its apparatus, set out between the first and second camp; yet the sanctuary, or Holy of Holies, with its furniture, the ark and the altar, did not set out till after the second camp, as the direction required. And the reason of the separation is assigned, ver. 21, that those, who bore the outside tabernacle, might set it up, and thus prepare for the reception of the sanctuary. No forger or compiler, who lived when these marches had wholly ceased, and the Israelites were fixed in the land of their inheritance, would have thought of such a circumstance as this. *Dr. Graves.*

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of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

† Heb. *These.*

28 † Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

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32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [d] Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

d Ps. 68. 1, 2.

36 And when it rested, he said, Return, O LORD, unto the † many thousands of Israel.

† Heb. *ten thousand thousands.*

CHAP. XI.

1 *The burning at Taberah quenched by Moses' prayer.* 4 *The people lust for flesh and loathe manna.* 10 *Moses complaineth of his*

25. — *the rereward*] All the rest of the people, who were not a part of the four camps, before mentioned; all under twenty years of age, who were not able to go forth to war; all the mixed multitude, that came with them out of Egypt; and all the unclean persons, who were shut out of the camp; came after this hindmost standard of the children of Dan. *Bp. Patrick.*

29. — *Moses' father in law,*] This word may refer either to Raguel, who is supposed to be Jethro, and then it is rightly translated "father in law;" or it may refer to Hobab, and be translated "brother in law." Jethro being returned to his country, Hobab, his son, stayed with his sister, Zipporah, whilst Moses continued near Sinai, which was not far from Midian. He now proposed to return home, on the Israelites being about to quit that neighbourhood: but Moses was desirous that he should accompany them to the promised land. *Bp. Patrick.*

31. — *forasmuch as thou knowest how we are to encamp* &c.] He being a borderer on this wilderness knew every part of it: and could advise them how to secure their camp, (for the cloud only directed them where it was to be pitched,) how to defend themselves from the neighbouring people, and to provide themselves with such things as they wanted. *Bp. Patrick.*

Hobab may have been of great use to the Israelites, with respect both to guiding their parties to wells and springs in the desert, and to giving them notice where they might find fuel. But besides this, the sacred history expressly mentions several journeys undertaken by detachments of the Israelites, while the main body remained still: so in chap. xiii, we read of a party sent out to reconnoitre the land of Canaan; in chap. xx, of the messengers sent from Kadesh to the king of Edom; in chap. xxxi, of an expedition against the idolatrous Midianites; of some little expeditions in the close of chap. xxxii: and more journeys of the like kind were without doubt undertaken, though they are not particularly recounted. Moses, foreseeing this, might well beg Hobab to accompany him, not as a single Arab, but as the prince of a clan, to supply conductors for these detached parties, while the body of the people, and the cloud of the Lord, continued stationary. *Harmer.*

—— *thou mayest be to us instead of eyes.*] By reason of thy knowledge and experience, thou mayest be a good direction for us. *Bp. Hall.*

We are informed that guides are now necessary for travellers in these deserts. A *Hybeer* is a guide, from the Arabick word *hubbar*, to inform, instruct, or direct, because the Hybeers are used to do this office to the caravan, travelling through the desert in all its directions. They are *men of great consideration;* knowing perfectly the situation and properties of all kinds of water, to be met with on the route; the distances of wells; whether occupied by enemies or not, and if occupied, the way to avoid them with the least inconvenience. It is also necessary to them to know the places occupied by the Simoom, and the seasons of their blowing, in those parts of the desert: likewise those places occupied by moving sands. The Hybeer generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of, to assist his caravans, or protect them in time of danger. *Bruce.*

32. — *the same will we do unto thee.*] We will give thee some part of the possession, which God shall bestow upon us. Accordingly Hobab accompanied Moses; and he and his posterity were settled among the Israelites in Canaan, Judg. i. 16; iv. 11. *Bp. Patrick, Dr. Wells.*

33. — *and the ark of the covenant of the Lord went before them*] Leading them, as a general is said to lead his army, though he be not in the front, but in the midst, whence he issues his orders. *Dr. Wells.*

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charge. 16 *God divideth his burden unto seventy elders.* 31 *Quails are given in wrath at Kibroth-hattaavah.*

‖ Or, *were as it were complainers.* † Heb. *it was evil in the ears of,* &c.

AND *when* the people ‖ complained, †it displeased the LORD: and the LORD heard *it;* and his anger was kindled; and the fire of the LORD burnt [a] among them, and consumed *them that were* in the uttermost parts of the camp.

a Ps. 78. 21.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire † was quenched.

† Heb. *sunk.*

3 And he called the name of the place ‖ Taberah: because the fire of the LORD burnt among them.

‖ That is, *a burning.*

b As Exod. 12. 38. † Heb. *lusted a lust.* † Heb. *returned and wept.* c 1 Cor. 10. 6.

4 ¶ And the [b] mixt multitude that *was* among them †fell a lusting: and the children of Israel also † wept again, and said, [c] Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

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6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And [d] the manna *was* as coriander seed, and the † colour thereof as the colour of bdellium.

d Exod. 16. 14, 31. † Heb. *eye of it as the eye of.*

8 *And* the people went about, and gathered *it,* and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families,

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Chap. XI. ver. 1. — *the fire of the Lord*] That is, a fire which the Lord sent among them. *Bp. Kidder.* This fire came either immediately from heaven like lightning; or from the pillar of the cloud, which went before the tabernacle. Or it might be an hot burning wind, in these desert places not unusual and often very pestilential: and on this occasion preternaturally raised in the rear of the army, to punish the stragglers, and such as loitered behind out of pretence of weariness. *Stackhouse.* Thevenot mentions the death of 20,000 men, who perished in one night by one of these burning winds. *Script. Illust.* Sir J. Chardin describes this wind as making a great hissing noise: he says that it appears red and fiery, and kills those, that it strikes, by stifling them. Maillet mentions its being felt in the desert between Egypt and Mecca, in part of which Israel wandered forty years. *Harmer.*

4. — *Who shall give us flesh to eat?*] These words explain the expression that preceded, they "fell a lusting," namely, for "flesh to eat." *Bp. Patrick.* This sin was distinct from that mentioned in the first verse, and more severely punished. It was aggravated on the following accounts: 1. Their discontent was increased to an open complaint. 2. They declared their distrust of God's power and providence, of which they had had great experience; compare ver. 4, and 18, with Ps. lxxviii. 22. 3. They unthankfully despised God and His former mercies, ver. 6, 7, 20. 4. They covetously desired flesh, when they had much cattle of their own; compare Exod. xii. 32, 38, with Numb. xxxii. 4. 5. And this they did, after God had plentifully provided for their natural necessities, Exod. xvi. 2. *Bp. Kidder.*

5. *We remember the fish,* &c.] It appears from the accounts of modern travellers, that fish are very plentiful in Egypt, in the lakes and ponds; on the coasts of Lower Egypt; and in the Red sea; and probably in the Nile also. *Harmer.*

——*the cucumbers, and the melons,*] These names probably include all of their kinds. These vegetables are still esteemed delicacies in Egypt, and still form a great part of the food of the lower class of people, especially during the summer months. The melon in particular, meaning the water melon, serves the Egyptians for meat, drink, and physick: the common people scarcely eat any thing else during the season, the drink they derive from its juice being particularly grateful. It is cultivated on the rich clayey earth, which is left by the inundation of the Nile. *Hasselquist's Travels.*

Whether the following word, rendered "leeks," have that signification, may be doubted. Some think it was the *lotus,* which is a water plant, a kind of water-lily; which the Egyptians were used to eat during the heats of summer. As to the "onion" and "garlick," these two plants were certainly highly esteemed in Egypt, which was admirably adapted to their culture. From these recollections we perceive, the people longed for moistening cooling diet; for vegetables calculated to correct the heats of the atmosphere: these are greater indulgences beneath a sultry sky, than the inhabitants of Britain can conceive. *Script. Illust.* Or rather the complaint of the Israelites proceeded from a wayward and perverse kind of luxuriousness, and for that reason drew down such a severe animadversion from Heaven. So we are told, some of the more delicate Egyptians pined to death, when Damietta was besieged, in 1218, though they had a sufficiency of corn, for want of the food they were used to; pompions, garlick, onions, fish, birds, fruit, herbs, &c. *Harmer.*

——*the leeks, and the onions, and the garlick:*] The word here rendered "leeks" probably signifies a plant of the lotus kind, which grew in the low lands of Egypt, and was of a very delicate taste, and held in great estimation. According to the accounts of the best travellers, the "onions" and "garlick" are far better, and of a much sweeter taste in the East, than in our parts of the world. The Jews, and the Orientals in general, are to the present time very fond of them. Both the lotus and the garlick were in high request among the ancients, and are described by Homer as making parts of entertainments. *Scheuchzer, Calmet.*

6. — *our soul is dried away:*] Like the earth that is parched and rendered barren for want of moisture. *Bp. Kidder.* They speak, as if they were starved; and, as we speak, had neither life nor soul left in them. Such is the vile nature of discontented ingratitude, which makes men despise their present enjoyments, and praise a different state. *Bp. Patrick.*

——*was as coriander seed,*] Not in colour, but in shape and form, Exod. xvi. 14. *Bp. Patrick.*

——*and the colour thereof* &c.] Of a pure white colour, and bright like pearl. Grateful to the eye, as well as pleasant to the taste. *Bp. Patrick.*

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every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

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17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a †whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

† Heb. *month of days.*

21 And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or

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15. — *let me not see my wretchedness.*] Let me not live to be a most miserable creature. To *see death*, is to die, Ps. lxxxix. 48. To *see salvation*, is to be saved, Ps. xci. 16. And so, to see labour and sorrow, is to suffer or to be miserable, Jer. xx. 18. *Bps. Patrick* and *Kidder.*

16. — *seventy — elders*] It is generally believed, that this was the origin and foundation of the great national council of the Jews, called in afterages the Sanhedrim. *Bp. Tomline.*

17. — *and I will take of the spirit* &c.] Confer upon them some of the same gifts which I have bestowed upon thee; but not take away or diminish thine. *Bp. Patrick.* It is probable that the persons appointed by Jethro's advice, Exod. xviii, were to hear and judge only in smaller causes; all weighty and difficult points, as well as last appeals in smaller matters, being still left to Moses: and that it was to ease him of this burden, that these seventy were chosen, as men of superior capacity and understanding, and who were to be assisted by the Spirit of God in their judgments and determinations. *Stackhouse.*

18. — *Sanctify yourselves*] Here the word "sanctify" seems to signify no more than that they should prepare and make themselves ready to receive what they desired. *Bp. Patrick.*

20. — *until it come out at your nostrils,*] Till you be glutted and cloyed with it. *Bp. Patrick.*

21. *And Moses said, The people,* &c.] In answer to the Divine declaration, Moses here proposes a difficulty in accomplishing this promise, in the natural course of things: not as imagining that it could not be done by a miracle; for he could not but know, that He, who rained down manna, could by a miracle gorge them with flesh; but he was at a loss to conceive, how it could be effected in the common course of things, or in the natural, though more unusual, operation of Providence. Some flocks and herds they had with them: but could these, with what might be procured from the tribes on the skirts of the desert, suffice the people for a whole month? Fish might be obtained from the Red sea, from which, it seems, they were not very distant: but could it be expected that they would come to the shore in such numbers, as to satisfy the craving of their appetites, day by day, for a whole month? *Harmer.*

With the ensuing miracle, we may parallel our Lord's signal miracle of feeding the 5000 men, beside women and children, in the wilderness, with a few barley loaves and fishes, recorded by all the Evangelists; which convinced the multitude, that Jesus was indeed "the Prophet like unto Moses," insomuch that they wanted to take Him by force, and make Him "King" or "Messiah," John vi. 15. *Dr. Hales.*

—— *six hundred thousand footmen;*] Able to bear arms; besides women, children, slaves, and the mixt multitude; perhaps in the whole thirty hundred thousand. *Bp. Patrick.*

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shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [e] Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

e Is. 50. 2. & 59. 1.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

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27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a [f] wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, † as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

f Exod. 16. 13. Ps. 78. 26.

† Heb. *as it were the way of a day.*

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23. — *Is the Lord's hand waxed short?*] Or, Does the Lord want power? *Bp. Kidder.*

25. — *they prophesied,*] To "prophesy" is a word of extensive signification. Besides, First, the foretelling of future events, which is the ordinary notion of it; it signifies, Secondly, To work miracles, Ecclus. xlviii. 13, compared with 2 Kings xiii. 21. Thirdly, To declare the will of God to any, by revelation or mission from Him; in which sense, as Christ's prophetick office consisted in revealing the will of God to the world, so all, who have in any degree done the like, by teaching men their duties towards God and each other, are styled Prophets. See Exod. vii. 1, compared with iv. 16. Fourthly, It signifies to expound or interpret Scripture; as in 1 Cor. xiv. 1, &c. Fifthly, it is sometimes used to signify wild and extravagant behaviour, or such speaking as was usual with enthusiasts among the heathen; see 1 Sam. xviii. 10. Sixthly, It signifies singing and praising God; forming Divine hymns, and singing them to God. See 1 Sam. x. 5; and 1 Chron. xxv. 1. This most probably is the meaning of the word here. *Dr. Hammond.*

—— *and did not cease.*] That is, they did not cease all that day, while they stood about the tabernacle. The gift of prophecy, which God gave them for the present, was only to procure them reverence from the people, as an evident sign that they were chosen by God to be coadjutors to Moses. *Bp. Patrick.* A like instance on a like occasion we read of Saul, 1 Sam. x. 10. *Dr. Wells.*

26. — *But there remained two of the men*] Perhaps, because they were not in the way when the command was given; or out of modesty they declined the dignity; or they were unwilling to engage in the management of so unruly a people; or they might be under some legal defilement, which hindered their approach to the tabernacle; or under some other restraint, or impediment. See 1 Sam. xx. 26; Jer. xxxvi. 5. *Bps. Patrick* and *Kidder.*

—— *they were of them that were written,*] Whose names Moses put into the summons to attend. *Bp. Patrick.*

29. — *Enviest thou for my sake?* &c.] Joshua thought it would lessen the authority of Moses, if these two men, who, by their not coming up to the tabernacle, might appear to have no commission from him, should be allowed to use this privilege. But Moses, having no aim to his own glory, remonstrated, that he wished "all the Lord's people were prophets, and that the Lord would put His Spirit upon them." If God would have thus immediately revealed His will to every Israelite, the people, from the highest to the lowest, would all have known what they were to do, as well as Moses himself; and he, not seeking his own honour, nor having at heart his private interest, but sincerely desiring to be "faithful to Him that appointed him," would have heartily rejoiced to see the Divine purpose and design thus effectually taking place among his people. *Shuckford.*

31. — *quails*] It is a disputed point among the learned, whether the creature, here mentioned, was the quail, as our translation renders it, or the locust.

—— *as it were a day's journey* &c.] Bp. Patrick supposes a day's journey to be sixteen or twenty miles, and thence draws his circle with a radius of that length: but Dr. Shaw, on another occasion, makes a day's journey but ten miles, which would make a circle but of twenty miles in diameter: and as the text evidently designs to express it, very indeterminately, "as it were a day's journey," it might be much less. This softens the objection to their being quails, founded on their immense quantity. *Harmer.*

—— *round about the camp,*] It is not necessary to suppose that these creatures covered a circular piece of ground: but only that they appeared on both sides of the camp of Israel, about "a day's journey." The same word is used in Exod. vii. 24; where "round about" can mean only on each side of the Nile. *Harmer.*

—— *as it were two cubits high upon the face of the earth.*] By this expression Josephus thought it was intended to be intimated, that the quails flew within three or four feet of the ground; so low, on account of the fatigue of their passage, as to be within reach of the Is-

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32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

g Psal. 78. 31.

33 And while the g flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place ‖ Kibroth-hattaavah: because there they buried the people that lusted.

‖ That is, *the graves of lust.*

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and † abode at Hazeroth.

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† Heb. *they were in,* &c.

CHAP. XII.

1 *God rebuketh the sedition of Miriam and Aaron.* 10 *Miriam's leprosy is healed at the prayer of Moses.* 14 *God commandeth her to be shut out of the host.*

AND Miriam and Aaron spake against Moses because of the ‖ Ethiopian woman whom he had married: for he had † married an Ethiopian woman.

‖ Or, *Cushite.*

† Heb. *taken.*

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it.*

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raelites. *Harmer.* Our English version represents the quails to have lain round about the camp as it were two cubits, or a yard, high: but there is no word in the Hebrew text for the number two: the Hebrew signifies, *as it were cubits high,* expressing no determinate increase, but in general a considerable height. In like manner we say, "he that gathered least, gathered ten homers," ver. 32. A surprising quantity, if an homer be, as is by some computed, five English bushels and an half. Perhaps the word, here rendered "homer," was rather meant to signify *heaps* in general, without defining the quantity of each heap. It is so rendered in Exod. viii. 14. And we may well imagine each man to have gathered ten heaps, but five and fifty bushels a man seems a very unlikely quantity. *Shuckford.*

32. — *and they spread them all abroad* &c.] The people took, and dried, and salted them for their eating; which management of quails, in order to preserve them, was usual among the heathens. *Shuckford.* Maillet speaks of some islanders near Egypt stripping the feathers from certain birds of passage, probably quails among the number, and burying them in the burning sands for about half a quarter of an hour. This explains the design of spreading the quails round about the camp: it was to dry them in the burning sands, in order to preserve them. So Maillet tells us of their drying fish in the sun in Egypt: and other authors speak of the Arabs drying camels' flesh in the sun and wind; which, though not at all salted, will, if kept dry, remain good a long while, and may be eaten without dressing. *Harmer.*

33. — *the wrath of the Lord was kindled*] He had formerly pardoned the murmurings, for which he now punished them. The same sin repeated is death, whose first act found remission: relapses are desperate, where the sickness itself is not. It is a mortal thing to abuse the lenity of God: it is presumptuous madness to hope that God will quietly suffer us to provoke Him how we will. It is more mercy than we are entitled to, if He forbear us once: it is His justice to punish us a second time: it is our own fault, if we will not profit by former warnings. *Bp. Hall.*

Chap. XII. ver. 1. — *Miriam and Aaron*] Miriam probably was the beginner of the sedition, and is therefore mentioned first. *Bp. Patrick.*

Miriam and Aaron are in mutiny against Moses. Who is so holy that sins not? What sin is so unnatural, that the best can avoid without God? but whatever weakness may plead for Miriam, who can but grieve to see Aaron engaged in so many sins? Of late we saw him carving the molten image, and consecrating an altar to a false god: now we see him seconding an unkind mutiny against his brother: in both sins he is an accessary; in neither a principal. It was not in the power of the legal priesthood to perform or promise innocency to her ministers: it was necessary we should have another High Priest, which could not be tainted. That "King of Righteousness" was of another order: He being without sin hath fully satisfied for the sins of men. Whom can it now offend, to see the blemishes of the evangelical priesthood, when God's first high priest thus miscarried? *Bp. Hall.*

—— *the Ethiopian woman*] In Hebrew, a *Cushite* woman. Here Cush plainly signifies that part of Arabia Deserta which was then called Midian. *Dr. Wall.* Or rather Arabian woman. Zipporah, the wife of Moses, was daughter of the priest or prince of Midian, which lay in Arabia, near mount Sinai. *Dr. Wells.*

Cush, or Ethiopia, usually rendered Ethiopia in our English Bible, has a very extensive signification. It comprehends all the southern and eastern borders of Egypt. In Ezek. xxix. 10; xxx. 5, 6; Is. xviii. 1; xx. 3; and in many other passages, it denotes African Ethiopia, or Nubia and Abyssinia. In others it must signify Asiatick Ethiopia, or Arabia, as in the description of the garden of Eden, Gen. ii. 13. The wife of Moses was contemptuously styled a "Cushite," or Ethiopian of Arabia. And where "Persia, Ethiopia, and Libya," are recited in order, the second must denote Arabia, Ezek. xxxviii. 5. *Dr. Hales.*

2. — *hath he not spoken also by us?*] Miriam probably was jealous of the respect paid to the wife of Moses, which she before had enjoyed without a rival; when, as a "prophetess," she joined with Moses in his triumphant hymn, on the destruction of the Egyptians in the Red sea, and led the women with timbrels and dances, Exod. xv. 20. And Aaron was the prophet of Moses, by the Lord's appointment, Exod. vii. 1, 2. That Miriam, however, was the principal offender, we may conclude from Aaron's not being involved in her punishment; and from her being cured of her leprosy on his humble intercession to Moses, and confession of their joint offence. *Dr. Hales.*

Pride is the ground of all sedition. Which of *their* faces shone like that of Moses? Which of them had fasted forty days? Which of them ascended up to the top of Sinai, and was hid with smoke and fire? Which of them received the law twice, in two several tables, from God's own hand? And yet they dare say, "Hath

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3 (Now the man Moses *was* [a]very meek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* not so, [b]who *is* faithful in all mine house.

8 With him will I speak [c]mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

[a] Ecclus. 45. 4.

[b] Hebr. 3. 2.

[c] Exod. 33. 11.

not God spoken by us?" They do not deny Moses's honour, but they challenge a part with him: and as they were the elder in nature, so they would be equal in dignity, equal in administration. *Bp. Hall.*

3. (*Now the man Moses was very meek,*] This is added as the reason, why he passed by the affront they put upon him; and why God avenged it. It is also a confutation of their charge against him; showing that he was so far from the pride they imputed to him, that he did not resent their undutiful behaviour towards him: so that it is not so much a commendation, as a necessary account, of himself. To such vindications of themselves the humblest souls may be constrained by the calumnies of wicked men: as we see, not only in St. Paul, but in our blessed Saviour also, when assailed by the malignity of their enemies, John x. 36; 2 Cor. xi. 10, 23. And this is the more allowable, when men know, not only that they write the truth, but that it is notorious to all that are acquainted with them. The holy writers also are not to be confined to our rules; being moved by the Holy Ghost to set down things, which of themselves perhaps they would not have mentioned. And men, who have a due reverence for the Holy Scriptures, will look on this, rather as the Holy Ghost's testimony concerning Moses, than as Moses's testimony concerning himself. *Bp. Patrick.*

—— *Moses was very meek,*] Who can look for love and prosperity at once, when the holy and meek Moses finds enmity in his own flesh and blood? Rather than we shall want, "a man's enemies shall be those of his own house," Micah vii. 6. Authority cannot fail of opposition, if it be never so mildly swayed.

No man could have given more proofs of his courage than Moses. He slew the Egyptian: he confronted Pharaoh in his own court: he beat the Midianite shepherds: he feared not the troops of Egypt: he durst behold the face of God amidst all the terrours of Sinai: and yet that Spirit, which made and knew his heart, says, "He was very meek above all men upon earth." Mildness and fortitude may well lodge together in one breast: to correct the misconceptions of those men, who think none valiant, but those that are fierce and cruel. *Bp. Hall.*

4. *And the Lord spake suddenly* &c.] As the Israelites lived then under the immediate government of God, God Himself undertook to decide the controversy depending between these His chief ministers, who were not accountable to any other judge. *Stackhouse.* Because Moses was meek, therefore he complained not. Because he was meek and complained not, therefore God asserted His cause the more. The less a man strives to avenge himself, the more is God his champion. *Bp. Hall.*

6. — *in a vision,*] Or enigmatical representation of something thereby signified: as of "the wheels," and "dry bones," in Ezekiel; of the "ram" in Daniel, &c. Hence a prophecy is called a *vision*, Is. i. 1. A "dream" was generally in the night, and always when the senses were suspended. In this case the representation was frequently obscure, and not easily understood. Such was that of "Jacob's ladder," "Pharaoh's kine," &c. *Bp. Kidder.*

7. *My servant Moses is not so,*] That is, he is a Prophet favoured with clearer revelations. *Bp. Patrick.*

—— *who is faithful in all mine house.*] Because he was entrusted with God's whole family; and faithfully discharged the trust reposed in him. *Bp. Patrick.*

Moses was zealously careful for God's glory, and now God is zealous for his. The remunerations of the Almighty are infinitely gracious. He cannot want honour and patronage that seeks the honour of his Maker. The ready way to true glory is goodness. *Bp. Hall.*

8. *With him will I speak mouth to mouth,*] In a most familiar manner, as one friend discourses with another. According to the Jews, Moses differed from other Prophets in these four particulars: 1st, God spake to others by a mediator; but to Moses by Himself. 2dly, When they prophesied, their senses were bound up either in visions or in dreams: whereas Moses was perfectly awake, as we are when we discourse with each other. 3dly, After the vision, they were often so weak and feeble, as to be scarce able to stand on their feet: but Moses spake with the Divine Majesty without consternation or alarm. 4thly, God did not communicate Himself to other Prophets, whenever they pleased: but Moses might at any time have recourse to God, to inquire of Him, and receive an answer. *Bp. Patrick, Stackhouse.*

—— *even apparently,*] Plainly, clearly, and distinctly: thus He proclaimed His name to Moses, Exod. xxxiv. 6, 7. *Bp. Patrick.*

—— *and not in dark speeches;*] Or in parables and enigmatical representations: such as, the "ladder," which Jacob saw in a dream; the "seething pot," which was shewn to Jeremiah; the "wall by a plumbline," and the "basket of summer fruit," which Amos saw; the "beasts," which were represented to Daniel; the "lamps," and the "mountains, horses and chariots," to Zechariah; and "the roll of the book," which Ezekiel was to eat. *Bp. Kidder.*

—— *the similitude of the Lord shall he behold:*] No man hath seen God, or can see Him. The meaning is, that as Moses had the will of God more plainly revealed to him, so he was admitted to a greater sight of His glory than any other. *Bp. Kidder.* It relates to that wonderful apparition of God to him in the bush, Exod. iii. 6; but especially to that revelation which God made of Himself, when He told him that he could not see His *face*, but should behold His *back parts*, Exod. xxxiii. 20, 23. This privilege was granted to none but

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9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed
Lev. 13. 46. seven days? let her be [d] shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

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16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

CHAP. XIII.

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

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him. *Bp. Patrick.* Whereas God spake with Moses face to face, this appearance to Moses is supposed by St. Augustine to be the appearance of the Son of God, John i. 18. *Dr. Woodward.*

11. *And Aaron said* &c.] Miriam was stricken; Aaron escaped: yet both had sinned. His priesthood could not rescue him; the greatness of his dignity did but add to the heinousness of his sin: his repentance freed him: "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly." No wonder that we behold Aaron free, while we behold him penitent: this very confession saved him before from bleeding for idolatry, which now preserves him from leprosy for his envious repining. The universal antidote for all the judgments of God is our humble repentance. *Bp. Hall.*

12. *Let her not be as one dead,*] The leper was separated from the living, and defiled as the dead. *Bp. Kidder.*

13. *And Moses cried unto the Lord,*] Admirable was the meekness of Moses. His people, the Jews, rebelled against him; God proffers revenge; he would rather die than they should perish: his sister rebels against him; God works his revenge; he will not give God peace, till she be cured. Behold a worthy and noble pattern for us to follow! How far are they from this disposition, who are not only content God should revenge, but are ready to anticipate God's revenge with their own! *Bp. Hall.*

14.—*If her father had but spit in her face,*] As a mark of anger and contempt. *Bp. Patrick.*

Spitting before any one, or spitting upon the ground in speaking of any one's actions, is through the East an expression of extreme detestation. *Sir J. Chardin.* An Arab would by no means suffer that any one should spit *in his face*, or, as they phrase it, *upon his beard*, especially if he thinks himself equal in power to the aggressor. I remember to have seen in a caravan, that some one, spitting sideways, defiled a little the beard of a Mahometan, who was cruelly offended by it. The offender instantly asked pardon, and kissed his beard; by which submission the former was appeased. *Niebuhr.* Perhaps the passage in the text may be explained by saying, "had there been a quarrel and anger between a father and his daughter, so that he had spit at her, that is, towards her, such an affront, such a misunderstanding, could not be instantly made up, and forgotten; it must have some time to cool in: during some few days, there would be a reluctance in the parties, to their former cordiality and freedom: on a like principle let Miriam be excluded from the camp during seven days." *Fragments to Calmet.*

15.—*and the people journeyed not* &c.] For the cloud was gone, which should have directed them in their motions. Besides, this respect perhaps was shewn to her, as a prophetess; and she had hereby time to humble herself before God, and to beg His pardon for her sin. *Bp. Patrick.* God's love to Moses suffers him not to obtain presently his suit for Miriam. His kindness to his sister made him pray against himself. If the judgment had been at once inflicted and removed, there had been no example of terrour for others. God either denies or defers the grant of our requests, for our good: it would be hurtful to us, if our suits should always be heard. It was fit for all parties that Miriam should continue some time leprous. If the judgments of God should be only as passengers, and not sojourners at least, they would be not at all regarded. *Bp. Hall.*

Chap. XIII. ver. 1. *And the Lord spake unto Moses, saying,*] As they were now come to the borders of Canaan, the Lord ordered Moses to exhort them to go up and take possession of it; and "fear not, neither be discouraged," as we read in Deut. i. 21. But the people, distrusting God's power, Deut. ix. 23, desired they might first send some to search out the land, before they attempted its conquest, Deut. i. 22. *Bp. Patrick.*

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5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

18 And see the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

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19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

23 [a] And they came unto the ‖ brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

[a] Deut. 1. 24.

‖ Or, *valley.*

24 The place was called the ‖ brook ‖ Eshcol, because of the cluster of

‖ Or, *valley.*
‖ That is, *a cluster of grapes.*

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11. *Of the tribe of Joseph,*] That is, of the *other branch of Joseph's family*, namely, of the tribe of Manasseh. *Bp. Patrick.*

16.—*Jehoshua.*] In short, Joshua; or as the Seventy, and Josephus, and the New Testament, in Acts vii. 45, and Hebrews iv. 8, call him Jesus; that is, a saviour; he being appointed to save the people, and bring them into possession of the promised land: in which he was a type of our blessed Saviour. *Bp. Kidder.* He was called by this name soon after they came out of Egypt, when he fought with and conquered Amalek, Exod. xvii. 9, 10. Moses considered this as a proof that he should save and deliver the people of Israel, and then called him by this name. *Bp. Patrick.* This name was questionless by God's providence, or by Moses, by Divine instinct, first produced with relation to the Messiah. For of all the ancient types, Joshua did most exactly, in office and performance, represent and prefigure the Messiah; and his actions wonderfully agree with those, which we attribute to Jesus, the Son of God. *Dr. Isaac Barrow.*

17.—*into the mountain:*] Or mountainous tract, which lies next to the wilderness of Zin. *Dr. Wells.*

19.—*whether in tents or in strong holds;*] Whether they lived in tents, as the Arabians did, and the Israelites at this time; or in houses; and whether they were fortified. Or rather, whether in open villages, or in walled cities. *Bp. Patrick.*

21.—*from — Zin unto Rehob,*] From the south to the most northern part of the land, where Rehob was situated, something toward the west. *Bp. Kidder.*

—— *Hamath.*] In the north toward the west.

22. *And they ascended by the south,*] In their return from searching the country. *Bp. Patrick.*

—— *Hebron;*] A city, in the south part of the country, which fell to the tribe of Judah. *Bp. Kidder.*

—— *Anak,*] He was the son of Arba, who gave name to Kirjath-arba, or the city of Arba, afterwards called Hebron. Compare Gen. xxiii. 2, with Josh. xv. 13. *Bp. Kidder.*

—— *Zoan*] A principal city of the Egyptians, who vaunted of their great antiquity, Is. xix. 11.

23. *and they bare it between two*] On account of its great size, and to preserve the grapes from being bruised. The vines and grapes are prodigiously large in those eastern and southern parts of the world. Strabo says, that in Margiana, and other places, the vines were so big, that two men could scarce compass them; and that they produced bunches of grapes two cubits long. Olearius tells us, that not far from Astracan, in Persia, he saw vines, that a man could hardly grasp with both arms. And Huetius affirms, that in Crete, Chios, and other islands of the Archipelago, there are bunches of grapes from ten to forty pounds in weight. *Stackhouse.*

Dandini, though an Italian, seems to have been surprised at the extraordinary size of the grapes of mount Libanus, which he describes as equal to a prune. It is no wonder the Israelites were struck with them; because, according to Norden, the grapes of Egypt, though excellent, are very small. *Harmer.*

24. *The place was called the brook Eshcol,*] That is, when the Israelites got possession of the land, they called this brook, or valley, "Eshcol," in memory of

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grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with
b Exod. 33. 3. b milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

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32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* † men of a great stature.

† Heb. *men of statures.*

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

CHAP. XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.* 36 *The men who raised the evil report die by a plague.* 40 *The people that would invade the land against the will of God are smitten.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against

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this branch of grapes; for so Eshcol signifies. *Bp. Patrick.*

26. *And they went*] Up the mountain from Eshcol, and came down on the other side to Moses, &c. *Dr. Wells.*

29. — *by the sea,*] Meaning either the Mediterranean sea, westward, emphatically called "the sea," as being the greatest near Canaan. *Dr. Wells.* Or possibly, from its connexion here with the river Jordan, it may mean the Dead sea. *Bp. Patrick.*

31.—*We be not able to go up*] Forty days they spent in this search; and their cowardly unbelief in the search cost them forty years' delay of the fruition. Who can bear to see the rulers of Israel so basely timorous? They commend the land; the fruit commends itself; and yet they plead difficulty: "We be not able to go up." It is an unworthy thing to plead hardness in the achievement, where the benefit will more than requite the endeavour. Our land of promise is above: we know the fruit thereof is sweet and glorious, the passage difficult. The gigantick sons of Anak, "the powers of darkness," stand in our way; if we sit down and complain, we shall hereafter be convinced, that "without shall be the fearful and unbelieving." See Rev. xxi. 8; xxii. 15. *Bp. Hall.*

32. — *The land — is a land that eateth up the inhabitants*] Either the air is unwholesome and wastes the inhabitants with disease; or the soil is so stubborn and harsh to work upon, that it consumes their bodies with the difficulty of their labours. *Bp. Hall.* In the heat of their opposition, these men now disparage the country which they had before praised; and also stretch their report of the inhabitants beyond the truth. *Bp. Patrick.*

33. *And there we saw the giants,*] Although we read of giants before Noah's flood, Gen. vi. 4, and more plainly afterwards in Numbers, yet there is great reason to think the ordinary size of man was always the same from the creation. For as to the "Nephilim," or "giants," in Gen. vi, the ancients vary about them; some taking them for great atheists, and monsters of impiety, rapine, tyranny, and all wickedness, as well as of monstrous stature, as indeed the Hebrew signification allows. And as for the "Nephilim" in Numbers, which were evidently men of a gigantick stature, it must be considered, that it is very probable the fears and discontent of the spies may have added something to their height. But be the matter as it will, it is very manifest, that in both these places giants are spoken of as rarities and wonders of the age, not as of common stature. But as for the ordinary size of mankind, it was always, in all probability, the same, as may appear from the monuments, mummies, armour, vessels, and other utensils to be seen at this day. *Dr. Derham.*

——*we were in our own sight as grasshoppers,*] For stature and strength there seemed to be no less difference betwixt them and us, than betwixt grasshoppers and men. *Bp. Hall.* They had no confidence in the promise and power of God, on which Caleb and Joshua relied; but measured all things by human strength. *Bp. Patrick.* When we measure our spiritual success by our own power, we are vanquished before we fight. He, that would overcome, must neither look upon his own arm, nor the arm of his enemy, but the mouth and

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Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their †defence is departed from them, and the LORD *is* with us: fear them not.

† Heb. *shadow.*

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And [a] Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

[a] Exod. 32. 12.

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* [b] thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

[b] Exod. 13. 21.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not [c] able to bring this people into the land

[c] Deut. 9. 28.

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hand of Him that hath promised and can perform. *Bp. Hall.*

Chap. XIV. ver. 2. — *would God we had died in this wilderness!*] This which they foolishly wish for, happened to them, ver. 28, 29. *Bp. Kidder.*

3. — *wherefore hath the Lord brought us* &c.] Having vented their passion against God's ministers, they most undutifully accuse *Him*, as if He had dealt deceitfully with them. *Bp. Patrick.*

4. — *Let us make a captain, and let us return into Egypt.*] Though they might in their rage speak of returning into Egypt, it is amazing that they should continue in this madness, and deliberate about it, and actually appoint them a captain, as Nehemiah saith they did, chap. ix. 17. For how could they get thither without food? which they could not expect God would send them from heaven, when they had forsaken Him. Or how could they hope to find their way, when His cloud, that directed them, was withdrawn? Or hope to resist such nations, as might oppose their progress, if they happened to take the right way? And after all, if they came into Egypt, what reception could they expect from a people, whose king, princes, and firstborn had lately perished on their account? Nothing can be said in answer to these things, but that outrageous discontent will not suffer men to consider any thing, but that which grieves them; and that foul ingratitude and forgetfulness of God's benefits throws them into such discontent. *Bp. Patrick.*

9. — *they are bread for us:*] We shall consume them with great ease, and feed upon their rich provisions. *Bp. Hall.*

——*fear them not.*] Caleb does not say, "Who am I, to strive with a multitude? What can Joshua and I do against ten rulers?" but he resolves to struggle against opposition, and will either draw friends to the truth, or enemies upon himself. True Christian fortitude teaches us, not to regard the number or quality of the opponents, but the equity of the cause; and fears not to stand alone, and challenge all comers; and if it could be opposed by as many worlds as men, it may be overborne, but it cannot be daunted. Whereas popularity carries weak minds, and teaches them the safety of erring with a multitude. *Bp. Hall.*

10. — *all the congregation bade stone them with stones.*] Though Moses and Aaron entreat upon their faces, and Joshua and Caleb persuade and rend their garments, yet they prevail nothing. The obstinate multitude, grown more violent by opposition, is ready to return them stones for their prayers. Such have been ever the thanks of fidelity and truth: interrupted wickedness proves desperate, and, instead of yielding, seeks for revenge. Nothing is so hateful to a resolute sinner as good counsel: we are become enemies to the world, because we tell them the truth. *Bp. Hall.*

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which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* [d] longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, [e] visiting the iniquity of the fathers upon the children unto the third and fourth *generation.*

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even || until now.

20 And the LORD said, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 † Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant [f] Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land where-

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d Exod. 34. 6. Ps. 103. 8.

e Exod. 20. 5. & 34. 7.

|| Or, *hitherto.*

† Heb. *If they see the land.*

f Josh. 14. 6.

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17. — *let the power of my Lord be great,*] Let the greatness of Thy power appear in pardoning and forbearing this people. *Bp. Kidder.*

18. *The Lord is longsuffering,* &c.] In these words, though more largely, God proclaimed His name to Moses, when He shewed him His glory, Exod. xxxiv. 6, 7, adding, among other things, "by no means clearing the guilty." These words, as interpreted in the note on Exodus, are a plain argument to move the Divine Goodness to pardon their sin. But the next words, "visiting the iniquity &c." seem to be contrary to the intention of the petition: till it be considered, that they had not now committed idolatry, against which sin God, in these words, particularly declares His severity, and that Moses did not now plead for an absolute pardon, without any punishment; but that God would not utterly disinherit and destroy the whole nation. This threatening he hoped that God's gracious nature would incline Him to revoke; notwithstanding which, He might "visit the sin of the fathers upon the children;" that is, punish them and their posterity a long time. So this latter part of the verse is to be interpreted, "in making desolate He will not make quite desolate, though He visit the iniquity of the fathers upon the children." *Bp. Patrick.* See the notes on Exod. xxxiv. 7; and Jer. xxx. 11.

20. — *I have pardoned according to thy word:*] God granted his desire, not to destroy them utterly; though He did not wholly forgive their sin. *Bp. Patrick.*

21. — *all the earth shall be filled* &c.] The whole earth shall take notice of My righteous judgments, which I will execute upon this people; and give Me the praise and glory of My justice. *Bp. Hall.* Although this people be not brought into the promised land, yet shall I be justified in My proceedings against them; and, by My mighty and righteous works, sufficiently provide for the honour of My name, among all the inhabitants of the earth which shall hear of these things. *Bp. Kidder.*

22. *Because all those men* &c.] The destruction of the Israelites will not redound to the dishonour of God, because, 1st, They had been disobedient to Him, had tempted Him, and provoked Him. 2d, They were guilty of rebellion against God after the greatest mercies and proofs of God's patience and providence; they had "seen His glory and His miracles." 3d, God did not punish them for their first fault, but they had often tempted Him, which is here expressed by "ten times." See Gen. xxxi. 7. 4th, None of them are devoted to destruction, but those who provoked God, ver. 23, 24, 30. Nor are they destroyed suddenly. *Bp. Kidder.*

—— *have tempted me*] To "tempt" God, in Scripture language, is to *provoke* Him by some presumptuous act to anger; as it were to try, whether He will punish or not; or in fewer words, to *dare* God. *Jos. Mede.*

There is frequent mention in Scripture of men's tempting God; that is, trying Him, as it were, whether He will do any thing for their sakes that is misbecoming His goodness, and wisdom, and faithfulness, or any other of his perfections. Thus the Israelites are said to have "tempted God" in the wilderness forty years together, and in that space more remarkably "ten times." The meaning of which expressions is, that when God had promised Abraham to bring his seed into the land of Canaan, that people, by their great and repeated provocations of God, did often provoke Him to have destroyed them, and consequently to have failed of the promise, which He made to the fathers. *Abp. Tillotson.*

23. — *neither shall any of them* &c.] Rather, Even all that provoked Me, they shall not see it. *Bp. Patrick.*

It is a fearful aggravation of sin, after great judgments and great deliverances, to return to sin, and especially to the same sins, again; because this can hardly be without our sinning against knowledge, and after we are convinced how evil and bitter the sin is, which we were guilty of, and have been so severely punished for before. This is an argument of a very perverse and incorrigible temper, and that which made the sin of the people of Israel so above measure sinful, that after so many signal deliverances, and so many terrible judgments, they fell into the same sin of murmuring ten times: murmuring against God the Author, and against Moses the glorious instrument, of their deliverance out of Egypt, which was one of the two great types of the Old Testament, both of temporal and spiritual oppression and tyranny. *Abp. Tillotson.*

24. *But my servant Caleb, because he had another spirit with him,*] A spirit of courage and truth, which ten of the spies wanted. *Bp. Kidder.* Because he trusted in the power and promise of God, and was not at all afraid of the strength of the enemies. *Bp. Patrick.* Whilst ten of the spies vehemently dissuaded the Israelites from attempting to enter the country of Canaan, and averred that its inhabitants were far too mighty to be attacked by them with any hope of success; Caleb,

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into he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

g Chap. 26. 65. & 32. 10.

28 Say unto them, g *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this

h Deut. 1. 35.

wilderness; and all that were h numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

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30 Doubtless ye shall not come into the land, *concerning* which I † sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

† Heb. *lifted up my hand.*

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall ‖ wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

‖ Or, *feed.*

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together with Joshua, had no apprehensions: he looked not around for objections; he raised up no difficulties. And why? Because "he followed the Lord fully." He placed entire confidence in God. He knew that whatever God promised, He was able to perform. The strong people, that dwelt in the land; the cities walled and very great; the sons of Anak, who were giants; he regarded as nothing. He beheld with the eye of faith the Lord of hosts going before him to battle, and casting down all enemies under his feet. His heart was with his God. He delighted to obey the Divine commands. "Only rebel not ye against the Lord;" this was his main desire, both for his countrymen and for himself. To the protection of the God whom he loved, he committed himself. Consequences he left to Omnipotence. His own concern was his duty; and therefore, at the same time that God destroyed the ten spies, who had impelled the Israelites to transgress, and pronounced sentence on the rebellious congregation, that they should wander until they died in the wilderness, and should never set their foot on the promised land, to his servants Caleb and Joshua, who had fully followed Him in steadfast obedience, He repeated His gracious assurance, that they should enter into the land and possess it. Let us remember the example of the rebellious Israelites, who listened to the ten unfaithful spies; and that of the two steadfast followers of God. *Gisborne.*

25. (*Now the Amalekites and the Canaanites dwelt in the valley.*)] Or, *dwell* in the valley: and the words should be read without a parenthesis; the meaning is, they at present lie in wait for you, at the bottom of the other side of the mountain. *Bp. Patrick.* God, having consented not to destroy the people suddenly, here gives them notice of their danger from the neighbouring people, who lay in wait to give them battle. *Bp. Kidder.*

—— *To morrow turn you,* &c.] Therefore do not go forward, as I formerly commanded you; lest you fall into their ambushes; but return whence you came. *Bp. Kidder.*

—— *To morrow*] That is, hereafter; at your next removal. See the marginal reading at Exod. xiii. 14. *Bp. Patrick.*

—— *by the way of the Red sea.*] By the way which leads to the Red sea, and so to Egypt, whither they desired to return. This command was so grievous, that it appears to have caused those fresh murmurings, which occasioned what follows. *Bp. Patrick.*

29. *Your carcases shall fall in this wilderness;*] God would not suffer the land of promise to be occupied by a stubborn and rebellious people, whom neither benefits nor judgments could reclaim: a people, who could never be brought to place any confidence in Him, though He had shewn them that He was superiour to all gods, and had saved them by wonderful deliverances. The Apostle, speaking of these judgments, says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come," 1 Cor. x. 11. The great crime of the Israelites was a desire to return to the land of bondage; and in consequence of it giving up all hopes and all wishes in respect to the land of promise. Hence their carcases fell by the way; and they never arrived at the place of rest. *Bryant.*

30. — *concerning which I sware to make you dwell therein,*] Not to make these particular men, but the seed of Abraham, inhabit it, as Grotius rightly observes. The land had been promised by oath, not to persons, but to the people; namely, to the posterity of those, unto whom God sware to give it, ver. 23. Now such a promise, as he observes, may be performed at any time; because it is not tied to certain persons. *Bp. Patrick.*

It is a very usual and a very intelligible way of speaking, common in all languages, to speak of nations in their national capacity; and to say, "we," or "you," not meaning it of the individuals now living, but of their ancestors or posterity. *Dr. Waterland.*

33. — *your children shall wander*] In the Hebrew, shall feed or graze, as sheep in the deserts. Or rather, like the Arabian shepherds, who removed their tents from place to place, that they might find pasture for their flocks. *Bp. Patrick.*

—— *forty years,*] Reckoning from their first coming out of Egypt. They came out of Egypt on the 15th day of the first month, and pitched their tents in Gilgal on the tenth day of the first month, of the 41st year after their departure from Egypt: so that their wanderings were just forty years, all but five days. *Stackhouse.*

—— *and bear your whoredoms,*] That is, the punishment of them. Whilst God visits their present rebellion, He punishes them also for the rest of their iniquities, Deut. ix. 18. 24, especially for the greatest of them all, their idolatries, which He declared he would not forget to punish upon any new occasion, Exod. xxxii. 34. *Bp. Patrick.*

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34 After the number of the days in which ye searched the land, *even* [i] forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know ‖ my breach of promise.

[i] Ps. 95. 10. Ezek. 4. 6.

‖ Or, *altering of my purpose.*

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [k] died by the plague before the LORD.

[k] 1 Cor. 10. 10. Hebr. 3. 17. Jude 5.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still.*

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we [l] *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

[l] Deut. 1. 41.

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41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and [m] discomfited them, *even* unto Hormah.

[m] Deut. 1. 44.

CHAP. XV.

1 *The law of the meat offering and the drink offering.* 13, 29 *The stranger is under the same law.* 17 *The law of the first of the dough for an heave offering.* 22 *The sacrifice for sin of ignorance.* 30 *The punishment of presumption.* 32 *He that violated the sabbath is stoned.* 37 *The law of fringes.*

34.—*ye shall know my breach of promise.*] In the Hebrew, the words are, "ye shall know My breach." The ancients understood them to mean God's *breaking in* upon the Israelites, to take vengeance for their sins. Or, we may understand them of God's *breaking off* from the people; that is, His departure from them, who had so shamefully departed from Him. Or, according to our translation, it signifies *a revocation* of the blessings promised to them. *Bp. Patrick.* Since you have thus shamefully broken your covenant with Me, ye shall know and feel that those promises, which I made to you upon your obedience, shall now be reversed. *Bp. Hall.*

It is not certain that the Hebrew word really signifies "breach." It occurs but once more in the Bible, Job xxxiii. 10, in the plural number, and is rendered *occasions*, as much by conjecture, as in this place. According to the Greek version it may be translated, *ye shall know My anger*, or *the fury of My wrath*; agreeable to which is the version in two early translations of the Bible, *ye shall feel My vengeance*, and *ye shall know My displeasure.* This is as good a rendering, and as probable as any. *Dr. Waterland.*

35.—*I will surely do it unto all this evil congregation*, &c.] During this critical transaction, how different was the conduct of the Jewish leader from what human prudence would have dictated! According to such dictates, his course could have been no other than to sooth the multitude, till their extreme panick had time to subside; then gradually to revive their confidence by recalling to their view the miseries of that servitude from which they had escaped, the extraordinary success which had hitherto attended their efforts, and the consequent probability of their overcoming the difficulties by which they were now dispirited: and so leading them from one assault, where circumstances were most likely to ensure victory, to another, till their courage was reanimated, and the great object of their enterprise might be again attempted with probability of success. But how strange and unparalleled is the conduct of Moses! He denounces against this whole rebellious multitude the extreme wrath of God: instead of animating them to resume their enterprise, he commands them never to resume it: instead of encouraging them to hope for success, he assures them they never shall succeed: he suffers them not to return to Egypt, yet he will not permit them to invade Canaan. He denounces to them that they shall continue under his command; that he would march and countermarch them for forty years in the wilderness, until every one of the rebellious multitude, then able to bear arms, should perish there; and that then, and not till then, should their children resume the invasion of Canaan, and infallibly succeed in it. See ver. 28—35. Surely such a denunciation as this could never have been uttered by any human being, not distracted with the wildest frenzy, if it had not been dictated by the clearest Divine authority: nor, if uttered, could it have been received by an entire nation with any other sensation than that of scorn and contempt, if the manifestation of the Divine Power, from which it proceeded, and by which alone it could be executed, had not been most certain and conspicuous. *Dr. Graves.*

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AND the LORD spake unto Moses, saying,

2 [a] Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice [b] in † performing a vow, or in a freewill offering, or in your solemn feasts, to make a [c] sweet savour unto the LORD, of the herd, or of the flock:

4 Then [d] shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

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14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [e] One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance † without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the

a Lev. 23. 10.
b Lev. 22. 21.
† Heb. *separating.*
c Exod. 29. 18.
d Lev. 2. 1.
e Exod. 12. 49. Chap. 9. 14.
† Heb. *from the eyes.*

Chap. XV. ver. 1. *And the Lord spake unto Moses,*] It is uncertain at what time. Probably the transactions, recorded in this and the four following chapters, took place in Kadesh, where the foregoing murmuring was, and where "they abode many days," Deut. i. last verse. *Dr. Wells, Bp. Patrick.*

14. — *a stranger*] There were two sorts of strangers among the Israelites: some that entirely embraced and professed the Jewish religion, into which they were admitted by circumcision, &c.; others, that lived among them by permission, having renounced all idolatry, but did not submit to their whole religion. The former sort are understood to be meant here. *Bp. Patrick.*

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‖ manner, and one kid of the goats for a sin offering.

‖ Or, *ordinance.*

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

Lev. 4. 27. 27 ¶ And [f] if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

† Heb. *doeth.* 29 Ye shall have one law for him that †sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

† Heb. *with an high hand.* 30 ¶ But the soul that doeth *ought* †presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

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32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

[g] Lev. 24. 12. 34 And they put him [g] in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

[h] Deut. 22. 12. Matt. 23. 5. 38 Speak unto the children of Israel, and bid [h] them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

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35. — *The man shall be surely put to death:*] The sabbath being intended as a sign, that the Israelites were the special people of that God, who is the Creator of the world, and who brought them out of Egypt; the breach of it was to be regarded in effect as a renouncing of their religion; and was therefore to be punished, not only with death, but with a more than ordinary death. *Dr. Wells.*

——— *all the congregation shall stone him* &c.] This was a punishment inflicted for very enormous crimes, Lev. xx. 2; xxiv. 12—14: and this man was condemned to suffer it, because he was the first breaker of this sacred law. Besides, by doing it presumptuously, as is supposed from the connexion of this story with the 30th and 31st verses, in contempt of the law; and by not desisting from his impiety, when he was admonished to forbear, as is probable, he highly aggravated his guilt; which was no less than a *reproaching of the Lord*, and a *despising of His word.* The Jews have a saying, He that denies the sabbath, is like to him that denies the whole law. *Bp. Patrick.*

39. *And it shall be unto you for a fringe,*] Or rather, *It*, that is, the ribband, *shall be unto you upon the fringe;* that being of a different colour from the fringe it may be the more noted. *Bp. Patrick.*

——— *that ye seek not after your own heart*] God here forbids this ignorant nation, who were used to the customs of the Gentiles, to take the measures of His worship, rather from the suggestions of their own vitiated fancies, than from the dictates of His law: and He commands them not to think every thing pleasing to God, which might appear handsome to them, bred up as they were amongst the pompous ceremonies of the Gentiles. God therefore admonishes them, that they should not too much indulge their senses or inclinations in the affair of religion; but that they should hearken to, and rest in, what He Himself delivered to them, concerning Himself and His worship. *Locke.*

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CHAP. XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

a Chap. 27. 3. Ecclus. 45. 21. Jude 11.

NOW [a] Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:*

2 And they rose up before Moses with certain of the children of Israel, two hundred and fifty princes of the assembly, [b] famous in the congregation, men of renown:

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b Chap. 26. 9.

3 And they gathered themselves together against Moses and against Aaron, and said unto them, † *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

† Heb. It is *much for you.*

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him:

Chap. XVI. ver. 1. *Now* &c.] At what time this rebellion happened, the history does not inform us. Probably it was soon after the advancement of Aaron and his family to the office of high priest, it being the general opinion that that advancement was the cause of the mutiny. And so Josephus represents it. *Stackhouse.*

——*Korah,*] He was cousin-german to Moses and Aaron, Exod. vi. 18, and thought himself fit to be their equal. Again—Elizaphan, the son of Uzziel, who was younger brother to Izhar, was appointed chief of the house of the father of the families of the Kohathites, Numb. iii. 30, which might occasion some discontent to Korah. *Bp. Kidder.*

——*Reuben,*] He was the firstborn of Israel, but for his sin was deprived of his birthright, Gen. xlix. 3, 4, and the privileges of it, 1 Chron. v. 1, 2; which his posterity seditiously would usurp. They and Korah confederated together. *Bp. Kidder.*

The narrative no where notices the circumstances, which led these men in particular to unite in this rebellion; but when minutely examined, we discover from it, that they had such pretensions from their rank, as may have encouraged them to resist the authority of Moses and Aaron. Korah was one of the chiefs of the family of Kohath, which appears to have been specially employed to carry the ark and the Holy of Holies, though not permitted to look into them, Numb. iii. 31. They were therefore, amongst the Levites, the next in sacredness of function to Aaron and his sons, and may therefore the more readily have formed a scheme to contest with Aaron his exclusive right to the *high priesthood.* Dathan, Abiram, and On, were chiefs of the tribe of Reuben, the firstborn of the sons of Jacob; and may therefore have conceived themselves better entitled than Moses to preeminence in temporal power. *Dr. Graves.*

——*took men:*] That is, accomplices or associates in his rebellion; namely, the 250, mentioned in the next verse: or, the word "men" being not in the Hebrew, the verse may be thus translated, Korah the son of Izhar, &c. took both Dathan and Abiram the sons of Eliab, and On the son of Peleth, &c. *Bp. Patrick.*

Korah was certainly at the head of the rebellion. Also, the verb, which is singular, and begins the verse, signifies to "take" or "take in," in the sense of alluring, winning, or gaining by persuasion. The verse therefore should run thus; "Now Korah —— *won over* both Dathan and Abiram, &c." Eliab being a Reubenite, Deut. xi. 6, as well as Peleth, the word "sons" refers to these two. *Dr. Kennicott.*

2.——*two hundred and fifty princes* &c.] What wonder is it, that the ten rulers prevailed so much with the multitude, to dissuade them from Canaan, when three traitors prevailed thus with two hundred and fifty rulers "famous in the congregation, men of renown?" One man may kindle such a fire, as all the world cannot quench. One plague-sore may infect a whole kingdom. The infection of evil is much worse than the act. *Bp. Hall.*

3.——*Ye take too much upon you,*] Ye take too much state and greatness upon you; as if you only might or ought to engross the Lord to yourselves: since there is none of the congregation, who is not capable and fit to do those holy actions, which ye have appropriated to yourselves; and the Lord would be as ready to testify His acceptation of them. *Bp. Hall.*

——*the congregation are holy,* &c.] As if they had said, Every man is qualified to be his own priest, to instruct and to save himself; and who is Aaron, that he should set himself up, and lord it over God's heritage? *Bp. Horne.*

Nothing can be more pleasing to the vulgar, than to hear their governours censured, and themselves flattered. Every word of this speech was a falsehood. Instead of "lifting himself up," Moses humbled himself, "Who am I?" It was God who lifted him up over Israel. And Israel was as "holy," as Moses was ambitious. What *holiness* was there in so much infidelity, fear, idolatry, mutiny, disobedience? What could make them unclean, if this were holiness? They were still fresh from their last obstinacy; and yet these flatterers say, "All Israel is holy." *Bp. Hall.*

4.——*he fell upon his face:*] In a deep sorrow for this presumptuous sin of these princes, and in an humble invocation of God, who only could right these proud challenges. *Bp. Hall.*

5.——*who are his,*] Who are chosen by Him to govern and minister in holy things. *Bp. Kidder.* To morrow the Lord will give a visible proof, whether He hath set us apart to these His highest services; and is well pleased, that ye should, without any special calling thereunto, approach unto His presence to offer sacrifices to Him. *Bp. Hall.*

——*and will cause him to come near unto him:*] He will make it appear, that they are the persons, who ought to burn incense, and to offer sacrifices. *Bp. Patrick.*

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even *him* whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

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14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † put out the eyes of these men? we will not come up.

† Heb. *bore out.*

15 And Moses was very wroth, and said unto the LORD, [c] Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

c Gen. 4. 4.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

——*him whom he hath chosen will he cause,* &c.] They shall discharge the office of priesthood, whom God Himself hath chosen to it; and no person else. *Bp. Patrick.*

6. — *Take you censers,*] Perform the office of priests to which you pretend that you have a right. Moses, no doubt, by God's direction, orders Korah and his company to execute the office to which they aspired. *Bp. Patrick.*

7. — *ye take too much upon you, ye sons of Levi.*] Thou, O Korah, being one of the tribe of Levi, rather takest too much upon thee and thine, thus to encroach upon the priest's office. *Bp. Hall.*

9. — *To bring you near to himself*] Though not so near as the priests, yet nearer than all other men; being the sole attendants on the priests. *Bp. Patrick.*

As there was a difference betwixt the people and Levites, so was there betwixt the Levites and priests. The God of order loves to have our degrees kept. While the Levites would be looking up to the priests, Moses directs their eyes down to the people. The way not to repine at those above us, is to look at those below us. There is no better remedy for ambition, than to reckon up our former blessings, and to set them against our deservings, and to compare our own estate with that of our inferiours. So shall we find cause to be thankful that we are above any, rather than to be envious because any are above us. *Bp. Hall.*

12. — *which said, We will not come up:*] At the same time that a schism was forming in the church, by Korah, a discontented factious Levite, charging Aaron with priestcraft, a rebellion was likewise fomented in the state. For Dathan and Abiram, who were laymen, and princes of the congregation, accused Moses of tyranny and a design to establish arbitrary power; which they affirmed to be so clear a case, that unless he "put out the eyes" of the people, they must see he intended to enslave, and "to make himself altogether a prince over them." *Bp. Horne.*

Moses was the prince of Israel, Aaron the priest; Moses was mild, Aaron popular; yet both were conspired against: their places were no less nearly related than their persons, yet both were opposed at once. He that is a traitor to the Church is a traitor to the King. *Bp. Hall.*

13. — *out of a land that floweth with milk and honey,*] Nothing could be more insolent and ungrateful, than to describe Egypt in the very same language, in which God had often spoken of the land of promise: particularly since He sent Moses to tell them, He would bring them up out of the affliction of Egypt, Exod. iii. 16, 17. *Bp. Patrick.*

15 — *I have not taken one ass from them,*] The innocence of Moses called for vengeance on his adversaries. If he had wronged them in his government, in vain would he have looked to God's hand for protection. Our sins exclude us from God's favour; whereas uprightness challenges and receives His patronage. *Bp. Hall.*

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21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

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28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of mine own mind.

29 If these men die † the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

† Heb. *as every man dieth.*

30 But if the LORD † make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

† Heb. *create a creature.*

31 ¶ [d] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

d Chap. 27. 3. Deut. 11. 6. Ps. 106. 17.

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

22.—*the God of the spirits of all flesh,*] Thou who hast created the souls of all mankind, and who therefore knowest their most secret thoughts and inclinations. *Bp. Patrick.* God is called "the God of the spirits of all flesh," as He is called "the Father of spirits," Heb. xii. 9, that is, the Creator of the souls of men. *Abp. Tillotson.*

26. *Depart, I pray you, from the tents* &c.] God's vengeance, when it is hottest, distinguishes betwixt men. In the universal judgment of all the earth, the Judge Himself will separate: in these particular judgments we must separate ourselves. The society of wicked men, especially in their sins, is mortally dangerous: while we will not be parted, how can we complain, if we be included in their condemnation? *Bp. Hall.*

20.—*to do all these works;*] That is to take upon me the government; and to put Aaron and his family into the priesthood; and to make the Levites only their ministers, &c. *Bp. Patrick.*

21.—*the common death of all men,*] A natural death. "After the visitation of all men," means such judgments of God as are common in the world; namely, pestilence, sword, or famine. To "go down *quick* into the pit," in the next verse, signifies, "to be buried *alive*, in perfect health." *Bp. Patrick.*

31. *And it came to pass,* &c.] The history of the punishment of Korah is among the most striking instances of the Divine Power, exerted to vindicate His appointments, and to destroy profligate offenders. Let the earth swallow men and their dwellings, when it opens its abysses; there is nothing in that beyond the powers of nature. When the earth trembles, those places which are the seat of this disturbance must crumble into dust by the shock. Sicily and Italy furnish innumerable instances in support of these assertions; yet even in these instances, though not miraculous, it is the Divine power that produces such commotions. All the works of nature are works of God. But here, while the earth is composed and tranquil, the man of God foretels the time, the place, the persons concerned, and the manner in which this prodigy should happen: and this, not in Sicily, not in Italy, not in a country undermined by subterranean fires; but in the sandy deserts of Arabia, where rocks probably form the general under *strata*, and sand the upper; where earthquakes are little known, except by report; and where little expectation of this threat's fulfilment could arise in the minds of the hearers, from general appearances, or from supposable natural causes. Yet here, at the time appointed, the earth opens her mouth, and swallows down into her profound abysses the whole company of rebels; leaving no trace of them remaining, but by the void where they had been.

As to the fire from the Lord, mentioned in ver. 35, the probability is that it was lightning; but nothing forbids its being an exhalation of a different kind; perhaps from the earth itself.

It is good to remark here, in passing, that the greater part of the miracles wrought to establish the Jewish religion were of a terrifick nature, and often involved the ruin of a multitude of transgressors; witness this destruction of Korah and his accomplices. On the contrary, the miracles wrought in establishing the truth of the Gospel were salutary and benevolent, as well to the enemies as to the friends of religion. *Script. illust. Expos. Ind.*

32. *And the earth opened her mouth, and swallowed them up,*] It appears from chap. xxvi. 11, that "the children of Korah died not" in this destruction, which involved the entire families of Dathan and Abiram. The difference may be thus accounted for. Dathan and Abiram shewed their rebellion in resisting the authority of Moses, as temporal judge, refusing to come, when called on, to attend his summons, ver. 12. Korah's rebellion consisted in his laying claim to the high priesthood: and in consequence of a direction given for bringing his claim to a test, ver. 16, 17, he "gathered all the congregation against Moses and Aaron unto the door of the tabernacle

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33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

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38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they

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of the congregation," ver. 19. Here then a separation took place between these different parties. When indeed the Divine command was given, that the congregation should separate themselves from all three, speaking of them all collectively, because involved in one common cause, it is said, "Get you up from about the tabernacle" (that is, the assembly or company, according to the Greek version, *Dr. Hales,*) "of Korah, Dathan, and Abiram." Yet in delivering this direction, we find the separation continued: for Moses, at the time he received it, was standing at the door of the tabernacle with Korah and his company; and he "rose up and went unto Dathan and Abiram," undoubtedly leaving Korah's company at the door of the tabernacle. Soon after, it is said "Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children." On this circumstance turns the explanation, which seems to account for the final difference of the event. Thus Dathan and Abiram collected their families round them, as their abettors in this rebellion, and as determined to abide all its consequences with themselves: but this is not said of the family of Korah, and the nature of the case shews the reason: Korah did not remain in his tent, but was at a considerable distance from it, the tabernacle being in the centre of the camp; the tents of the Levites surrounding it on every side; and outside them the tents of the other tribes. He had therefore no opportunity of collecting his children about him: and it is not said, nor is it a natural supposition, that his wife and children should in his absence assemble of themselves, and stand at the door of their tent, in the same manner as Dathan and Abiram caused their families to do: hence they escaped from being so openly and contumaciously involved in the guilt of his rebellion, and hence they escaped its punishment.

When it is stated that "the earth swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods," it only means Dathan and Abiram, to whose tents only Moses is said to have gone, and against whom only he denounced this species of punishment. The phrase "appertaining unto Korah" meaning only that they belonged to his party, and supported his cause: for in the third verse after it is said, that the two hundred and fifty men, who offered incense, perished by a fire from the Lord, amongst whom probably were the men of Korah's family. *Dr. Graves.*

35. — *consumed the two hundred and fifty men that offered incense.*] Which was a plain declaration, that they usurped the office of priests; and therefore were thus punished by God Himself for their presumption. *Bp. Patrick.* There were two sorts of traitors: the earth swallowed up the one, the fire consumed the other. All the elements agree to serve the vengeance of their Maker. Nadab and Abihu brought fit persons, but unfit fire to God: these Levites bring the right fire, but unwarranted persons before Him: fire from God consumes both. It is a dangerous thing to usurp sacred functions. *Bp. Hall.*

37. — *unto Eleazar*] These evil men attempted to deprive Aaron's posterity of the priesthood. Therefore Eleazar his son is commanded to make the censers into a standing memorial of their fault, and of the priesthood's being settled in the family of Aaron. *Bp. Kidder.*

—— *yonder;*] Farther from the sanctuary. Probably into some unclean place, as a token of God's abhorrence of their offering. *Dr. Wells.*

—— *hallowed.*] That is, separated from common use, having been offered before the Lord, and that by God's command: and therefore God would not have them serve hereafter for any other use. *Bp. Patrick.*

—— *for they are hallowed.*] Whatever is once dedicated to God, cannot afterwards be applied to any secular or profane use: but it may, by lawful authority, be diverted to other use than that, to which at first it was piously designed. There were many institutions with reference to religion, originally founded in piety and devotion, which in process of time degenerated into superstition and idolatry: and, as these profane customs ought to be suppressed, so, whatever was conferred for the maintenance and support of that service in the integrity of it, ought not to be diverted to any arbitrary purpose, because the first end is determined; but it ought still to be applied to somewhat that is sacred, and to comply with the original designation, as far as can be, lawfully and usefully. And for this, methinks, God's own determination seems to be some warrant in the insurrection of Korah, Dathan, and Abiram; where the two hundred and fifty censers, in which incense had been offered, were taken out of the fire. "The censers of these sinners &c." see ver. 38. There must be no more incense offered in them; they had been too much profaned. "And Eleazar the priest took &c." ver. 39. There was no need of any "covering for the altar:" God had provided every thing that was necessary for it before; there was no defect: but He would rather make a new addition to what was perfect enough before, than suffer what had been once hallowed to be turned to any use which had no reference to His service. *Lord Clarendon.*

38. — *sinners against their own souls,*] Who have brought destruction on themselves by their presumption. *Bp. Patrick.*

—— *they shall be a sign unto the children of Israel.*] Or, "a memorial," ver. 40, that God accepts no sacrifice, which is not presented by the hands of the sons of

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were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

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46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Aaron. This was to be *remembered* by the Levites in their attendance upon the priest, when they saw their plates laid upon the altar of burnt offering every day. *Bp. Patrick.*

40. — *that no stranger,*] Though he were an Israelite, nay, a Levite, if he were not of the seed of Aaron, he was reputed a "stranger" to this office. *Bp. Patrick.*

41. *But on the morrow* &c.] They who have not studied human nature, who have not seen or heard much of mankind, will perhaps imagine that such a decision as that just recorded must needs have silenced every objection, and put an end to the murmurings of discontent. And so far indeed it is true, that the people fled at the cry of those who suffered, "for they said, Lest the earth swallow us up also." But as soon as the danger was over, they discovered the real sentiments of their corrupted hearts. After a single night's rest, the spirit of rebellion again took possession of them; and, all reverence laid aside, they go in a tumultuous and insolent manner to their leaders, requiring at their hands, truly, the blood of Korah and his followers. Thus, by standing up for these offenders, they shewed a secret approbation of their offence; and, being partakers of their crime, they justly became partakers also of their punishment. *Bp. Horne.*

42. — *they looked toward the tabernacle of the congregation:*] Moses and Aaron implored help of God, which is implied in their looking toward His dwelling place. *Bp. Patrick.*

46. *And Moses said unto Aaron,* &c.] Moses, though he were great with God, yet takes not upon himself this reconciliation: he may advise Aaron what to do, himself undertakes not to do it: it is the work of the priesthood to make an atonement for the people. And shall there be less use, or less regard, of the evangelical ministry, than of the legal? *Bp. Hall.*

—— *Take a censer,* &c.] By what Aaron did and effected, God farther asserted his just title to the priesthood. *Bp. Kidder.* For He not only preserved him, when he offered incense together with Korah's company, but He now makes him an instrument of preserving others from destruction. *Bp. Patrick.*

47. *And Aaron took — and made an atonement for the people.*] He interceded with God for them, and obtained what he desired. But was it for Aaron's sake that God spared the remnant of His people? Had Aaron any merit of his own, any superfluous righteousness, which might be imputed to them? Far from it. He, and "every high priest taken from among men," were necessarily heirs of the universal corruption of the children of Adam: they had their infirmities, as the Apostle argues, and were obliged to offer up sacrifices for their own sins, as well as for those of the people. But, as the same Apostle teaches us, Aaron, in the office of high priest and mediator, represented the world's Redeemer; and the atonement, which he made for Israel, showed forth that great Atonement, to be one day made by Jesus Christ for the Church universal of all ages and nations. God had respect unto that great Atonement; and for His sake, who was to make it, pardoned those for whom it was to be made. In the person of Aaron He beheld His beloved Son, "in whom He is well pleased," interceding for the transgressors: Israel was spared for the sake of Aaron; but Aaron himself was accepted for the sake of Christ. *Bp. Horne.*

50. — *and the plague was stayed.*] Upon Aaron's offering incense a stop is put to the destruction; whereas when they, who were not called of God, as Aaron, attempted to offer it, they were overtaken by the judgment of God. *Bp. Kidder.*

Under this most affecting image of rebellious Israel, smitten with a pestilence, and saved by the intercession of Aaron, are described the miserable state of man after the fall; the terrible execution of God's judgment on

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CHAP. XVII.

1 *Aaron's rod among all the rods of the tribes only flourisheth.* 10 *It is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [a] where I will meet with you.

a Exod. 25. 22.

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

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6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him † a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

† Heb. *a rod for one prince, a rod for one prince.*

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring [b] Aaron's rod again before the testimony, to be kept for a token against the † rebels; and thou shalt quite take away their murmurings from me, that they die not.

b Hebr. 9. 4.

† Heb. *children of rebellion.*

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the one hand, and the gracious interposition of our Redeemer on the other.—Were the men of Israel sinners and rebels against their God? So we are all. All have sinned; all have broken their allegiance to their Creator and Sovereign, and gone over to His and their enemy. —Did Korah, Dathan, and Abiram, with all their company, go down into the pit? Did a fire come forth from the Lord, and consume the two hundred and fifty men that offered incense? And did a raging pestilence sweep off the murmurers by thousands? What are we taught by all this, but the same interesting lesson, which the Apostle teaches us in words, that "the wages of sin is death;" and that "death passed upon all men, for that all have sinned?" But what? Must we then indeed perish? Must we all perish? Is the plague begun among the people, and is there no person who can stay it? O, not so; blessed be our gracious God; there is yet hope of comfort, health, and salvation. Behold the Intercessor making atonement, and saving the remnant of His people. He puts on, for incense, the merits of His own sufferings. He runs into the midst of God's people, as a Mediator, interposing Himself between the parties at variance, in order to reconcile them. He meets the burning wrath, and turns it aside from all believers. He stands between the dead and the living; between those, who, by opposing His method of salvation, will die in their sins, and those, who, living and believing in Him, shall never die eternally. He is at the right hand of God, ever making intercession for us. And so "the plague is stayed." A stop is put to the progress of everlasting destruction. The fiery sword of offended justice cannot reach, nor shall the second death have any power over such as accept the atonement which He hath made for them, and thankfully receive the benefits of His all-prevailing intercession. "There is now no condemnation to them which are in Christ Jesus," Rom. viii. 1. *Bp. Horne.*

Chap. XVII. ver. 2. — *of every one of them*] That is, of every tribe.

—— *a rod*] It has been the custom in all ages for elderly men, and for those in authority, to carry, as a mark of dignity, a rod or cane, or walking-staff; which at length became the *sceptre* peculiar to princes. The priests too, among the Greeks and Romans, had their *recurved rods;* and bishops, in later ages, have their croziers. All these are ensigns of dignity and office.

The rod of Aaron should seem to have been of the almond tree: the Fathers thought it was of some other kind of wood; but there is no need to augment a miracle, which is sufficient in itself.

The Jews, to commemorate this miracle, have struck the blossoming rod on several of their coins. *Script. Illust. Expos. Ind.*

4. — *where I will meet with you*] There He promised "to meet" with Moses, Exod. xxv. 22, by whom He communicated His mind to the people. For this reason the tabernacle of the Lord is called *The Tabernacle of Meeting;* not of men's meeting there, as is commonly supposed by our translating it, "The tabernacle of the congregation;" but of God's meeting there with men. See Exod. xxix. 32; xxx. 36. *Bp. Patrick.*

7. — *in the tabernacle of witness.*] In that part of the tabernacle where the ark was, which had in it the "witness" or testimony given by God to Moses, Exod. xxv. 21. *Bp. Patrick.*

8. — *was budded,*] Probably in some places of the rod there was an appearance of buds coming forth; in others the buds were fully thrust out; and in others they were opened and shot forth into blossoms; and those blossoms in other parts were knotted and grown into almonds. *Bp. Patrick.*

10. — *for a token against the rebels;*] That it might be produced as a sufficient conviction of their impiety, if any should presume hereafter to rebel against Aaron's authority. Or rather that it might prevent all insur-

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11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAP. XVIII.

1 *The charge of the priests and Levites.* 9 *The priests' portion.* 21 *The Levites' portion.* 25 *The heave offering to the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

a Chap. 3. 45. 6 And I, behold, I have [a] taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

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7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto [b] thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. b Lev. 10. 14.

12 All the † best of the oil, and all the best of the wine, and of the † Heb. *fat.*

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rections against his authority for the future. It remained in the most holy place for some time, as appears from Heb. ix. 4. *Bp. Patrick.*

12. — *we die,* &c.] We all see how deadly a thing it is for us to offer to meddle with any of the sacred affairs of the tabernacle. But, O Lord, what shall become of us? Some of us are swallowed up of the earth; others of us are consumed by fire; others, by the sudden stroke of Thy hand. O God, wilt not Thou be entreated to take off Thy revenging hand from us, till we be all utterly consumed? *Bp. Hall.* By this miracle they are convinced of their danger, if they should at any time invade the office of the priesthood, or press beyond their allowed limits. *Bp. Kidder.*

Chap. XVIII. ver. 1. *And the Lord said unto Aaron,* &c.] Having wrought several miracles to establish Aaron in the priesthood, God now instructs him, that the honour conferred upon him was an office of great weight and burden; in which he must conduct himself with especial care and circumspection. *Bp. Patrick.*

—— *shall bear the iniquity of the sanctuary:*] Shall be liable to punishment for the profanation of the sanctuary, of which you have the charge. *Bp. Patrick.*

—— *shall bear the iniquity of your priesthood.*] Shall suffer punishment, if you permit any person, not of the line of Aaron, to offer incense, or perform any part of the priest's office; or if you do not faithfully discharge your office. This was some comfort to the people, who were afraid they should die for every errour committed in their approaches to the sanctuary; whereas God assures them He would punish the priests and Levites: and it also served to remove the people's envy towards the priests, whose dignity they saw accompanied with such danger. *Bp. Patrick.*

7. — *as a service of gift:*] That which is at once a favour and privilege; and also imports duty and service. *Bp. Patrick.*

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wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

c Lev. 27. 28. 14 [c] Every thing devoted in Israel shall be thine.

15 Every thing that openeth the d Exod. 13. 2. & 22. 29. Lev. 27. 26. Chap. 3. 13. [d] matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, e Exod. 30. 13. Lev. 27. 25. Chap. 3. 47. [e] which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be f Exod. 29. 26. thine, as the [f] wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou g Deut. 10. 9. & 18. 2. Josh. 13. 14. 33. Ezek. 44. 28. have any part among them: [g] I *am* thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

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22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, † and die. † Heb. *to die.*

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the † best thereof, *even* the hallowed part thereof out of it. † Heb. *fat.*

30 Therefore thou shalt say unto them, When ye have heaved the best

[f] 16. — *according to thine estimation,*] According to the estimation prescribed for thee to take of all sorts, poor as well as rich. *Bp. Patrick.*

19. — *a covenant of salt*] An incorruptible and everlasting covenant, not to be revoked. *Bp. Patrick.*

Salt preserves from decay and putrefaction, and may therefore properly be an emblem of duration and perpetuity. But the "covenant of salt" seems to refer to the making of an agreement, wherein salt was used as a token of confirmation. Among the Turks, according to Baron du Tott, the eating of bread and salt with a person is esteemed a very significant confirmation of an agreement, and a token of inviolable friendship. *Fragments to Calmet.*

Between the Mohammedans of Aleppo the relation of host and guest is held sacred, and always mentioned with reverence. A league of mutual amity, founded on former acquaintance, on living together in the same house, but especially on an interchange of hospitable offices, is expressed by "having eaten bread and salt together." *Dr. Russell.* See the note on Lev. ii. 13.

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thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

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3 And ye shall give her unto Eleazar the priest, that he may bring her [a]forth without the camp, and *one* shall slay her before his face:

[a] Hebr. 13. 11.

4 And Eleazar the priest shall take of her blood with his finger, and [b]sprinkle of her blood directly before the tabernacle of the congregation seven times:

[b] Hebr. 9. 13.

5 And *one* shall burn the heifer in his sight; [c]her skin, and her flesh, and her blood, with her dung, shall he burn:

[c] Exod. 29. 14. Lev. 4. 11, 12.

6 And the priest shall take cedar wood, and hyssop, and scarlet, and

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32.—*neither shall ye pollute the holy things* &c.] There shall be no danger of your polluting the holy things which God hath reserved to Himself, by turning them to a common use; as there would have been, if they had eaten the tithes or other gifts, before the tenth part, which was God's, was taken from them. *Bp. Patrick.*

—— *lest ye die.*] In the Hebrew, "nor shall ye die:" as those did, who meddled with the holy things, which God reserved for His ministers alone. *Bp. Patrick.*

Four and twenty gifts were given to the priests, and they are all expressed in the law. Eight of these gifts the priests were to eat no where but in the sanctuary, within the wall of the court yard; and five gifts they did not eat but in Jerusalem, within the walls of the city; five gifts were not due unto them by the law, but in the land of Israel only; and five gifts were due unto them both within the land, and without the land; one gift was due unto them from the sanctuary.

The eight gifts, which they did not eat but within the sanctuary, were these,

1. The flesh of the sin offering, whether fowl or beast, Lev. vi. 25, 26.
2. The flesh of the trespass offering, Lev. vii. 1, 6.
3. The peace offering of the congregation, Lev. xxiii. 19, 20.
4. The remainder of the omer or sheaf, Lev. xxiii. 10.
5. The remnant of the meat offering of the Israelites, Lev. vi. 16.
6. The two loaves, Lev. xxiii. 17.
7. The shewbread, Lev. xxiv. 9.
8. The leper's log of oil, Lev. xiv. 10.

The five which they might not eat but in Jerusalem, (and before that within the camp of Israel, to which Jerusalem afterward was answerable,) were these,

1. The breast and shoulder of the peace offerings, Lev. vii. 31, 34.
2. The heave offering of the sacrifice of confession, Lev. vii. 12, 14.
3. The heave offering of the Nazarite's ram, Numb. vi. 17, 20.
4. The firstling of the clean beast, Numb. xviii. 17, 18; Deut. xv. 19, 20.
5. The firstfruits, Numb. xviii. 13.

The five things due from the land of Israel only, were,

1. The heave offering of firstfruits, Numb. xviii. 12.
2. The heave offering of the tithe, Numb. xviii. 28.
3. The cake, Numb. xv. 20.

These three were holy.

4. The first of the fleece, Deut. xviii. 4.
5. The field of possession, Lev. xxvii. 22, 23.

Both of these were common.

The five things due to the priest, in every place, were these,

1. The gifts of the beasts slain, Deut. xviii. 3—5.
2. The redemption of the firstborn son, Numb. xviii. 15.
3. The firstling of the ass, Exod. xxxiv. 20; Numb. xviii. 15.
4. The restitution of that which is taken by rapine from a stranger.
5. The devoted things, Numb. xviii. 14.

These five were common things in all respects.

The gift due unto them from the sanctuary was,
The skin of the burnt offerings, Lev. vii. 8.

The gifts which the females had part in, as well as the males, were five,

1. The heave offering and firstfruits.
2. The heave offering of the tithe.
3. The cake.
4. The gifts of the beast.
5. The first of the fleece. *Maimonides.*

Chap. XIX. ver. 2.—*a red heifer without spot,*] The words, "without spot," mean that the animal should be *perfectly red*, without one spot of any other colour. *Dean Spencer.* See Heb. ix. 13, 14.

—— *upon which never came yoke:*] That is, which had never been employed in ploughing the ground or in any other work: for, according to the common sense of all mankind, those creatures, which had been made to serve other uses, became unfit to be offered to the Deity. We find this sentiment in Homer, and in other heathen writers. *Bp. Patrick.*

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cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead
† Heb. *soul.* body of any † man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

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16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the † ashes of the burnt † Heb. *dust.*
heifer of purification for sin, and † Heb. *living waters shall be given.*
† running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

CHAP. XX.

1 *The children of Israel come to Zin, where Miriam dieth.* 2 *They murmur for want of water.* 7 *Moses smiting the rock bringeth forth water at Meribah.* 14 *Moses at Kadesh desireth passage through Edom, which*

9. —*for a water of separation:*] To be put into spring water, which was always accounted more pure than other, by which those *persons* were to be cleansed, who were separated, on account of their pollutions, from the congregation: and those *things* also, which had been defiled, were restored to their common use. *Bp. Patrick.*

17. —*purification for sin,*] The terms *iniquity* and *sin* do not, in the language of the Old Testament, necessarily imply a deviation from *moral* rectitude, or a transgression of the *moral* law; but are frequently used, when nothing more can be understood than a privation of that bodily purity which the *ceremonial* law required. See Numb. xviii. 1; Exod. xxviii. 38; Lev. xiv. 19. *Veysie.*

18. —*hyssop,*] A cleansing herb, easily procured.

22. —*shall be unclean until even.*] By the nice care here taken about the smallest bodily defilements, God undoubtedly intended to make the people sensible, how necessary it was to preserve inward purity; without which they could not be acceptable to God, though they approached His sanctuary. For these laws, extending to what was done at home as well as abroad, were a plain instruction, both that it was not sufficient to be

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is denied him. 22 *At mount Hor Aaron resigneth his place to Eleazar, and dieth.*

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

about 1453. 2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would

a Chap. 11. 33. God that we had died [a] when our brethren died before the LORD!

b Exod. 17. 3. 4 And [b] why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

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7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock

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pure in the eyes of men, and that nothing could be concealed from the Divine Majesty, who sees what passeth in secret. *Bp. Patrick.*

Chap. XX. ver. 1. — *the desert of Zin*] The southern district of Arabia Petrea was called in general "the wilderness of Zin," which name is still given by the inhabitants of Tor to the desert in their neighbourhood. The northern and western districts were also called "Paran" and "Kadesh." Thus the disastrous station of Kadesh, named Barnea, "Son of wandering," to which the Israelites returned again after thirty-eight years, is said to be in the wilderness of Zin, Numb. xiii. 21; and again on their return, Numb. xx. 1; Deut. xxxii. 51; but in the wilderness of Paran, Numb. xii. 16. While in the itinerary, or journeys of the Israelites, Numb. xxxiii. 18, it is simply called Rithmah, signifying "the wilderness," from Rethem, which signifies "a desert place;" and properly denotes a plant, which flourishes in sandy deserts, called "Juniper," Job xxx. 3, 4; 1 Kings xix. 4, 5; whence it is transferred to signify "a desert," like our English word "heath," from the plant of that name. *Dr. Hales.*

—— *in the first month*:] That is, of the fortieth year after they left Egypt. Moses passes in silence the transactions of the thirty-seven years, during which the Israelites wandered in the wilderness; and gives us only the first and last years of their journeyings: for, since he writes not so much in the quality of an historian as of a legislator, whose purpose it was to deliver down to posterity all the laws which he received from God, and that system of laws being completed in the first two years after they left Egypt, and no new law being delivered during the subsequent years, it did not fall in with his design to insert the history of these years in the Pentateuch. *Le Clerc.*

—— *Miriam died there,*] Four months before Aaron and eleven months before Moses: being older than either of them. At the birth of Moses she was probably about twelve years of age, as may be collected from Exod. ii. 4, 7; and at her death, about 130. Josephus tells us, she was buried with great solemnity; and Eusebius relates, that her sepulchre was extant in his time at Kadesh, not far from the city *Petra*, the metropolis of Arabia Petrea. *Stackhouse.*

2. — *there was no water*] We have had no mention of the Israelites from the time of the rebellion of Korah, Dathan, and Abiram, until they came into this difficulty. There had passed six or seven and thirty years in this interval; during which time Moses had led them up and down from place to place, as God had directed their journeyings by the cloud. During this space it is probable the people had been very obedient: for we hear of no discontents among them. Now they began to be refractory again, but Moses now could not so well bear it. *Shuckford.*

3. — *Would God that we had died* &c.] By a sudden death, rather than linger away with thirst. They allude to the judgments of God upon their brethren, which should rather have deterred them from such discontented language. But nothing will alter those, who will not lay to heart and preserve in mind God's mercies and judgments. *Bp. Patrick.*

8. *Take the rod,*] With which Moses wrought his miracles in Egypt, called in ver. 11, "his rod." It was probably lodged in the sanctuary; for he is said, in the next verse, to have taken it "from before the Lord." *Bp. Patrick.*

10. — *Hear now, ye rebels; must we fetch you water out of this rock?*] Hear now, ye rebels; is it likely that we shall fetch water out of this hard rock, to satisfy your thirst? This we are required to do; but is this a thing possible to be done? *Bp. Hall.*

11. — *the rock*] In one of the roads from the convent of Sinai to Suez there is exactly such another stone as the rock of Massah, with the same sort of openings all down, and the signs where the water run. See the note on Exod. xvii. 2. The Arabs say, that it is like-

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twice: and the water came out abundantly, and the congregation drank, and their beasts *also.*

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

c Ps. 106. 32, &c.
‖ That is, *strife.*

13 c This *is* the water of ‖ Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

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14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou

† Heb. *found us.*

knowest all the travel that hath † befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

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16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

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wise called "the stone of Moses;" and that this must be the rock "Meribah-Kadesh," Deut. xxxii. 51, which Moses smote twice, and the waters came out abundantly, after they had returned into these parts from Ezion-gaber. *Bp. Pococke.*

12. — *Because ye believed me not, to sanctify me in the eyes of the children of Israel,*] Because ye doubted of the performance of My word; and, in a weak distrust, struck the rock twice, as not being confident of the issue, whereas ye were only bidden to speak unto the rock, to yield forth these waters. *Bp. Hall.* It may be inquired wherein consisted the sin of Moses, with which Aaron also is charged, as consenting to it. In answer it is to be considered, I. That the very letter of God's command was broken, 1st, in that Moses "smote" the rock with his rod, and smote it "twice," whereas he had received no such command from God, but was commanded to "speak" to it, that the people might see how easily God could supply their want of water: 2dly, in "speaking to the people," which Moses had no commission to do; and in not speaking to the rock, which was expressly commanded. II. That this open breach of God's commandment was committed in the face and sight of the assembly; hence are Moses and Aaron charged for "not sanctifying the Lord in the eyes of the children of Israel." III. Moses was also guilty of some degree of unbelief and distrust of God's power and veracity, as appears from ver. 12, compared with ver. 10; "Must we" (or *can we*, as in the Latin Vulgate) "fetch water &c." which seems to intimate a doubting; see Gen. xviii. 13; and too much anger and commotion of mind: "they provoked his spirit, so that he spake unadvisedly with his lips," Psal. cvi. 33. And as the degrees of these sins were known to God only, so it is certain, upon the whole, they were guilty of that which is elsewhere called "rebellion" and "trespass," Numb. xxvii. 14; Deut. xxxii. 51. *Bp. Kidder.*

—— *to sanctify me*] That is, by your ready and absolute obedience to My command, to own My sovereignty as well as veracity in the presence of the children of Israel. *Bp. Patrick.*

—— *ye shall not bring this congregation into the land* &c.] They brought them into the land of Sihon and Og; but not into Canaan, the promised land. *Bp. Patrick.*

This prohibition, while it was in a peculiar manner mortifying to them as leaders of the people, afforded an exemplary lesson to all Israel of the necessity of implicit obedience, of constant faith, and perfect humility, to secure the favour of God. *Bp. Tomline.*

How severely Moses felt this deprivation appears from his humble, and, it should seem, *repeated* supplications to the Lord, to reverse the sentence. See Deut. iii. 23, 27. The Apostle Paul, with equal impartiality, has recorded the refusal of the Lord, after he had besought Him thrice, to remove "a thorn in the flesh," or some infirmity, under which he laboured, 2 Cor. xii. 7. It was reserved for a greater than Moses, that perfect model of "patience in tribulation," to teach His disciples how to pray on such an occasion: "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt," Matt. xxvi. 39. *Dr. Hales.*

13. — *Meribah;*] That is, strife: called Meribah-Kadesh, Deut. xxxii. 51, to distinguish it from the Meribah mentioned Exod. xvii. 7, where the Israelites were guilty of the same crime. *Bp. Patrick.*

This offence, so frequently alluded to in the Pentateuch, and the punishment of which Moses is represented as repeatedly deprecating, intreating to be permitted to enter the promised land, though in vain, is totally omitted by Josephus; while, in the original narrative, nothing can be more affecting than the manner in which it is alluded to. It is expressed as if the heart was weighed down by sorrow for the disappointment of its fondest hope; and, as if occasions of venting this sorrow were industriously sought, even a remote allusion or reference is enough. Yet it concerned only the historian himself; it was not to his credit, but it was that which he felt most deeply, and which he only could feel so truly. Thus we clearly perceive the difference between the genuine narration of Moses himself, and the cautious compilation of a remote historian, (although admitted to be of general veracity and integrity,) when describing the character of a legislator, whom he looked up to with reverence. *Dr. Graves.*

—— *he was sanctified in them.*] Either in the waters, by the honour which He procured in bringing them again out of a rock; or in Moses and Aaron, by giving proof of His holiness and justice in the punishment of their disobedience; or in the Israelites, before whose face God's power, goodness, and faithfulness appeared. *Bp. Patrick.*

14. — *thy brother Israel,*] The Israelites were descended from Israel or Jacob, the twin brother of Edom or Esau. *Bp. Patrick.*

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19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [d] Kadesh, and came unto mount Hor.

d Chap. 33. 37.

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my † word at the water of Meribah.

† Heb. *mouth.*

25 [e] Take Aaron and Eleazar his son, and bring them up unto Mount Hor:

e Chap. 33. 38. Deut. 32. 50.

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [f] Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

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f Deut. 10. 6. & 32. 50.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAP. XXI.

1 *Israel with some loss destroy the Canaanites at Hormah.* 4 *The people murmuring are plagued with fiery serpents.* 7 *They repenting are healed by a brasen serpent.* 10 *Sundry journeys of the Israelites.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* [a] king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

a Chap. 33. 40.

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place || Hormah.

|| That is, *utter destruction.*

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much || † discouraged because of the way.

|| Or, *grieved.* † Heb. *shortened.*

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt

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19. — *if I and my cattle drink of thy water, then I will pay for it:*] It appears from the accounts of travellers, that this is no unusual practice on the coasts of the Red sea, in Egypt, and in Turkey. And Niebuhr mentions it as a circumstance worthy of notice, that at Cairo and Constantinople are several elegant houses where fresh water is distributed *gratis* to passengers. *Fragments to Calmet.*

22. — *mount Hor.*] On the edge of Edom, but more to the north-east than Kadesh, in the wilderness of Zin, whence they came. *Bp. Patrick.* See the note on Exod. xv. 22.

26. — *strip Aaron of his garments,*] Of his priestly robes. This implied the divesting him of his office; as the putting them upon Eleazar his son implied the succeeding of Eleazar to his father's office and dignity. Moses herein acted as the minister of God, who now transferred the priesthood to another. *Bp. Patrick.*

Chap. XXI. ver. 1. — *in the south,*] Of the land of Canaan, towards the eastern angle, near the Dead sea.

—— *by the way of the spies;*] Who had been sent by Arad to bring him intelligence, which way the Israelites marched. *Bp. Patrick.*

2. — *I will utterly destroy their cities.*] The Israelites implored the Divine assistance by this solemn vow; pledging themselves to reserve none of this idolatrous nation to their own use, but to devote it all to destruction. *Bp. Patrick.*

3. — *delivered up the Canaanites;*] The Canaanites by their wickedness had grievously offended the Lord of the whole earth; and He here appoints the Israelites to execute His just wrath and vengeance upon them. *Dr. Waterland.* This was effected in the days of Joshua, Josh. xii. 14, or a little after his death, Judges i. 17. *Shuckford.*

5. — *the people spake against God, and against Moses,*] Aaron and Miriam were now passed the reach of their mutinies: they therefore join God with Moses in their murmurings, fearless of the danger of rendering their Maker their enemy. Impatience is akin to frenzy: it causes men to care not whom they assault, so they may give vent to their fury. How often do we hear men, that are displeased with others, disparage and dishonour their Creator? But if to strive with a mighty man is unwise and unsafe, what must it be to strive with the mighty God? *Bp. Hall.* Compare Ps. lxxviii. 56; 1 Cor. x. 9.

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to die in the wilderness? for *there is* no bread, neither *is there any* water; and [b] our soul loatheth this light bread.

b Chap. 11. 6.
c Wisdom 16. 1, 5.
1 Cor. 10. 9.

6 And [c] the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

d 2 Kings 18. 4.
John 3. 14.

9 And [d] Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

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10 ¶ And the children of Israel set forward, and [e] pitched in Oboth.

e Chap. 33. 43.

11 And they journeyed from Oboth, and pitched at ‖ Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

‖ Or, *heaps of Abarim.*

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, ‖ What he did in the Red sea, and in the brooks of Arnon,

‖ Or, *Vaheb in Suphah.*

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6. —*fiery serpents*] The *seraph* is a flying serpent, the only one that has wings. The word properly signifies to burn; and this name was probably given it, either because of its colour, or because of the heat and thirst which its bite occasions. Its wings are not feathers, like the wings of birds; but rather like those of bats. When the Arabians go to gather the aromatick reed, or cassia, of which the serpents are very fond, they cover all their heads, except their eyes, with skins, to secure themselves from the bite of the serpent, which is very dangerous. *Calmet, Stackhouse.*

—— *and they bit the people;*] The divers casualties, which befell the Israelites in the wilderness, happened unto them for *types* or *ensamples*, "and are written for our admonition, upon whom the ends of the world are come," 1 Cor. x. 6, 11; that end of all the Divine counsels towards man, which relate to his recovery by the promised Redeemer. Thus their murmurings were punished by the biting of fiery serpents, to remind them of the deceit of the old serpent, which brought sin into the world. And when the malady was healed by looking up to that brasen serpent, which was erected on a pole, this fitly represented our looking by faith to that Redeemer, who was lifted up upon the cross, to draw all men unto Him. *Dr. Berriman.*

—— *much people of Israel died.*] As Moses represents these serpents to have caused a great mortality, so the heathen writers concur in testifying, that the deserts, wherein the Israelites journeyed, produced serpents of so venomous a kind, that their biting was deadly, beyond the power of any art then known to cure it. The ancients observed in general, that the most barren and sandy deserts had the greatest number and most venomous of serpents: Diodorus remarks this more particularly of the sands in Africa; but it was equally true of the wilderness, in which the Israelites journeyed. Serpents and scorpions were here, according to Moses, as natural as drought and want of water, Deut. viii. 15. Strabo's observation agrees with Moses: and both Strabo and Diodorus concur, that the serpents, which were so numerous here, were of the most deadly kind, and that there was no cure for their biting. Hence we see reason to consider both the calamity inflicted on the Israelites, and the miraculous cure of it, in the proper light. The Israelites were unmindful of the obedience they owed God, unwilling to march where God directed them. Hereupon they were punished to bring them to a better mind; and their punishment was in a little time removed in a miraculous manner. They were commanded to come and look up to a brasen serpent, a thing evidently of itself of no importance, but by God's power and good pleasure made so effectual to their recovery, as abundantly to remind them, that whatever God should think fit to command them, was importantly necessary for them to perform. *Shuckford.*

7. *Therefore the people — said, We have sinned,*] All the persuasions of Moses could not have done that, which the serpents did for him. It were pity men should be without affliction, since it sends them to their prayers and confessions. *Bp. Hall.*

8. — *Make thee a fiery serpent,*] That is, a serpent like the kind mentioned ver. 6; and so Moses made it of brass, ver. 9. That it might be conspicuous, it was to be raised on high; "upon a pole," or, as the word may be rendered, it was to be *set up as a sign.* And indeed it was a very illustrious type of Christ, and particularly of His death upon the cross: by whom we are redeemed from the sting of death, and the power of the devil, that old serpent, John iii. 14; and whom God sent "in the likeness of sinful flesh," and did by this way condemn "sin in the flesh," Rom. viii. 3. *Bp. Kidder.*

9. — *when he beheld the serpent of brass, he lived.*] The author of the book of Wisdom, speaking to God of the Israelites, imputes the virtue of the serpent to its right cause: "He that turned himself toward it was not saved by the thing that he saw, but by Thee, that art the Saviour of all:" and therefore he calls it, "a sign" or symbol "of salvation, to put them in remembrance of the commandment of the law," chap. xvi. 6, 7. *Stackhouse.* We see in this a lively figure of the Christian Sacraments; and how God has shewn, and can shew His power; and can sanctify water to the washing away of sin, and make bread and wine instruments of our salvation. *Bp. Wilson.*

14. — *in the book of the wars of the Lord,*] Some ancient record of those countries, to which Moses refers: or, more probably, the following account of the wars of the Israelites, given in the sacred history, by Moses, and other inspired writers. *Pyle, Dr. Wells.*

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15 And at the stream of the brooks that goeth down to the dwelling of Ar, and † lieth upon the border of Moab.

† Heb. *leaneth.*

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, † Spring up, O well; ‖ sing ye unto it:

† Heb. *Ascend.* ‖ Or, *answer.*

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the † country of Moab, to the top of ‖ Pisgah, which looketh toward ‖ Jeshimon.

† Heb. *field.* ‖ Or, *the hill.* ‖ Or, *the wilderness.*

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

f Deut. 2. 27. Judg. 11. 19.

22 [f] Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

g Deut. 29. 7.

23 [g] And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

h Josh. 12. 2. Ps. 135. 11. Amos 2. 9.

24 And [h] Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the † villages thereof.

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† Heb. *daughters.*

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of [l] Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

l 1 Kings 11. 7, 33.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ [k] And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

k Deut. 3. 1. & 29. 7.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and [l] thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

l Ps. 135. 11.

35 So they smote him, and his sons, and all his people, until there

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18. — *with their staves.*] With no more labour but that of thrusting their staves into the ground, and turning up the earth. *Bp. Patrick.*

23. — *and fought against Israel.*] Who had orders from God, not to decline the battle, as they did with the Edomites and Moabites. These Amorites were among the seven nations condemned by God to destruction. *Bp. Patrick.*

24. — *for the border of the children of Ammon was strong.*] This is not given as a reason, why the Israelites carried their victory no farther; for the country of Ammon was no part of the land promised to them; nay, they were forbidden to invade it, Deut. ii. 19; but as the reason, why Sihon had not gained upon the country of the children of Ammon, as he had upon that of the Moabites. *Bp. Kidder.*

27. *Wherefore they that speak in proverbs say,* &c.] The following words appear to have been a song of victory composed by the Amorites upon the victory gained by Sihon over the Moabites. *Bp. Kidder.*

29. — *O people of Chemosh:*] Or people that servest Chemosh. Chemosh was the idol of the Moabites, Jer. xlviii. 46. *Bp. Kidder.* Servants are known by the name of their lord. As the Israelites were called by the name of the true God, 2 Chron. vii. 14, so the Moabites were called by the name of their god, the "people of Chemosh;" and the other idolatrous nations in like manner. See Mic. iv. 5. *Abp. Secker.*

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was none left him alive: and they possessed his land.

CHAP. XXII.

1 *Balak's first message for Balaam is refused.* 15 *His second message obtaineth him.* 22 *An angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.*

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

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5 [a] He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over against me:

[a] Josh. 24. 9.

† Heb. *eye.*

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the

Chap. XXII. ver. 1. — *on this side Jordan by Jericho.*] That is, over against Jericho, Jordan being between it and the camp of Israel. *Bp. Patrick.*

3. *And Moab was sore afraid*] The Israelites had entirely routed and ruined Sihon, king of the Amorites, and Og, king of Bashan, taking possession of their lands: and they had done it with such despatch, and in so surprising a manner, that the neighbouring nations had reason to suspect there was something supernatural in it. It seems to have been owing to some such apprehension as this, that none of them durst oppose the Hebrews, without endeavouring first to engage heaven on their side, which they hoped to do by the help of enchantments. The Midianites and Moabites were both of them full of this persuasion, as we learn from this chapter: and we find from other places of Scripture, that the Ammonites joined with them in the design of sending to Balaam, Deut. xxiii. 3, 4. *Dr. Waterland.*

4. — *Midian,*] It is manifest from Scripture, that there were two regions called Midian. The inhabitants of the one were at first of the Cuthite race, and their situation was upon the Red sea, towards the most southern parts of Edom and Amalek: they were the people, to whom Moses betook himself when he fled from Egypt, and married a Cuthite woman, and among whom he resided forty years, Exod. ii. 21. The other Midian was to the north, on the river Arnon, and in the vicinity of Moab. The natives were of the family of Abraham, by Keturah, and bordered on the upper part of Edom; being allied to the Edomites, as well as to the children of Moab, by the ties of consanguinity. Their situation may be known from the correspondence which they kept up with the Israelites, when the latter were encamped in the plains of Moab, near the rivers Jordan and Arnon. *Bryant.*

5. — *Balaam*] Though Balaam was a heathen, and an immoral man, he appears to have been a true prophet. He was a worshipper of the true God, as appears by his applying to God, verse 8, and by his calling the Lord his God, verse 18; though his worship was debased by superstition, chap. xxiii. 1, 2; xxiv. 1. He seems also to have had some pious thoughts and resolutions, verse 18; chap. xxiii. 10; but his heart was unsound, mercenary, and corrupt: he "loved the wages of unrighteousness," 2 Pet. ii. 15, and "ran greedily after reward," Jude 11. To account for this singularity of character, it may be observed, 1st, That before the giving of the law, and the conquest of the promised land, there were, besides the descendants of Abraham, other worshippers of the true God in the world, such as, perhaps, Job and his friends in Arabia; Jethro and his family in Midian; and in Mesopotamia, where Balaam lived, the abode of Abraham might have left behind him some proselytes to the true religion. 2dly, That this worship of God was frequently mixed with superstition and idolatry, as in the case of Laban's teraphim. 3dly, That this odious mixture did not hinder God from revealing Himself to those who practised such a monstrous religion, as in the instances of Abimelech and Nebuchadnezzar, Gen. xxvi. Dan. ii. 4thly, That supernatural gifts, especially those of prophecy, though they enlightened the minds of the Prophets, yet frequently did not sanctify their hearts and affections; see Mic. iii. 11. And 5thly, That the greatest weakness or wickedness of Prophets never went so far as to make them pronounce oracles contrary to what was dictated to them by the Spirit of God; verse 18 of this chapter. *Bp. Newton, Stackhouse.*

Though God had probably rejected Balaam as an apostate Prophet, He deigned to employ him on this signal occasion as the herald of the Divine oracles, to illustrate the impotency of the heathen arts, and to demonstrate the power and foreknowledge of the Divine Spirit. *Dr. Gray.*

—— *Pethor,*] A city in Aram, or Mesopotamia. The name was afterwards changed by the Syrians to Bosor. See 2 Peter ii. 15. *Bp. Patrick.*

—— *the river*] The Euphrates.

6. — *curse me this people;*] It was a superstitious ceremony in use among the heathens, to devote their enemies to destruction at the beginning of their wars; as if the gods would enter into their passions, and were as unjust and partial as themselves. The Romans had publick officers to perform the ceremony. Now Balaam being a Prophet of great note and eminence, it was believed that he was more intimate than others with the heavenly powers, and consequently that his imprecations would be more effectual. *Bp. Newton.*

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elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure † I shall be able to overcome them, and drive them out.

† Heb. *I shall prevail in fighting against him.*

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

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15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, † Let nothing, I pray thee, hinder thee from coming unto me:

† Heb. *Be not thou letted from* &c.

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [b] If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

b Chap. 24. 13.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which

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7. — *the rewards of divination*] It was the custom among God's people, when they consulted a Prophet, to bring with them a present, 1 Sam. ix. 7, 8. And indeed from ancient time, men were not used to approach a great person without one. See Gen. xliii. 11, 25, 26. *Bp. Patrick.* What the rewards of divination were, we know not. It is probable, however, they were only an ordinary recompense: such as Balaam had often received from other people; and what had not the force of a temptation in his eye. So that he appears at first not to show any great eagerness to attend the call of Balak. *Gilpin.*

9. — *What men are these with thee?*] God heard all the consultation of these Moabites: these messengers could not have moved their foot or their tongue but in Him: and yet He, who asked Adam where he was, asks Balaam, "What men are these?" God loves to take occasion of proceeding with us from ourselves, rather than from His own immediate prescience. Hence it is, that we lay open our wants, and confess our sins, to Him that knows both better than our own hearts, because He will deal with us from our own mouths. *Bp. Hall.*

12. — *Thou shalt not go with them;*] The reward of divination had easily procured the journey and curse of the covetous Prophet, if God had not stayed him. How often are wicked men curbed by a Divine hand, even in those sins which their heart desires. *Bp. Hall.*

—— *thou shalt not curse the people: for they are blessed.*] This Divine command to Balaam, which he afterwards pleads in opposition to Balak's wishes, chap. xxiii. 7, 8, refers to the blessing of Abraham, Gen. xii. 3, renewed to Jacob, Gen. xxvii. 29. The prophecies of Balaam, which follow, are most curious and important, and were evidently dictated by the same Spirit as those of Jacob, of which they furnish the continuation and developement. *Dr. Hales.*

17. — *I will promote thee unto very great honour.*] He probably imagined, that Balaam thought the rewards of divination not sufficient encouragement; and therefore promises to advance him to some high preferment in his court. *Bp. Patrick.* Here was a temptation of a more splendid nature. This might have shaken a firmer soul than Balaam's: of his it seems to have taken entire possession. From the moment this message rang in his ears, he seems to have given himself totally up to views of ambition. What had he to do to consult God a second time about going? Had he not had his answer already? "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." God however (who often suffers wicked men to be hurried on by their own obstinate perverseness, and out of that perverseness works His own righteous purposes,) at length permitted him to go; that is, He gave him such permission, as our blessed Saviour once gave Iscariot, "That thou doest, do quickly," John xiii. 27. *Gilpin.*

20. — *rise up, and go with them;*] Since thou hast such a mind to go, follow thy inclinations. *Bp. Patrick.* Compare 2 Kings ii. 17, 18.

When God sees men leaning too far to ambitious or covetous desires, and not wise enough to profit by gentle hints, He then leaves them to pursue their own heart's lust, and lets them follow their own imaginations. After the first prohibition, a wise man would have absolutely refused to treat with any ambassadours on the same errand. But Balaam had set his heart upon the bribes. So God permitted the foolish man to follow his inclination, and to run his utmost length of folly

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I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

c 2 Pet. 2. 16. Jude 11.

23 And [c] the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in the path of the vineyards, a wall *being* on this side, and a wall on that side.

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25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto

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and madness. Since he would not retreat in time, though God had given him sufficient intimations, he was at length permitted to proceed in his own way, and to his own destruction. *Dr. Waterland.* As when the Israelitish nation afterwards rejected God from reigning over them, "He gave them a king in His anger," Hos. xiii. 11; in the same way, as appears from other parts of the narrative, He gave Balaam the permission which he desired. *Bp. Butler.*

—— *that shalt thou do.*] God permits him to follow his evil and covetous desires, but restrains him from doing the evil that he wished. *Bp. Wilson.*

21. — *and saddled his ass,*] The common breed of asses in the East is larger than that usually seen in Britain; and another, still larger, is preserved for the saddle: for the ordinary people, and many of the middle class, commonly ride asses. Asses are often preferred to horses by the Sheihs, or religious men; and though most of the opulent merchants keep horses, they are not ashamed, especially when old, to appear mounted on asses. Those intended for the saddle, of the best sort, bear a high price; they are tall, delicately limbed, go swiftly in an easy pace or gallop, and are very sure footed. They are fed and dressed with the same care as horses. The bridle is ornamented with fringe and cowries, or small shells; and the saddle, which is broad and easy, is covered with a fine carpet. *Dr. Russell.*

22. — *God's anger was kindled because he went:*] God, who seeth the heart, and knew the sinister affections and intentions wherewith Balaam went, was sore displeased at his going. *Bp. Hall.* It may seem strange, that God should be angry with him for going, when He had bidden him "rise up and go." In answer, it may be observed, 1st, That God did expressly forbid his going at first; God had said to him, "Thou shalt not go with them." 2dly, That God did after this only *permit*, but not command, nor yet approve of, his going. God having declared Himself positively, Balaam ought not to have made further inquiry; yet this he did out of covetousness, on the arrival of more honourable messengers. 3dly, His going was attended with an evil design. The angel says, "Thy way is perverse before me," ver. 32. And he seemed to go with a purpose of cursing Israel, which the king of Moab expressly desired, and God had as expressly forbidden. "Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee," Deut. xxiii. 5. *Bp. Kidder.* Balaam probably now expected, that having gained one point, he might gain another; and that, as he had been suffered to go to Balak, he might also be permitted to curse his enemies. This supposition is supported by a passage in Deuteronomy, which says, "God would not hearken unto Balaam." Why "hearken?" It does not appear from the face of the story, that Balaam had been pleading openly with God on this subject; it must relate then to some secret pleading. And it is not unlikely, that in the midst of a train of ambitious thoughts, in which the apostate Prophet might be indulging his corrupt heart, the angel of God withstood him. *Gilpin.*

—— *because he went:*] That is, with a wrong disposition. In the Arabick version there is a word, expressing this very disposition: "God was angry with him, because he went *covetously*," or, with a covetous inclination. *Dr. Kennicott.* Our inward disposition is the life of our actions: according to that doth "the God of spirits" judge us, while men censure according to our external motions. *Bp. Hall.*

23. — *the ass saw*] 2 Pet. ii. 16; Jude 11. Which was more than Balaam or his servants did; God thinking fit to restrain their sight. *Bp. Kidder.*

27. — *and he smote the ass with a staff.*] If Balaam had done justly, he would have spared the ass, and have corrected himself; but the false Prophet commits the fault, and the poor beast must bear both the blame and the punishment. When we suffer, we are apt to curse, or at least to blame, the creatures of God: this weather, that flood, such a storm, has blasted our fruits, deluged our grounds, shipwrecked our merchandise, and undone us: whereas these have no power to hurt us, but such as we ourselves occasion by our sins. Every sense of evil therefore in or from the creatures of God should work in us a sense of our disobedience to the Creator; should increase in us a detestation of the sins we have committed against Him; should teach us, by condemning ourselves, to acquit them; which, as they are good in themselves, would continue always good unto us, if we continued true to ourselves, and faithful servants unto God. *Bp. Sanderson.*

28. — *the Lord opened the mouth of the ass,* &c.] God caused the ass miraculously to speak with the voice of man, to reprove the foolishness of the Prophet. *Bp. Hall.* A voice, proceeding from a dumb creature, was made, upon this occasion, to teach a lesson similar to that deduced, upon another, from the example of the

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Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, † upon which thou hast ridden ‖ ever since I *was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

† Heb. *who hast ridden upon me.* ‖ Or, *ever since thou wast*, &c.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and ‖ fell flat on his face.

† Or, *bowed himself.*

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out † to withstand thee, because *thy* way is perverse before me:

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‖ Heb. *to be an adversary unto thee.*

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it † displease thee, I will get me back again.

† Heb. *be evil in thine eyes.*

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to

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same creature, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider." See Is. i. 3. *Bp. Horne.* The learned Bochart hath collected several instances from the gravest heathen writers, who frequently affirm that animals have spoken. The proper use of citing such authorities is, not to prove that those instances and that of Balaam are upon an equal footing, and equally true; but only to prove that the Gentiles believed such things to be true, and to lie within the power of their gods, and consequently could not object to the truth of Scripture History on this account. The ass was enabled to utter such and such sounds, probably as parrots do, without understanding them: and say what you will of the construction of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect, for it is said expressly, that "the Lord opened the mouth of the ass;" and no one, who believes a God, can doubt of His having power to do this, and much more. The miracle was by no means needless or superfluous: it was very proper to convince Balaam, that the mouth and tongue were under God's direction; and that the same Divine power, which caused the dumb ass to speak contrary to its nature, could make him in like manner utter blessings contrary to his inclination. *Bp. Newton.*

The fact is as consonant to reason, as any other extraordinary operation: for all miracles are alike, and equally demand our assent, if properly attested. The giving of articulation to a brute is no more to the Deity, than the making the blind see, or the deaf hear. And as to the reputed baseness of the instrument, of which God was pleased to make use; it amounts merely to this, as the Apostle observes on another occasion, "God hath chosen the foolish things of the world to confound the wise," 1 Cor. i. 27. There was therefore a fitness in the instrument used: for the more vile the means, the fitter to confound the unrighteous Prophet. *Bryant.*

29. *And Balaam said unto the ass,*] It is thought strange that Balaam should express no surprise on this extraordinary occasion. But perhaps he had been accustomed to prodigies in his enchantments: or perhaps, believing the Eastern doctrine of the transmigration of human souls into the bodies of brutes, he might think such a humanized brute not incapable of speaking: or perhaps he might not regard, or attend to the wonder, through excess of rage and "madness," as the word is in St. Peter: or perhaps, which is the most probable of all, he might be greatly disturbed and astonished, as Josephus affirms he was, and yet Moses in his short history might omit this circumstance. *Bp. Newton.*

Objections to miracles, drawn from their difficulty, are preposterous, when applied to an Omnipotent Being; and that Moses should not stop to describe the surprise of Balaam, was as consistent with the gravity, as with the conciseness, of his history. *Dr. Gray.*

—— *Because thou hast mocked me:*] Exposed me to scorn and laughter. *Bp. Patrick.*

30. *And the ass said unto Balaam, Am not I* &c.] This does not imply that the ass understood what Balaam said, and thereupon returned this pertinent answer: but that the same power, which made the ass speak at first, continued to form such an answer, as might convince Balaam of his errour. *Bp. Patrick.*

31. *Then the Lord opened the eyes of Balaam,*] He was not blind before: but his eyes were held, as the eyes of the men of Sodom were, who could not see Lot's door, though they found their way to their own homes. *Bp. Patrick.*

32. — *Wherefore hast thou smitten thine ass these three times?*] The angel of God takes notice of the cruelty of Balaam to his beast: his first words to the unmerciful Prophet are an expostulation for this wrong. We little think it, but God shall call us to an account for the unkind and cruel usage of His poor mute creatures. He hath made us lords, not tyrants; owners, not tormentors: He that hath given us leave to kill them for our use, hath not given us leave to abuse them at our pleasure. *Bp. Hall.*

—— *thy way is perverse before me:*] Thy intentions and purposes are not sincere and honest before Me; for thou designest to serve Balak, and so to gain thy covetous and ambitious ends, rather than to serve Me. *Dr. Wells.*

34. — *I have sinned;*] I have done ill in smiting my beast causelessly. *Bp. Hall.* He makes no confession of his covetousness, which was the faulty principle that set him forward. *Bp. Kidder.*

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meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak,

|| Or, *a city of streets.*

and they came unto || Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

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2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And || he went to an high place.

|| Or. *he went solitary.*

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable,

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40. — *sent to Balaam,*] To feast upon the oxen and sheep which he had slain. *Bp. Patrick.*

41. — *the high places of Baal,*] The high places set apart for the worship of their idol or false god, Baal. Thither Balak brings Balaam, as to a place most advantageous for his purpose, both as it was a place dedicated to Baal, and for its height, giving him a prospect of the camp of Israel. *Bp. Kidder.* The word Baal signifies *Lord*, and was the name of several gods, both male and female. The god of the Moabites was Chemosh; but here very probably is called by the common name of Baal. And as all nations worshipped their gods upon high places, so this god of Moab, having more places of worship than one, Balak carried Balaam to them all, that from thence he might take the most advantageous prospect of the Israelites. These high places were full of trees and shady groves, which made them commodious both for the solemn thoughts and prayers of such as were devout; and for the filthy inclinations and abominable practices of the wicked. *Bp. Patrick, Stackhouse.*

Chap. XXIII. ver. 1. — *build me here seven altars,*] Balaam appoints this for the worship of the true God, ver. 4. But he was blameable, because he would have the altars erected in the high places of Baal. Such were they, who "feared the Lord," and yet had their sacrifices in the "houses of the high places:" they are said to "fear the Lord, and serve their own gods," 2 Kings xvii. 32, 33. Besides this, though the number of sacrifices were not reprovable, yet the multiplying of altars has a bad name in Scripture. *Bp. Kidder.* The number "seven" was much observed among the Hebrews, by God's order, Lev. iv. 6; Josh. vi. 4; but no more than one altar at a time was built by the Patriarchs, when they offered sacrifices; nor was more than one allowed by Moses. So that in this erection of seven altars there was probably something of heathen superstition. *Bp. Patrick, Stackhouse.*

——*seven oxen and seven rams,*] This number was used by pious persons, both in these days, Job xlii. 8, and in aftertimes, 1 Chron. xv. 26. *Bp. Patrick.*

2. — *Balak and Balaam offered* &c.] Balak presented the sacrifices to be offered for him and for his people; and Balaam performed the office of a priest, and offered them. *Bp. Patrick.*

3. —*And he went to an high place.*] We translate it in the margin, "he went solitary." Probably it is to be understood of some part of the high place, where he might be solitary; for instance, the *grove*, which high places seldom wanted. *Bp. Patrick.*

The sacrifice being over, he retired alone to a solitude sacred to these occasions, there to wait the Divine inspiration or answer, for which the foregoing rites were the preparation. *Bp. Butler.*

7. — *he took up his parable,*] He lift up his voice, and delivered in a loud and audible manner this his prophetical speech, being of weighty concern, and expressed in sublime and majestick words, Job xxvii. 1; xxix. 1. *Dr. Wells.* There are different significations of the word *parable*, both in the Old and in the New Testament. 1. It is sometimes used for elevated and instructive poetry. Balaam is said to take up his *parable*, when he uttered his sublime poems and predictions relating to Israel. David says, "I will incline mine ear to a *parable*," which is equivalent to speaking of wisdom, and musing of understanding, Ps. xlix. 3, 4. In Ps. lxxviii. we find the words, "I will open my mouth in a *parable*;" and the author then proceeds to relate historical, but very useful, facts. 2. It signifies a proverbial saying: thus Solomon is said to have spoken three thousand proverbs, or *parables*, as the Greek word is, 1 Kings iv. 32. In Ecclesiasticus the word is translated "a wise sentence," chap. xx. 20. And in Luke iv. 23, the word rendered "proverb," is literally *parable*. 3. It occurs in the Gospels for a short comparison or similitude; see Luke v. 36; vi. 39; Matt. xiii. 31, 34. Lastly, the word *parable* occurs for a continued relation

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and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let †me die the death of the righteous, and let my last end be like his.

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† Heb. *my soul*, or, *my life.*

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

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of feigned but possible facts; bearing a general correspondence to the circumstances of those, for whose instruction it was designed, or to the real state of things which it was intended to illustrate. Such are our Lord's parables. *Abp. Newcome.*

—— *and said,* &c.] The predictions of Balaam are wonderful, whether we consider the matter or the style; as if the same Divine Spirit, that inspired his thoughts, had also raised his language. They are indeed, as the word "parable" implies, a weighty and solemn speech, delivered in figurative and majestick language. We cannot peruse them without being struck with the beauty of them, and perceiving their uncommon force and energy, though we read them only in a translation. *Bp. Newton.*

9. *For from the top of the rocks I see him,* &c.] I am set upon this high rock and mountain, on purpose that upon the sight of Israel, I might curse him: I do indeed behold him, but I have no power to curse. Lo, this people shall be an entire nation within themselves; and shall be a peculiar people, severed and set apart to God, from all other nations upon earth. *Bp. Hall.*

—— *lo, the people shall dwell alone,* &c.] How could Balaam, on a distant view only of a people, whom he had never seen or known before, have discovered the genius and manners, not only of the people then living, but of their posterity to the latest generations? What renders it the more extraordinary is, the singularity of the character, that they should differ from all the people in the world, and should dwell by themselves among the nations, without mixing and incorporating with any. The time too, when this was affirmed, increases the wonder; it being before the people were well known in the world, before their religion and government were established, and even before they had obtained a settlement any where. But yet that the character was fully verified in the event, not only all history testifies, but we have even ocular demonstration at this day. The Jews in their religion and laws, their rites and ceremonies, their manners and customs, were so totally different from all other nations, that they had little intercourse or communion with them. There was a general intercommunity among the gods of Paganism; but no such thing was allowed between the God of Israel, and the gods of the nations. There was to be no fellowship between God and Belial, though there might be between Belial and Dagon. And hence the Jews were branded for their inhumanity and unsociableness; and they as generally hated, as they were hated by the rest of mankind. Other nations, the conquerors and the conquered, have often associated and united as one body under the same laws: but the Jews in their captivities have commonly been more bigoted to their own religion, and more tenacious of their own rites and customs, than at other times. And even now, while they are dispersed among all nations, they yet live distinct and separate from all; trading only with others, but eating, marrying, and conversing, chiefly among themselves. *Bp. Newton.*

10. —*the dust of Jacob,*] The posterity of Jacob, which are, and shall continue to be, multiplied, as the dust of the earth. *Dr. Wells.* See God's promise to Abraham, Gen. xiii. 16, repeated to Jacob, chap. xxviii. 14.

—— *Let me die the death of the righteous,*] Such a death as those die, who are in covenant with God, and obey His precepts. *Bp. Kidder.* By the righteous he means Israel; who were now a people free from idolatry, the great crime of those days. *Bp. Patrick.*

"Let me die in a mature old age, after a life of health and peace, with all my posterity flourishing about me; as was the lot of the righteous observers of the law!" This vain wish, Moses, I suppose, recorded, that the subsequent account of his immature death in battle, chap. xxxi. 8, might make the stronger impression on the serious reader, to warn him against the impiety and folly of expecting the reward of virtue for a life spent in the gratification of every corrupt appetite. *Bp. Warburton.*

When Balaam poured forth this passionate wish, he had in all probability some forebodings of his own coming to an untimely end, as he really did afterwards, being slain with the five kings of Midian by the sword of Israel. *Bp. Newton.*

These words may be regarded as a prophecy, foretelling the happy state of future Israel. Balak, alarmed at the success of the Israelites, had sent to Balaam to curse them. A present danger struck him with terrour; a present deliverance was the object of all his thoughts: but Balaam's answer is, "How shall I curse, whom God hath not cursed?" And then in few words he proceeds to state the multitudes and the growing prosperity of the people, instead of their being cut off and driven out: see ver. 8—10. This is the sum of the blessing which he pronounced. And that it was a blessing directly contrary to what was desired, a curse of immediate discomfiture, the answer of Balak declares. All that Balaam uttered afterwards was rather an amplification of this his first and immediate blessing; which was designed to show that Israel should not be destroyed, but should be of long continuance, and ultimately happy in the blessings of God. "Let me die the death of the righteous," or, as the righteous ones die, full of days; long life being promised to those who feared God. *Bp. Goodenough.*

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13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the ‖ Or, *the hill.* field of Zophim, to the top of ‖ Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, a Chap. 22. 35. and [a] put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

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18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

22 [b] God brought them out of Egypt; he hath as it were the strength of an unicorn. b Chap. 24. 8.

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13. — *Come, I pray thee, with me unto another place,*] It was the opinion of the Gentiles, that if one victim proved faulty, or portended evil, another victim might have a more propitious aspect and be accepted. Balaam seems here to have complied with some superstitious notions of this kind; and to gratify Balak, and his own ambitious views, he repeated the same experiment of sacrificing at different places, a second time, and a third time, and still with the same disappointment. *Dr. Jortin.*

—— *shalt not see them all:*] He imagined perhaps, that Balaam was frightened at the sight of their multitude, and therefore durst not meddle with them. *Bp. Patrick.*

14. — *Pisgah,*] A high mountain, commanding an extensive view, even of all the parts of Canaan, Deut. iii. 27; xxxiv. 1, 2.

19. *God is not a man,* &c.] God will make good His promises, and particularly that of bringing this people into the promised land; for He is not like a man, who for want of veracity or power fails in the performance of his promise. *Bp. Kidder.*

21. *He hath not beheld iniquity in Jacob,* &c.] That is, they were a people of virtue and piety, so far as not to have drawn down by their iniquity that curse, which Balaam was soliciting leave to pronounce upon them. *Bp. Butler.* The words, which we translate here "iniquity" and "perverseness," signify frequently in Scripture the highest wickedness, namely, idolatry. So that the reason which Balaam gives, why God had blessed and he could not curse them, is, because they were free from idolatry: unto which unless they could be seduced there was no hope that God would deliver them into the power of their enemies. For which reason Balaam afterwards counselled Balak to entice them to this sin, as the only way to move God's anger against them. *Bp. Patrick.* It is weakly inferred from these words, that God sees no sin in His own people: and it is in itself a great untruth. That He hath not knowledge of their sins, no man can affirm: nor ought any man to say, that He approves, or will not punish them. For, 1st, God hath declared otherwise. He said unto Moses, "I have seen this people, and, behold, it is a stiffnecked people," Ex. xxxii. 9; Deut. ix. 13, 14. And by the prophet He said unto the whole family of Israel, whom He brought out of Egypt, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities," Amos iii. 2.

2dly, This cannot be the sense of these words; for then Balaam would in vain have given counsel to draw the Israelites into sin, that they might be destroyed; of which see an account, chap. xxv, and compare chap. xxxi. 16. The true sense of these words is, That God would not give up the Israelites to destruction for their sins, which were not like the sins of the neighbouring countries, that were now ready to be destroyed for them. "He hath not beheld," may be rendered in the present tense, *He doth not behold;* and, "Neither hath he seen, *Neither doth he see.*" The word, which we render "iniquity," is observed to signify *an idol* in other places; see 1 Sam. xv. 23; Is. lxvi. 3. The ancients understood it of idolatry: and our Church understands this place in the same sense, as appears from the homily against the peril of Idolatry; "There was no idol in Jacob, nor was there any image seen in Israel; and the Lord God was with the people." *Bp. Kidder.*

—— *the Lord his God is with him,* &c.] The meaning of the whole verse is briefly this: Since they do not worship idols, but cleave to the Lord their God, and serve Him alone, He is present with them, not only to preserve them from their enemies, but, as a king, to crown them with glorious victories. *Bp. Patrick.*

—— *the shout of a king*] He alludes to the shouts made, when a king or great captain returns victorious with the spoils of his vanquished enemies. *Bp. Patrick.*

22. — *he hath as it were the strength of an unicorn.*] He, that is, Israel, hath the strength, or rather the height of an unicorn. It is uncertain, what is the animal, here called *reem,* and by us translated *unicorn.* The learned Bochart thinks it most probable that it is a kind of goat called the gazelle, or antelope: which is a tall animal, sometimes as high as a stag, with long and sharp horns. So that Balaam foretels the Israelites should be as eminent among other people, as the reem was among other kinds of goats. This animal's property of carrying its head very high, and erecting its ears, may be considered as an excellent emblem of the Israelites, released from oppression, and raised by God to a great height of glory. *Bp. Patrick.*

The name *raam,* which I apprehend, with the learned

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23 Surely *there is* no enchantment ‖against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

‖ Or, *in.*

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

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30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

1 *Balaam, leaving divinations, prophesieth the happiness of Israel.* 10 *Balak in anger dismisseth him.* 15 *He prophesieth of the Star of Jacob, and the destruction of some nations.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at [a] other times, † to seek for enchantments, but he set his face toward the wilderness.

[a] Chap. 23. 3, 15

† Heb. *to the meeting of enchantments.*

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

3 [b] And he took up his parable, and said, Balaam the son of Beor hath said, and the man † whose eyes are open hath said:

[b] Chap. 23. 7. 18.

† Heb. *who had his eyes shut,* but now open.

Bochart and others, to denote the same kind of animal as *rim,* or *reem,* in Job xxxix. 9, 10, seems to signify the wild bull, so called from his height and size in comparison with the tame. That it cannot mean an *unicorn,* if indeed there ever existed such an animal as that is described to be, is evident from Deut. xxxiii. 17, where the two tribes of Ephraim and Manasseh are compared to the horns of an unicorn. *Parkhurst.* The name *unicorn* is derived to us from the Greek translators, who, in all the passages of Scripture, in which the word occurs, except one, render it *monoceros,* or the unicorn: and who were very likely to know the animal described by the sacred writers. It is probable that they meant by it the rhinoceros, which has sometimes only one horn and sometimes two, nearly equal in strength, power, magnitude, &c. The single horned rhinoceros will suit some passages in Scripture; and the double horned, other passages. *Script. illust.* Reem is the Arabick name of the rhinoceros. The animal is reported by the Arabs to have but one horn till a certain age, when a second appears; and some affirm, that a third appears when the animal grows old. *Jackson's Account of Morocco.*

23. *Surely there is no enchantment against Jacob,* &c.] In vain do ye carry me from place to place, that I might by my incantations procure some mischief to Israel; for certainly this people is so strong and safe in God's protection, that no enchantment, or any other evil art, can prevail against them. *Bp. Hall.* Or, as in the margin, There is no enchantment *in* Jacob, or among them: they had no need of diviners and magicians, being sufficiently instructed by Divine revelations. *Bp. Patrick.*

—— *according to this time it shall be said* &c.] The time is now at hand, when God shall do great things for Israel. *Bp. Kidder.*

24. *Behold, the people shall rise up as a great lion,* &c.] And to the same purpose, in the following chapter, ver. 8, 9. These passages are a manifest prophecy of the victories which the Israelites should gain over their enemies, and particularly the Canaanites; and of their secure possession and quiet enjoyment of the land afterwards, particularly in the reigns of David and Solomon. It is remarkable that God hath here put into the mouth of Balaam much the same things which Jacob had before predicted of Judah, Gen. xlix. 9. Such is the analogy and harmony between the prophecies of Scripture. *Bp. Newton.*

27. — *I will bring thee unto another place;*] He fancies, according to the superstition of those days, that there might be something unlucky in the place, to make his prayers unsuccessful. For as the Syrians imagined in afterages, that some gods were powerful in the hills, who could do nothing in the plains, 1 Kings xx. 23, 28; so it seems there was a conceit at this time in those countries, that some gods delighted more in one hill than they did in another. Such a conceit remains to this day in the Romish Church, where the Lady and the Rood of one place are thought far more powerful, and are therefore more frequented, than those of another. *Bp. Patrick.*

28. — *Peor,*] The most famous high place in the country of Moab, where Baal had a temple and was worshipped; and thence called Baal-peor. By "Beth-peor," Deut. xxxiv. 6, which in English is *the house of Peor,* in the land of Moab, is probably meant the temple of Baal, which stood upon the mountain.

—— *Jeshimon.*] That is, the desert or wilderness. *Bp. Patrick.*

Chap. XXIV. ver. 1. — *to seek for enchantments,*] This implies, that he had hitherto used some wicked arts to effect his ends. But being not able to succeed, he gave himself now wholly up to the conduct of God's Holy Spirit, and did not so much as offer to seek for enchantments. *Bp. Patrick.*

3. — *whose eyes are open*] Who, when he was awake, received revelations from God, who commonly appeared

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4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

c Chap. 23. 22.

8 [c] God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

d Gen. 49. 9.

9 [d] He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

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11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, *and* I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

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to men in a dream. *Bp. Patrick.* In the original, "who had his eyes shut, but now open;" that is, who is now enlightened, though he were once stupid and blind. See ver. 1, and chap. xxii. 34. *Bp. Kidder.*

4. —*falling into a trance, but having his eyes open:*] Falling into a trance, so that all his outward senses were shut up; yet the eyes of his mind were opened, to behold the visions of God. *Bp. Hall.* In the original, there is no mention of a trance: the passage should be rendered, *falling, and his eyes were opened;* alluding to what happened in the way to Balaam's falling with his falling ass, and then having his eyes opened, chap. xxii. 27. *Bp. Newton.*

6. *As the valleys are they spread forth,* &c.] The tents of Jacob he compares to things very goodly: such are the far-extended valleys, gardens well watered, trees bearing spices of sweet smell, lofty and tall cedars planted by the waters. *Bp. Kidder.*

—— *lign aloes*] A very odoriferous tree, growing in India and Arabia. It is often joined with myrrh in the holy Scripture, and was burned as a perfume, and called in Greek by a name, which corresponds with the "lign" or "wood-aloes," here spoken of. *Bp. Patrick.*

—— *which the Lord hath planted,*] Which grew naturally of themselves, without any labour, care, or art of man. *Bp. Patrick.* It may refer to some traditional notion of the garden of Eden, which the Lord planted. *Expos. Ind.*

—— *as cedar trees*] The cedar was one of the pleasantest trees in Eastern countries, particularly for its fragrancy: the Greeks being accustomed to burn the wood of it on their altars. *Bp. Patrick.*

7. *He shall pour the water* &c.] He shall have a plentiful and rich progeny; his issue shall spread abroad over fruitful regions; and the kings, that shall come of his loins, shall be more mighty than the most flourishing kings of the Amalekites. *Bp. Hall.* The increase of posterity is in the Scripture represented by the flowing out of waters, Is. xlviii. 1; Prov. v. 15—18. And "many waters" in the Scripture phrase are put for many people, Rev. xvii. 15; Ps. cxliv. 7; Jer. xlvii. 2. *Bp. Kidder.*

—— *his king shall be higher than Agag,*] Either Agag was prophesied of by name particularly, as Cyrus and Josiah were several years before they were born; or Agag was the general name of the kings of Amalek, as Pharaoh was of the kings of Egypt, and Abimelech of the kings of the Philistines. Amalek was at this time a great and flourishing kingdom; in ver. 20, it is styled "the first of the nations;" and therefore for the king of Israel to be exalted above the king of Amalek was a great exaltation. But it was accomplished by Saul, 1 Sam. xv. 7, 8. The first king of Israel subdued Agag the king of the Amalekites, so that it might truly and properly be said, "his king shall be higher than Agag, and his kingdom shall be exalted," as it afterwards was greatly by David and Solomon. *Bp. Newton.* The Jews themselves think this prophecy hath its full completion in the Messiah. *Bp. Patrick.*

9. —*who shall stir him up?*] Lions do not betake themselves to remote or secret places, when they go to sleep: but lie down any where, as if they understood, that, let them sleep where they pleased, no one durst disturb them. This comparison signifies that the Israelites should have such an absolute and secure possession of the land of Canaan, that none should be bold enough to assault or give them any disquiet. *Bp. Patrick.*

14. —*in the latter days.*] In time to come, be it more or less remote. *Bp. Newton.*

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17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall ‖ smite the corners of Moab, and destroy all the children of Sheth.

‖ Or, *smite through the princes of Moab.*

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

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19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Ama-

17. *I shall see him, but not now: I shall behold him,* &c.] Rather, I see him, but not now; I behold him, but not nigh: the future tense in Hebrew being often used for the present. He saw with the eyes of prophecy; and Prophets are emphatically called *seers.* *Bp. Newton.*

——*there shall come a Star out of Jacob, and a Sceptre* &c.] The "star" and "sceptre" are probably metaphors borrowed from the ancient hieroglyphicks, which much influenced the language of the East: and they evidently denote some eminent and illustrious king or ruler, particularized in the following words. *Bp. Newton.*

——*and shall smite the corners of Moab,*] Or the princes of Moab, according to other versions: this was executed by David, when he destroyed two thirds of the people, and saved one third alive: and "so the Moabites became David's servants, and brought gifts," 2 Sam. viii. 2. *Bp. Newton.*

——*and destroy all the children of Sheth.*] It is common in the style of the Hebrews, and especially in the poetick parts of Scripture, and we may observe it particularly in these prophecies of Balaam, that the same thing in effect is repeated in other words, and the latter member of each period is explanatory of the former; as in the passage before us: "I shall see him, but not now: I shall behold him, but not nigh:" and then again, "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel:" and again afterwards, "And Edom shall be a possession, Seir also shall be a possession for his enemies." There is great reason therefore to think, that the same manner of speaking was continued here, and consequently that "Sheth" must be the name of some eminent person or place among the Moabites. *Bp. Newton.*

18. *And Edom shall be a possession,*] This was also fulfilled by David, 2 Sam. viii. 14, who in two of his Psalms hath mentioned together his conquest of Moab and Edom, as they are also joined together in this prophecy, Ps. lx. 8; cviii. 9. *Bp. Newton.*

——*Seir also shall be a possession for his enemies;*] That is, for the Israelites. "Seir" is the name of the mountains of Edom; so that even their mountains and fastnesses could not defend the Idumeans from David and his captains. *Bp. Newton.*

——*and Israel shall do valiantly.*] As they did particularly under the command of David, several of whose victories are recorded in 2 Sam. viii, together with his conquest of Moab and Edom. *Bp. Newton.*

19. *Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.*] Not only defeat them in the field, but destroy them even in their strongest cities; or perhaps some particular city was intended, as we may infer from Ps. lx. 9; cviii. 10, "Who will bring me into the strong city? who will lead me into Edom?" And we read particularly that Joab, David's general, "had smitten every male in Edom," 1 Kings xi. 15, 16.

Thus this prophecy was exactly fulfilled in the person and actions of David: but most Jewish as well as Christian writers apply it, primarily perhaps to David, but ultimately to the Messiah, as the person chiefly intended, in whom it was to receive its full and entire completion. Onkelos, the most ancient and valuable of the Chaldee paraphrasts, interprets it of the Messiah: "When a prince, says he, shall arise of the house of Jacob, and Christ shall be anointed of the house of Israel, He shall both slay the princes of Moab, and rule over all the sons of men:" and with him agree the other Targums or paraphrases. Maimonides, one of the most learned and famous of the Jewish doctors, understands it partly of David, and partly of the Messiah; and with him agree other rabbies, cited by the criticks and commentators to this purpose. It appears to have been generally understood by the Jews as a prophecy of the Messiah, because the false Christ, who appeared in the reign of the Roman emperour Adrian, assumed the title of *Barchochebas,* or *the son of the star,* in allusion to this prophecy, and in order to have it believed that he was the star whom Balaam had seen afar off. The Christian Fathers are unanimous in applying this prophecy to our Saviour, and to the star which appeared at His nativity. Origen in particular saith, that in the law there are many typical and enigmatical references to the Messiah: but he produces this as one of the plainest and clearest of prophecies. And both Origen and Eusebius affirm, that it was in consequence of Balaam's prophecies, which were known and believed in the East, that the Magi, upon the appearance of a new star, came to Jerusalem to worship Him who was born King of the Jews. The stream of modern divines and commentators runs the same way: that is, they apply the prophecy principally to our Saviour, and by Moab and Edom understand the enemies and persecutors of the Church. In favour of this opinion it must be acknowledged, that many prophecies of Scripture have a double meaning, literal and mystical; respect two events; and receive a twofold completion. David too was in several things a type and figure of the Messiah. If by "destroying all the children of Sheth" be meant "ruling over all mankind," this was never fulfilled in David. A star did really appear at our Saviour's nativity; and in Scripture He is styled "the day star," 2 Pet. i. 19; "the morning star," Rev. ii. 28; "the bright and morning star," Rev. xxii. 16; perhaps in allusion to this very prophecy. Upon the whole, it is probable that the Messiah was remotely intended; but that the primary and literal meaning of the prophecy respects the person and actions of David: particularly for this reason, because Balaam is here advertising Balak, "what this people should do to his people in the latter days;" that is what the Israelites should do to the Moabites hereafter. *Bp. Newton.*

Balaam here, in prophetick vision, descries the remote coming of SHILOH, under the imagery of a "star" and a "sceptre," or an illustrious prince. Though it was foretold, that "the sceptre should depart from Judah at his coming," this prophecy confirms to him a proper sceptre of His own. And our Lord claimed it, when He avowed Himself "a king" to Pilate; but declared that "His kingdom was not of this world."

This branch of the prophecy was fulfilled about 1600 years after, when, at the birth of Christ, the Magi from the East, who are supposed by Theophylact to have been the posterity of Balaam, came to Jerusalem, saying, "Where is He that is born King of the Jews? for

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lek, he took up his parable, and said, Amalek *was* ‖ the first of the nations; but his latter end ‖ *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless † the Kenite shall be wasted, ‖ until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

‖ Or, *the first of the nations that warred against Israel.* Exod. 17. 8.

‖ Or, shall be *even to destruction.*

† Heb. *Kain.*

‖ Or, *how long* shall it be ere *Asshur carry thee away captive?*

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CHAP. XXV.

1 *Israel at Shittim commit whoredom and idolatry.* 6 *Phinehas killeth Zimri and*

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we have seen *His star* in the east, and are come to worship Him," Matt. ii. 2. *Dr. Hales.*

20.—*Amalek was the first of the nations;*] The first and most powerful of the neighbouring nations. *Bp. Newton.*

—— *but his latter end shall be that he perish for ever.*] Balaam here confirms what God had before pronounced by Moses, Exod. xvii. 14. He had before declared that the king of Israel should prevail over the king of Amalek; but the menace is here carried further, and Amalek is consigned to utter destruction. This sentence was in a great measure executed by Saul, 1 Sam. xv. 7, 8; then by David, 1 Sam. xxvii. 8, 9; and again, by a farther conquest, 1 Sam. xxx. 17; and lastly was completed by the Simeonites, in the days of Hezekiah, 1 Chron. iv. 41—43. And where is the name or the nation of Amalek subsisting at this day? What history, what tradition concerning them is remaining any where? They are but just enough known and remembered to shew, that what God had threatened, He hath punctually fulfilled: "I will utterly put out the remembrance of Amalek from under heaven—and his latter end shall be that he perish for ever." *Bp. Newton.*

21.— *the Kenites,*] Not one of the Canaanitish nations, mentioned in Gen. xv. 19, but probably a tribe of the Midianites: Jethro, the father in law of Moses, being called in one place "the priest of Midian," Exod. iii. 1, and in another, "the Kenite," Judges i. 16. *Bp. Newton.*

—— *Strong is thy dwellingplace,* &c.] Their situation was strong and secure among the mountains. *Bp. Newton.*

In these words is an allusion to that princely bird the eagle, which not only delights in soaring to the loftiest heights, but chooses the highest rocks and most elevated mountains as the most desirable situations for erecting her nest. *Burder.*

22. *Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.*] The Amalekites were to be utterly destroyed, but the Kenites were to be carried captive. And accordingly when Saul was sent to destroy the Amalekites, he ordered the Kenites to depart from among them, 1 Sam. xv, 6. This shews that they were "wasted" and reduced to a low and weak condition. And as the kings of Assyria carried captive, not only the Jews, but also the Syrians, 2 Kings xvi. 9, and several other nations, 2 Kings xix. 12, 13, it is highly probable that the Kenites shared the same fate with their neighbours; especially as some Kenites are mentioned among the Jews after their return from captivity. *Bp. Newton.*

23.— *Alas, who shall live when God doeth this!*] This exclamation is referred by several commentators to what precedes; but it relates rather to what follows: implying that he is now prophesying of very distant and very calamitous times. *Bp. Newton.*

24. *And ships shall come from the coast of Chittim,*] Or rather, *for* ships shall come, &c. Chittim was one of the sons of Javan, who was one of the sons of Japhet, by whose posterity "the isles of the Gentiles were divided" and peopled; that is, Europe, and the countries to which the Asiaticks passed by sea. The land of Chittim was a general name for the countries and islands in the Mediterranean. And Balaam might here mean either Greece, or Italy, or both; the particular names of those countries being at that time perhaps unknown in the East. And the passage may be the better understood of both, because Greece and Italy were alike the scourges of Asia. *Bp. Newton.*

—— *and shall afflict Asshur,*] Asshur properly means the descendants of Asshur, the Assyrians; but the Syrians and Assyrians are often confounded together, and mentioned as the same people. The Greeks under Alexander the Great subdued all those countries. The Romans afterwards extended their empire into the same regions: and Assyria, properly so called, was conquered by the emperour Trajan. *Bp. Newton.*

—— *and shall afflict Eber,*] By Eber is meant, either the people bordering on the Euphrates; or the Hebrews, the posterity of Eber. If the former; they, as well as the Assyrians, were subdued both by the Greeks and Romans: if the latter, as is most probable, they were afflicted, though not much by Alexander himself, yet by his successors the Seleucidæ, and particularly by Antiochus Epiphanes, who spoiled Jerusalem, defiled the temple, and slew all those who adhered to the law of Moses, 1 Mac. i. They were worse afflicted by the Romans, who not only subdued and oppressed them, and made their country a province of the empire, but at last took away their place and nation, and sold and dispersed them over the face of the earth. *Bp. Newton.*

—— *and he also shall perish for ever.*] That is, "Chittim," who is the main subject of this part of the prophecy. If by Chittim be meant the Greeks, the Grecian empire was entirely subverted by the Romans: if the Romans, the Roman empire was in its turn broken into pieces by the incursion of the northern nations. The name only of the Roman empire and Cesarean majesty is subsisting at this day, and is transferred to another country and another people. *Bp. Newton.*

25.— *and returned to his place:*] Unto his country, Mesopotamia. His prophecies being uttered, the design of Heaven was now answered, and the instrument was thrown aside. The wicked Balaam was now left entirely to pursue the schemes of his own mad ambition. He had been ordered to depart; with which order he seems, publickly at least, to have complied. The text says, "he went to his place." If he went home, it is plain however he returned. And now he effected that grand scheme, which he hoped would be as destructive to the Israelites as if he had cursed them. Josephus tells us, that Balaam informed the king, he could never subdue the Israelites, unless they should be disobedient

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Cozbi. 10 *God therefore giveth him an everlasting priesthood.* 16 *The Midianites are to be vexed.*

a Chap. 33. 49.

AND Israel abode in [a] Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

b Deut. 4. 3. Josh. 22. 17.

4 And the LORD said unto Moses, [b] Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

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5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

c Ps. 106. 30. 1 Mac. 2. 54.

7 And [c] when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

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to their God; and instructed him how to make them so. This account is confirmed in the sacred story both by Moses, who says that Balaam "caused the Israelites to commit trespass against the Lord," chap. xxxi. 16; and also by St. John, Rev. ii. 14. The whole story of the "trespass" and its punishment is written at length in the following chapter, where we find it recorded, that Israel provoked God by revolting through the artifices of Balaam; and that a plague was inflicted on them as a punishment, which swept off twenty-four thousand men. *Gilpin.*

The history of this Prophet furnishes a deplorable and an alarming instance of the deceitfulness of the human heart. He could not forego "the rewards of divination," and the allurements of ambition: he first sought permission to go to Balak, wishing to gratify that prince, even after he had been refused by God, and told expressly, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." And he tempted God, [who afterwards in His anger permitted him to go,] by seeking to prevail on Him, by solicitations and sacrifices, to alter His purposes. When these failed, and he had thrice blessed the people, he sinned yet more against the whole meaning, end, and design of the prohibition. For surely that mischievous counsel, to seduce the Israelites into idolatry, was in fact a greater piece of wickedness and impiety, than if he had formally cursed them in words. Still his partial regards to his duty seem to have quieted his conscience; how otherwise could he expect, that, while he did not live the life of the righteous, he could be entitled to his peaceful death, and joyful resurrection? And accordingly his ill-founded wish was frustrated: for he was cut off by the avenging sword of the Israelites, in reward for his pernicious counsels, along with his licentious abettors, chap. xxxi. 8. And his end furnishes an awful and alarming example, that extraordinary "gifts of the Spirit" are not always accompanied by the genuine "fruits" of the Spirit," in the hearts and lives of the possessors; and that without *charity*, the rarest gifts and endowments are nothing worth, 1 Cor. xiii. 1, 2; Matt. vii. 22. *Dr. Hales.*

Chap. XXV. ver. 1. — *Shittim,*] In the plains of Moab; called Abel-shittim, chap. xxxiii. 49.

—— *with the daughters of Moab.*] And of Midian, ver. 6, 17, 18. These women exposed themselves by Balaam's counsel to the lust of the Israelites, that by this means they might seduce them to idolatry, and so deprive them of the Divine blessing. *Bp. Patrick.* This should convince us, that we should be more on our guard against our own passions than against our enemies: God, we see, secured the people against their enemies, while they brought destruction on themselves by their wickedness. *Bp. Wilson.*

2. — *and the people did eat,*] Of the Moabitish sacrifices. This was an act of idolatry, whereby they owned themselves the servants of the gods of Moab; as to eat of the Lord's sacrifices was an act of Divine worship. See Exod. xxxiv. 15. *Bp. Patrick.*

3. *And Israel joined himself unto Baal-peor:*] And the Israelites joined themselves, both in spiritual and bodily fornication, with those that worshipped Baal-peor. *Bp. Hall.*

—— *Baal-peor:*] Either the idol Baal, whose temple stood on mount Peor; or else Peor was the person, whom these nations had deified after his death under the title of Baal or Lord. So the Psalmist may be understood, "They joined themselves unto Baal-peor, and ate the sacrifices of the dead;" that is, of some eminent deceased person deified, Psal. cvi. 28. *Pyle.*

4. — *Take all the heads of the people,*] The judges of Israel, as they are called, ver. 5, namely, the principal officers among the people. By their assistance the people, who had sinned, were to be punished. *Bp. Kidder.*

—— *hang them up*] That is, the people who had sinned; and not all the heads of the people, for they were concerned in the execution of the sentence. *Bp. Kidder.*

6. — *one of the children of Israel came* &c.] One cannot enough wonder at the impudence of this Israelite. Here is fornication, an odious crime: and that of an Israelite, whose name challenges holiness: yea, of a prince of Israel, whose practice is a rule to inferiours: and that with a woman of Midian, with whom even a chaste contract had been unlawful: and that with contempt of all government: and that in the face of Moses and all Israel: and that in a time of mourning and judgment for the same offence. Those that have once passed the bounds of modesty, soon grow shameless in their sins. *Bp. Hall.*

7. *And when Phinehas,* &c.] The example of Phinehas is no warrant to private persons to put the greatest malefactor to death. He was a man of considerable authority, being next to the high priest. He wanted not a commission, ver. 5. It is certain God approved of the action, ver. 11. And it may be well concluded,

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8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

d 1 Cor. 10. 8. 9 And [d] those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

e Ps. 106. 30. 11 [e] Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

f Ecclus. 45. 24. 1 Mac. 2. 54. 12 Wherefore say, [f] Behold, I give unto him my covenant of peace;

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

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14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a † chief house among the Simeonites.

† Heb. *house of a father.*

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 [g] Vex the Midianites, and smite them:

g Chap. 31. 2.

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that as he acted not without the consent of Moses, so he acted by the direction of God Himself. *Bp. Kidder.*

9. — *twenty and four thousand.*] Those that died of the plague itself were only twenty-three thousand, 1 Cor. x. 8. The thousand who were convicted of idolatry, and thereupon slain with the sword, "in the day of the plague," ver. 18, are comprehended in the whole number. The expression "of the plague" in the text might be rendered *during* the plague. *Bp. Patrick.* What we render *plague* does not signify *pestilence* only, but any other sudden stroke; and may comprehend the destruction that befell them from the judges, as well as that inflicted immediately by God. *Bp. Kidder.*

12. — *I give unto him my covenant of peace:*] I solemnly promise to make him and his family prosperous, as in other respects, so particularly in respect of their having the priesthood. *Dr. Wells.* The covenant of peace is expressed, ver. 13, by an everlasting priesthood. The office of a priest was that of a mediator between God and man; and the end of the sacrifices and incense, the type of prayers, was to procure God's favour, Numb. xvi. 47, 48. *Bp. Kidder.*

13. — *an everlasting priesthood;*] This is to be understood with some limitation. After some successions in the line of Phinehas, the priesthood came for a time into the family of Eli, who was descended from Ithamar, the youngest son of Aaron. The reason of this interruption is not mentioned in Scripture; most probably some great sin provoked God to set aside the line of Eleazar for some years, till Eli's sons also became so wicked, that the priesthood was taken from them; and restored in the days of Solomon to the posterity of Phinehas, with whom it continued as long as the priesthood lasted. The words "everlasting, perpetual," and the like, in a general and indefinite sense, denote no more than a long duration. *Bp. Patrick, Stackhouse.*

We need not suppose the priesthood to be here called "everlasting," to express a design of a perpetual continuance of it to Phinehas's descendants; but rather the term "everlasting" is the appellation annexed to the priesthood in its limitation to the family of Aaron; and suggests no more, than that the priesthood of Aaron should descend to them. God made to Phinehas and to his seed after him, not *an everlasting grant* of the priesthood, as some commentators take it, nor a grant of "an everlasting priesthood," as our English version renders the place; but rather a grant of *the everlasting priesthood;* of the priesthood limited to Aaron and his descendants by that appellation. And this promise would have been fulfilled, if the priesthood had descended to Eleazar and his son only. *Shuckford.*

——*because he was zealous for his God,*] God, who searches the hearts, saw that this conduct of Phinehas proceeded not from any private passion; but out of pure love and affection to Him, and from indignation to see His Divine Majesty so affronted. *Bp. Patrick.* It is not a good argument to say, "such a man doth such and such things, and therefore they are good things for me to do." We must act in such a manner, as is agreeable to the state of life, whereunto God hath called us: for when we leave our vocation, we act wickedly, and justly expose ourselves to punishment. Our Saviour fasted forty days and forty nights without any sustenance, but we are not to do so too; for if we were to attempt it, we should kill ourselves. Moses, that holy Prophet of God, killed an Egyptian, a wicked and injurious man: am I therefore to go and kill a wicked man too? I may not do so, for it is against my calling: I am no magistrate, therefore I may not do it. As for Moses, he acted under a special inspiration of God. Phinehas, that godly man, killed Zimri and Cozbi, even in the act of fornication; and this deed of Phinehas was pleasing to God. But it were a bad argument to say, Phinehas did so, and it pleased God: therefore we may do the same; when we see any man dishonour God, we may immediately go and kill him. Phinehas had a special licence to do this: but we must not follow his example, but must take heed to our calling, to our office. *Bp. Latimer.* If we will imitate Phinehas, let us imitate him in that for which he is commended and rewarded by God, and for which he is renowned among men; and that is, not barely the action, the thing done; but the affection, the zeal with which it is done. For that zeal God commendeth him, verse 11, and for that zeal God rewardeth him, verse 13, and for that zeal did posterity praise him; the wise son of Sirach, Ecclus. xlv. 23; and good old Mattathias on his death-bed, 1 Mac. ii. 54. Not again that any private man should dare, by his example, to usurp the magistrate's office, and to do justice upon malefactors without a calling: or that any magistrate should dare, by his example to cut off graceless offenders without a judicial course; but that every man, who is by virtue of his calling endued with lawful authority to execute justice upon transgressors, should set himself to it with that

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18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAP. XXVI.

1 *The sum of all Israel is taken in the plains of Moab.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbered at Sinai, but Caleb and Joshua.*

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, [a] from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

a Chap. 1. 3.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people,* from twenty years old and upward; as the LORD [b] commanded Moses and the children of Israel, which went forth out of the land of Egypt.

b Chap. 1. 1.

5 ¶ [c] Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

c Gen. 46. 8. Exod. 6. 14. 1 Chron. 5. 1.

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who [d] strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

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d Chap. 16. 2.

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ [e] The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

e Gen. 38. 2. &c. & 46. 12.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were num-

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vigour and courage and zeal, which was in Phinehas. "It is good," saith the Apostle, "to be zealously affected always in a good thing," Gal. iv. 18. *Bp. Sanderson.*

Chap. XXVI. ver. 1.—*unto Moses and unto Eleazar*] As God had formerly joined Aaron with Moses, so now, Aaron being dead, he joins Eleazar; to shew that he succeeded to the authority, as well as to the place and office, of his father. *Bp. Patrick.*

2. *Take the sum* &c.] They had been twice numbered before this: once, before the building of the tabernacle; and a second time, when they were to be encamped. All the men then numbered, thirty-eight years ago, being now dead, God commands a third numbering, partly to shew His faithfulness to His word, in multiplying them greatly, notwithstanding all their provocations; and partly for the more easy division of the land among their tribes. *Bp. Patrick.*

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bered of them, threescore and sixteen thousand and five hundred.

23 ¶ *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of
f Josh. 17. 1 [f] Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

g Chap. 27. 1. 33 ¶ And [g] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

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38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thou-

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sand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

h Chap. 33. 54. † Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.*

54 h To many thou shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

i Chap. 33. 54. Josh. 11. 23. & 14. 2.

55 Notwithstanding the land shall be i divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

k Exod. 6. 16, 17, 18, 19.

57 ¶ k And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

l Exod. 2. 2. & 6. 20.

59 And the name of Amram's wife *was* l Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

m Lev. 10. 2. chap. 3. 4. 1 Chron. 24. 2.

61 And m Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

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63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They n shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

n Chap. 14. 28. 1 Cor. 10. 5, 6.

CHAP. XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritances.* 12 *Moses, being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THEN came the daughters of a Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

a Chap. 26. 33. Josh. 17. 3.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

b Chap. 14. 35. & 26. 64, 65.

3 Our father b died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

† Heb. *diminished.*

4 Why should the name of our father be † done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

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55. — *the land shall be divided by lot:*] This dividing by lot was very consistent with the equality required, ver. 54. It is most probable, that the several coasts or provinces of the whole land were by lot adjudged to the several tribes; but then each tribe was assigned a greater or less portion of that tract wherein his lot fell, as the number of its families was greater or less. The exact measure of their portion was not determined by lot; for then Simeon could not have been justly placed within the tract, where Judah inherited, Josh. xix. 1—9. *Bp. Kidder.*

The division of land by lot appears to have been a very ancient custom. It was not only adopted, as in the present instance, in the distribution of a whole country: but appears from Hesiod and Homer to have been resorted to, in order to apportion particular inheritances. *Burder.*

Chap. XXVII. ver. 3.— *died in his own sin,*] He was not one of them, who were authors of sin unto others; but as other unnoted Israelites, he died in the wilderness, without any publick offence or censure. *Bp. Hall.*

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5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, [c] Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

c Deut. 32. 49.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as [d] Aaron thy brother was gathered.

d Chap. 20. 24.

14 For ye [e] rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the [f] water of Meribah in Kadesh in the wilderness of Zin.

e Chap. 20. 24.

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f Exod. 17. 7.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him [g] after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

g Exod. 28. 30.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

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12. — *Get thee up into this mount Abarim,*] A tract of mountains in the plains of Moab, one of which was called Nebo, and the top of it Pisgah. *Bp. Patrick.*

16. *Let the Lord, — set a man over the congregation,*] He, that was so tender over the welfare of Israel in his life, would not slacken his care in death: he takes no thought for himself, for he knew how gainful an exchange he must make; all his care is for his charge. Some envious natures desire to be missed, when they must go; and wish that the weakness, or want of a successor, may be the foil of their memory and honour. Moses is in a contrary disposition; it sufficeth him not, to find contentment in his own happiness, unless he may have an assurance, that Israel shall prosper with him. *Bp. Hall.*

18. — *a man in whom is the spirit,*] A man, whom I have endued with more than an ordinary measure of My spirit of wisdom. *Bp. Hall.*

—— *lay thine hand upon him;*] By that rite set him apart for the office; see Numb. viii. 10. This laying on of hands was followed with increase of gifts from God, Deut. xxxiv. 9. *Bp. Kidder.*

20. — *thou shalt put some of thine honour upon him,*] Communicate some of thy authority to him at present; and not let him be any longer as thy minister, but as an associate in the government. *Bp. Patrick.*

21. — *he shall stand before Eleazar the priest,* &c.] The high priest of God shall, upon all weighty occasions, ask counsel of God for him; and he shall receive directions from "the breastplate of judgment" in all his doubts. *Bp. Hall.* The great difference between Moses and Joshua consisted in this: Moses was never to make use of the priest, to know the will of God, for God spake to him Himself. *Bp. Wilson.*

22. — *Moses did as the Lord commanded him:*] In this we see the great integrity, the sincere humility and self-denial of Moses, that he readily submitted to have the government of Israel translated from his own family and tribe to another, who was of the tribe of Ephraim. By this means his own children were reduced to a mean condition; being not so much as priests, but mere Levites. This demonstrates that he acted not *from* himself, because he acted not *for* himself: but was contented to have the supreme authority placed, where God pleased, both in church and state, and to leave his own family in inconsiderable employment. This shews him to have

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23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

1 *Offerings are to be observed.* 3 *The continual burnt offering.* 9 *The offering on the sabbath,* 11 *on the new moons,* 16 *at the passover,* 26 *in the day of firstfruits.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* † a sweet savour unto me, shall ye observe to offer unto me in their due season.

† Heb. *a savour of my rest.*

3 And thou shalt say unto them, [a] This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot † day by day, *for* a continual burnt offering.

a Exod. 29. 38.

† Heb. *in a day.*

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer † at even;

† Heb. *between the two evenings.*

5 And the tenth *part* of an ephah of flour for a [b] meat offering, mingled with the fourth *part* of an [c] hin of beaten oil.

b Lev. 2. 1.

c Exod. 29. 40.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

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9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 [d] And in the fourteenth day of the first month *is* the passover of the LORD.

d Exod. 12. 18. Lev. 23. 5.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

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had a principle, which raised him above all other lawgivers; who always took care to advance their own families, and establish them in some share of that greatness, which they themselves possessed. This likewise shews, that the future rulers of this nation had no temptation to advance the credit of Moses beyond what it really was; since they were not descended from him, but were of other tribes. *Bp. Patrick.*

Chap. XXVIII. ver. 2. *Command the children of Israel,* &c.] Moses, having numbered the new generation of men, who were to inherit the land, and received warning of his own death, is commanded to put them in mind of the ordinances which they were to observe in that land, Ps. cv. 44, 45. And the rather, because in their journeys in the wilderness they had not practised the laws and rites which they had received, Deut. xii. 8. *Bp. Kidder.*

7. — *strong wine*] The Hebrew word commonly signifies any strong drink; but here the noblest and most generous wine; for it was not lawful to use any other liquor in their sacrifices. The heathens also had this reverence to their gods, that they always offered to them the most excellent wines. *Bp. Patrick.*

11. — *in the beginnings of your months* &c.] This solemn sacrifice seems to have been ordained by God, to prevent the idolatry which was usual among the Gentiles; who worshipped the new moon with great rejoicings at its first appearance. *Bp. Patrick.*

15. — *unto the Lord*] These words were added, to remind the people, at this time in particular, of the right object of worship. A goat being appointed to be offered at two other solemnities, and to be offered for a sin offering, ver. 22, 30, it is not, upon those occasions, said "unto the Lord," though certainly intended, because there was no danger, at those times, of the

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18 In the [e] first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

[e] Lev. 23. 7.

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the first-fruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

CHAP. XXIX.

1 *The offering at the feast of trumpets,* 7 *at the day of afflicting their souls,* 13 *and on the eight days of the feast of tabernacles.*

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AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: [a] it is a day of blowing the trumpets unto you.

[a] Lev. 23. 24.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And [b] ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein:*

[b] Lev. 16. 29. & 23. 27.

8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:

9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt

people directing their sacrifices to a wrong object, as at the time of the new moons; when the heathen offered a goat to the moon, it being a creature whose horns are like the new moon. *Grotius.*

Chap. XXIX. ver. 12. — *a feast*] The feast of tabernacles, Lev. xxiii. 34, which was kept at the close of their vintage and harvest, Deut. xvi. 13. This being a time of leisure and enjoyment, God thought fit to oblige the

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offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

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26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside a continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a [c] solemn assembly: ye shall do no servile work *therein:* c Lev. 23. 36.

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

Israelites to a long attendance, and a greater number of sacrifices, than He required at the other festivals. *Bp. Kidder.*

13. — *thirteen young bullocks,* &c.] The whole number of bullocks offered at this festival was seventy: the rams also and the lambs were in a double proportion to what was usual. This was a vast charge; but more easy at this time of the year than any other, because now their barns were full, and their wine-presses overflowed; and their hearts might well be supposed to be more enlarged than at other times, in thankfulness to God for His great benefits. Yet this very gross, troublesome, and expensive way of serving God made the best men among them groan and long for the coming of the Messiah; in whose days, their own doctors say, no sacrifices shall remain, but those of thanksgiving, and praise, and prayer. *Bp. Patrick.*

36. — *one bullock,*] Though the day were solemn,

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37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

‖ Or, *offer.*

39 These *things* ye shall ‖ do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP. XXX.

1 *Vows are not to be broken.* 3 *The exception of a maid's vow.* 6 *Of a wife's.* 9 *Of a widow's, or her that is divorced.*

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not † break his word, he shall do according to all that proceedeth out of his mouth.

† Heb. *profane.*

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when † she vowed, or uttered ought out of her lips, wherewith she bound her soul;

† Heb. *her vows were upon her.*

7 And her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding

"that great day of the feast," John vii. 37, yet were the sacrifices fewer than on the seventh day, by six bullocks and one ram. This, together with the gradual declining of the sacrifices appointed in this feast, shews us the invalidity of the legal sacrifices. *Bp. Kidder.*

39. *These things ye shall do* &c.] It appears by this account, that there were every year sacrificed at the tabernacle, (and temple,) at the stated national charge, the following numbers of beasts, namely,

1,101 lambs,
132 bullocks,
72 rams,
21 kids,
2 goats.

These made up the morning and evening sacrifices. Besides these, were a vast number of "voluntary, vow, and trespass sacrifices," which, if it were possible to state them, would swell the account to a much greater degree. *Pyle.*

Chap. XXX. ver. 2. — *swear an oath to bind his soul with a bond;*] It is not possible for men to lay a more sacred and solemn obligation upon their consciences, than by the religion of an oath. Moses very well expresses it by "binding our souls with a bond;" intimating, that he, who swears, lays the strongest obligation upon himself, and puts his soul in pawn for the truth of what he says. And this obligation no man can violate, but at the utmost peril of the judgment and vengeance of God. *Abp. Tillotson.*

5. — *The Lord shall forgive her, because her father disallowed her.*] It shall not be imputed to her as a sin, that she performed not that which her father does not allow; since she is not in her own power to dispose of. *Bp. Hall.*

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oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAP. XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 13 *Moses is wroth with the officers, for saving the women alive.* 19 *How the soldiers, with their captives and spoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation unto the treasury of the Lord.*

AND the LORD spake unto Moses, saying,

2 [a] Avenge the children of Israel of the Midianites: afterward shalt thou [b] be gathered unto thy people.

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3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely,* [c] Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives,

a Chap. 25. 17.

b Chap. 27. 13.

† Heb. *A thousand of a tribe, a thousand of a tribe.*

c Josh. 13. 21.

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13. — *to afflict the soul,*] Such as vows of fasting and abstinence, Lev. xvi. 29. *Bp. Kidder.* See the note there.

Chap. XXXI. ver. 2. *Avenge the children of Israel*] Chap. xxv. 17. Moses is commanded here to "avenge the Israelites;" but ver. 3, he requires the people to "avenge the Lord." The Midianites had brought destruction upon the people of Israel, and had drawn them from God into idolatry; and on both these accounts were obnoxious, as offenders against God, and against Israel. *Bp. Kidder.*

6. — *them and Phinehas*] It is doubted, whether Phinehas was sent to command the troops, or only to perform such sacred offices, as might be required by the general. The office of Phinehas appears to have been to take care of the "holy instruments;" which some suppose to have been the Urim and Thummim; but others more reasonably the ark of the covenant, and its contents, which not long after Joshua ordered to be carried, with priests blowing their trumpets before it, when he surrounded Jericho. It may be however that "the holy instruments" and the trumpets are one and the same. *Stackhouse.*

8. — *they slew the kings of Midian,*] Little kings, called princes, Josh. xiii. 21, where they are said to be *dukes of Sihon;* that is, great men, tributary to Sihon; while he continued king of the Amorites. After he was conquered, they took perhaps the title of kings. *Bp. Patrick.*

—— *Balaam also the son of Beor they slew with the sword.*] He is here mentioned, because it was he that advised Balak to tempt Israel to sin: he is therefore among those that suffer for it; see ver. 16. *Bp. Wilson.* Perhaps he had returned into Mesopotamia; but when he heard of the success of his advice against the Israelites, and how many thousands of them had been cut off in consequence, he may have gone back again to the Midianites in hopes of receiving an ample reward for his services; or when war was declared against them, the Midianites may have sent for him again, and he may have been the rather inclined to go, because he might now have hopes of cursing the Israelites with success, since they had apostatized from the worship of God, and fallen into idolatry. And it is not unlikely that for this very purpose he was carried into the field of battle, and there became a sacrifice to his own evil policy. *Stackhouse.* What, may we suppose, were Balaam's sentiments, when he lay bleeding on the plains of Midian! When all his wicked vision was fled: when he found himself struck with the hand of death, destitute of all comfort upon earth, and of all hope from heaven! In those bitter moments, we may suppose, he saw things in their true light. In the agony of despair and horrour, he was at length convinced of the folly and wickedness of all his worldly schemes. His "sin had now found him out." And he exclaimed in earnest, what perhaps in the hypocrisy of his soul he had once uttered, "Oh, that I might die the death of the righteous, and that my latter end might be like his!" May we all catch the warning voice! And may God grant us grace to make a better use of it, through Jesus Christ our Lord! *Gilpin.*

9. *And the children of Israel took all the women of*

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and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the † battle.

† Heb. *host of war.*

15 And Moses said unto them, Have ye saved all the women alive?

d Chap. 25. 2.

16 Behold, [d] these caused the children of Israel, through the [e] counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

e 2 Pet. 2. 15.

f Judg. 21. 11.

17 Now therefore [f] kill every male among the little ones, and kill every woman that hath known man by lying with † him.

†Heb. *a male.*

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and [g] whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

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g Chap. 19. 11, &c.

20 And purify all *your* raiment, and all † that is made of skins, and all work of goats' *hair*, and all things made of wood.

† Heb. *instrument*, or, *vessel of skins.*

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey † that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

† Heb. *of the captivity.*

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hun-

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Midian captives,] Having overthrown the armies of the Midianites, they fell upon their cities; and, according to the ancient custom in the most bloody wars, they killed only the men, but no women, nor children, Gen. xxxiv. 25; 1 Kings xi. 16. And so the law of God afterwards required them to do, when they took any city, not belonging to the Canaanites, Deut. xx. 13, 14, who under some circumstances were utterly to be destroyed, ver. 16, 17. *Bp. Patrick.*

17. *Now therefore kill* &c.] Moses gave an order that the boys and the women should be put to death, but that the young maidens should be kept alive. This proceeding shews good policy, combined with mercy. The young men might have become dangerous avengers of, what they would esteem, their country's wrongs; the mothers might have again allured the Israelites to the love of licentious pleasures, and the practice of idolatry, and brought another plague upon the congregation; but the young maidens not being polluted by the flagitious habits of their mothers, nor likely to create disturbance by rebellion, were kept alive. These young women were reserved for the purposes of slavery: a custom, abhorrent from our manners, but every where practised in former times; and still practised in countries, where the benignity of the Christian religion has not softened the ferocity of human nature. *Bp. Watson.*

19. — *purify both yourselves*] Such purifications were common among the Gentiles, especially the Greeks; with whom it was the custom, when they had killed a man, to wash their hands in water for the purification of the defilement. *Bp. Patrick.*

23. — *ye shall make it go through the fire,*] This also was a way of purifying among the Gentiles, as old as Homer's time; but they used sulphur with it. *Bp. Patrick.*

28. *And levy a tribute unto the Lord* &c.] The soldiers were ordered, out of their half, to deduct a 500th part of every kind of spoil, as an offering to God, in acknow-

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dred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the ‖ flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

‖ Or, *goats.*

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

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41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our † charge, and there lacketh not one man of us.

† Heb. *hand.*

50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

† Heb. *found.*

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thousands, and of

† Heb. *heave offering.*

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ledgment of Him, as the Sovereign owner of all, and the Author of all their success. This was to be presented to the priests. *Pyle.*

30. *And of the children of Israel's half,* &c.] In like manner, out of the half belonging to the people, who had borne no fatigue in the war, a much larger proportion was to be deducted out of each article of spoil, namely, a 50th part to be presented to the Levites, the other branch of God's ministry. *Pyle.*

49. — *there lacketh not one man of us.*] The Israelitish army consisted of but twelve thousand men, a mere handful when opposed to the people of Midian. Yet when the officers made a muster of their troops after their return from the war, they found they had not lost a single man! This circumstance struck them as so decisive an evidence of God's interposition, that out of the spoils they had taken they offered "an oblation to the Lord, an atonement for their souls." *Bp. Watson.*

50. — *tablets,*] Some ornaments about the breasts; see Exod. xxxv. 22. *Bp. Patrick.*

——*to make an atonement for our souls* &c.] The officers of the army were sensible, that in saving the captive-women alive they had transgressed their commission; and therefore they presented a great quantity of jewels and other rich spoils, both as an expiatory offering, to atone for their offence; and as a gratulatory offering, in acknowledgment of God's goodness in giving them so great and signal a victory. *Stackhouse.*

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the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

CHAP. XXXII.

1 *The Reubenites and Gadites sue for their inheritance on that side Jordan.* 6 *Moses reproveth them.* 16 *They offer him conditions to his content.* 33 *Moses assigneth them the land.* 39 *They conquer it.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

† Heb. *break.* 7 And wherefore † discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

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8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For [a] when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

a Chap. 13. 24.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [b] from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not † wholly followed me:

b Chap. 14. 28, 29.

† Heb. *fulfilled after me.*

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

54.—*for a memorial*] A memorial at once of God's mercy in preserving their number entire; and of their gratitude and piety in offering up their tribute of praise. *Bp. Kidder.*

Chap. XXXII. ver. 1.—*the land of Jazer,*] Lately taken from the Amorites, after the death of Sihon, their king, Numb. xxi. 32. This city, and the country belonging to it, were near the spring of the river Arnon. *Bp. Patrick.*

—— *the land of Gilead,*] A rich country, so called from mount Gilead, which bounded it on the east, as Jordan did on the west, the river Jabbok on the south, and mount Libanus on the north. *Bp. Patrick.*

—— *a place for cattle;*] In this country was Bashan, Deut. iii. 12, 13, where were bred the largest and fattest oxen, Ps. xxii. 12, and sheep also, Deut. xxxii. 14, and therefore it is joined with Gilead, Mic. vii. 14; which, being woody and mountainous in some parts, was no less famous for breeding goats, see Cant. iv. 1, which delight to brouse on such trees as mount Gilead abounded with. *Bp. Patrick.*

12.—*the Kenezite,*] Probably so called from Kenaz, one of his ancestors. *Bp. Patrick.*

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18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

c Josh. 1. 13. 20 ¶ And [c] Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

d Josh. 4. 12. 27 [d] But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

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29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.

e Deut. 3. 12. Josh. 13. 8. & 22. 4. 33 And [e] Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-

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20. — *if ye will go armed before the Lord to war,*] That is, before the ark, the symbol of the Lord's presence. These two tribes always lay encamped before the sanctuary, chap. ii. When the camp removed, they marched before it, chap. x. so that Moses here requires them, only to hold their usual place, which it is expressly said that they did, Josh. iv. 12, 13. *Bp. Patrick.*

23. — *your sin will find you out.*] You shall be punished for your disobedience. *Bp. Kidder.* Moses consents to the request of the Reubenites and Gadites on certain conditions; but is very earnest that the conditions, which he prescribed, should be punctually observed. Accordingly he represents sin, by which he means the consequence of sin, under the strong image of a person, who should certainly find out every transgressor among them, that did not punctually perform the condition, to which he had agreed. *Gilpin.*

" If men sin against the Lord, their sin will surely find them out:" that the world may be convinced, that God governs it in truth and justice, and that He sees all things that are done under the sun; that good men may be reclaimed by His fatherly corrections; that wicked men may be left without excuse; and that all may be awakened to a due care of their ways, that so they may avoid what will otherwise certainly come upon them. *Bp. Wilson.*

27. *But thy servants will pass over,*] Not strictly, all the men of war among them; but as many as could be spared, and as were thought sufficient. There went in fact 40,000 out of, probably, 100,000. *Bp. Patrick.*

33. — *half the tribe of Manasseh*] The history does not mention how this half tribe chose to stay. Probably, when they saw the success of the other two tribes, they might represent to Moses their great stock of cattle; and that the country would be equally commodious to them, as well as too large for only two tribes to occupy. Without doubt Moses was inclined to listen to them, because the sons of Machir, the son of Manasseh, had by their valour subdued a great part of the country where they settled. *Stackhouse.*

34. — *built*] Repaired and fortified.

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haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and †gave other names unto the cities which they builded.

† Heb. *they called by names the names of the cities.*

39 And the children of [f] Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

f Gen. 50. 23.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And [g] Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

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42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

g Deut. 3. 14.

CHAP. XXXIII.

1 *Two and forty journeys of the Israelites.*
50 *The Canaanites are to be destroyed.*

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

38. — (*their names being changed,*)] Nebo, as well as Baal, was the name of a god, Is. xlvi. 1, probably an Assyrian deity. It is not unlikely that the Israelites changed the names of these cities, that they might abolish all remains of idolatry in the country. *Bp. Patrick.*

40. — *Moses gave Gilead unto Machir*] He gave half of mount Gilead to the descendants of Machir, Deut. iii. 12, 13.

41. — *Havoth-jair.*] That is, the habitations of Jair.

Chap. XXXIII. ver. 1. *These are the journeys* &c.] The travels of the Israelites from Egypt to the promised land of Canaan are a matter of such important consideration, so abounding with the instances of miraculous power, of Divine wisdom, and the wonders of Providence, in behalf of His Church and people, that for the more perfect preservation of the memory of so great a work of God, Moses was, by His express command, obliged to recapitulate the several principal stages of this long journey, and set them all in one view for the benefit of posterity. *Pyle.* As the best comment on this chapter, the reader is referred to the Map of the Journeyings of the Israelites; together with the subjoined Table of Stations, from Dr. Hales.

TABLE OF STATIONS, &c.

Y.	M.	D.			
1	1	15	1 Rameses, near Cairo	Exod. xii. 37.	Numbers xxxiii. 3.
			2 Succoth	xii. 37.	xxxiii. 5.
			3 Etham, or Adajerud	xiii. 20.	xxxiii. 6.
			4 Pi-hahiroth, or Valley of Bedea	xiv. 2.	xxxiii. 7.
			5 Shur; Ain Musa	xv. 22.	xxxiii. 8.
			6 Desert of Shur, or Etham		
			7 Marah, — "bitter" waters healed	xv. 23.	xxxiii. 8.
			8 Elim, Valley of Corondel	xv. 27.	xxxiii. 9.
			9 Encampment by the Red sea		xxxiii. 10.
1	2	15	10 Desert of Sin, Valley of Baharim	xvi. 1.	xxxiii. 11.
			Quails, for a day	xvi. 13.	
			Manna, for forty years	xvi. 35.	
			Sabbath renewed, or revived	xvi. 23.	
			11 Dophkah		xxxiii. 12.
			12 Alush		xxxiii. 13.
			13 Rephidim	xvii. 1.	xxxiii. 14.
			Water from the rock Massah	xvii. 6.	
			Amalekites defeated	xvii. 13.	
			Jethro's visit	xviii. 5.	
			Judges appointed	xviii. 25.	
1	3	15	14 Mount Sinai, or Horeb	xix. 1.	xxxiii. 15.
			The Decalogue given	xx. 1.	
			The Covenant made	xxiv. 7.	
			The Golden Calf	xxii. 6. Nehem. ix. 18.	
1	6		The Covenant renewed	Ex. xxxiv. 27.	
			The first muster or numbering	Ex. xxxviii. 26.	
2	1	1	The Tabernacle erected	xl. 17.	
			Aaron and his sons consecrated	Lev. viii. 6.	
2	1	8	Sacrifices of atonement	ix. 1.	
2	1	14	The second passover	Numb. ix. 5.	
2	2	1	The second muster	i. 3.	
			Nadab and Abihu destroyed	iii. 4. Lev. x. 1.	
2	2	20	15 Desert of Paran	Numb. x. 12.	
			16 Taberah	x. 33.	
			Murmuring of the people	xi. 3.	
			17 Kibroth-hattaavah, or Tophel	xi. 34. Deut. i. 1.	Numbers xxxiii. 16.
			Quails, for a month		
			Plague of the people		
			Council of LXX appointed		
			18 Hazeroth	Numb. xi. 35. Deut. i. 1.	xxxiii. 17.
			Miriam's leprosy	Numb. xii. 10.	
2	5		19 Kadesh-barnea in Rithmah or "the Desert of Sin," or Paran	xii. 16. xxxii. 8.	xxxiii. 18.
			Twelve spies sent out	xiii. 2.	
2	7	6	Their return	xiii. 26	
			The people rebel	xiv. 2.	
			Sentenced to wander forty years	xiv. 33. xxxii. 13.	
			Ten of the spies destroyed	xiv. 37.	
			The people defeated by the Amalekites	xiv. 45.	
			Rebellion of Korah, &c.	xvi. 1.	
			The budding of Aaron's rod	xvii. 10.	
			20 Rimmon-parez		xxxiii. 19.
			21 Libnah, or Laban	Deut. i. 1.	xxxiii. 20.
			22 Rissah		xxxiii. 21.
			23 Kehelathah		xxxiii. 22.
			24 Mount Shapher		xxxiii. 23.
			25 Haradah or		xxxiii. 24.
			Hazar-addar, or Adar	Num. xxxiv. 4. Josh. xv. 3.	
			26 Makheloth		xxxiii. 25.
			27 Tahath		xxxiii. 26.
			28 Tarah		xxxiii. 27.
			29 Mithcah		xxxiii. 28.
			30 Hashmonah or		xxxiii. 29.
			Azmon, or Selmonah	Num. xxxiv. 4. Josh. xv. 4.	
			31 Beeroth	Deut. x. 6.	
			32 Moseroth, or Mosera		xxxiii. 30.
			33 Bene-jaakan, or Banea		xxxiii. 31.
			34 Hor-hagidgad, or Gudgodah	x. 7.	xxxiii. 32.
			35 Jotbathah, or		xxxiii. 33.
			Etebatha, or Elath	ii. 8. 1 Kings ix. 26.	
			36 Ebronah		xxxiii. 34.
			37 Ezion-gaber, or Dizahab	Deut. i. 1.	xxxiii. 35.
40	1		38 Kadesh-barnea again, after thirty-eight years	ii. 14.	xxxiii. 36.
			Miriam's death	Num. xx. 1.	
			Water from the rock Meribah	xx. 13.	
			Moses and Aaron offended	xx. 12. xxvii. 14.	
			39 Mount Hor, or Seir, on the edge of Edom	xx. 22.	xxxiii. 37.

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2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

a Exod. 12. 37. 1491.

3 And they [a] departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

b Exod. 13. 20.

6 And they departed from [b] Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

c Exod. 15. 22.

8 And they departed from before Pi-hahiroth, and [c] passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

d Exod. 15. 27.

9 And they removed from Marah, and [d] came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

e Exod. 16. 1.

11 And they removed from the Red sea, and encamped in the [e] wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

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13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [f] Rephidim, where was no water for the people to drink.

f Exod. 17. 1.

15 And they departed from Rephidim, and pitched in the [g] wilderness of Sinai. 1490.

g Exod. 19. 1.

16 And they removed from the desert of Sinai, and pitched [h] at ‖ Kibroth-hattaavah.

h Chap. 11. 34.

‖ That is, *the graves of lust.*

17 And they departed from Kibroth-hattaavah, and [i] encamped at Hazeroth.

i Chap. 11. 35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah. 1452.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and [k] encamped at Moseroth.

k Deut. 10. 6.

Y.	M.	D.			
40	5		Aaron's death	Num. xx. 23.	Numbers xxxiii. 38.
			King Arad attacks the Israelites	xxi. 1.	
		40	Kibroth-hattaavah, or Tophel again	Deut. i. 1.	
		41	Zalmonah, or Hasmonah again		xxxiii. 41.
			The people bitten by serpents		
			The brazen serpent erected	Num. xxi. 8.	
		42	Punon		xxxiii. 42.
		43	Oboth	xxi. 10.	xxxiii. 43.
		44	Iim, or Ije-abarim, in the border of Moab		xxxiii. 44.
		45	The valley and brook Zered	xxi. 12. Deut. ii. 13.	
		46	Arnon	Num. xxi. 13.	
		47	Beer, or Beer Elim	xxi. 16. Isaiah xv. 8.	
		48	Jahaz	Num. xxi. 23.	
		49	Heshbon	xxi. 25.	
			Sihon defeated		
		50	Jaazah	xxi. 32.	
		51	Edrei	Num. xxi. 33.	
			Og defeated		
		52	Dibon-gad		Numbers xxxiii. 45.
		53	Almon-diblathaim	Ezek. vi. 14.	xxxiii. 46.
		54	Mattanah	Num. xxi. 18.	
		55	Nahaliel	xxi. 19.	
		56	Bamoth	xxi. 19.	
		57	Pisgah	xxi. 20.	
		58	Abarim		xxxiii. 47.
		59	Shittim, or Abel-shittim in the plains of Moab	xxv. i. Josh. iii. 1.	xxxiii. 49.
			Idolatry of Baal-peor	Num. xxv. 3.	
			Midianites punished	xxv. 17.	
			The third muster	xxvi. 2.	
40	11	1	Last exhortations of Moses	Deut. i. 3.	
40	12	1	Joshua appointed his successor	Num. xxvii. 18. Deut. xxxiv. 9.	
			Death of Moses	xxxiv. 5.	
			A month's mourning	xxxiv. 8.	
41	1	1	Joshua sends two spies	Josh. ii. 1.	
41	1	10	Passage of the river Jordan	iv. 19.	

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31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

1453. 36 And they removed from Ezion-gaber, and pitched in the [l] wilderness of Zin, which *is* Kadesh.

l Chap. 20. 1.

m Chap. 20. 22. 37 And they removed from [m] Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

n Chap. 20. 25. Deut. 32. 50. 38 And [n] Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he

1452. died in mount Hor.

o Chap. 21. 1. &c. 40 And [o] king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount

p Chap. 21. 4. [p] Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth,

‖ Or, *heaps of Abarim.* and pitched in ‖ Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

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48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ‖ [q] Abel-shittim in the plains of Moab.

‖ Or, *the plains of Shittim.* q Chap. 25. 1.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [r] When ye are passed over Jordan into the land of Canaan;

r Deut. 7. 2. Josh. 11. 12.

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [s] ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall † give the more inheritance, and to the fewer ye shall † give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

s Chap. 26. 53.

† Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.*

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [t] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

t Josh. 23. 13. Judg. 2. 3.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

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52. — *destroy all their pictures,*] All those images and representations, upon what material soever they were wrought, which were worshipped, or designed for such an use. Compare Deut. xvi. 22, with Lev. xxvi. 1. *Bp. Kidder.*

—— *high places:*] That is, all groves or buildings for worship, which were generally in high places. See Deut xii. 2. *Bp. Kidder.*

55. — *if ye will not drive out* &c.] At first they could not drive them out, for it was not God's design. Therefore Joshua would not attempt it, while he lived: but left several nations, or part of them, unsubdued, Judg. ii. 21, 23; of which he himself takes notice a little before he died, Josh. xxiii. 4, 7, where he warns the Israelites to have nothing to do with them, promising that God would in time expel them quite, chap. v. 5. But when the Israelites grew slothful and cowardly, and negligently suffered the people of Canaan to dwell among them, and make friendship with them, as they did after Joshua and all that generation were dead, then followed what is here threatened in the next words. *Bp. Patrick.*

—— *shall be pricks in your eyes,* &c.] Bring very sore calamities upon you: as grievous and as mischievous as a wound made in the eye, which is a most tender part; or in the side when a thorn sticks and festers in it. *Bp. Patrick.*

56. — *I shall do unto you as I thought to do unto them.*] As I purposed to do unto them: that is, I will make you their slaves, as the Israelites became to several peo-

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CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [a] your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

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[a] Josh. 15. 1.

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

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ple, whom they served many years, Judg. iii. 8, 14; vi. 2, and many other places. Or, make you flee before them; and at last expel you from the land which I give you. *Bp. Patrick.*

Chap. XXXIV. ver. 2. — *When ye come into the land of Canaan;* &c] By the Abrahamick covenant the original grant of the promised land to the Israelites was "from the river of Egypt" (the Nile southwards) "to the great river the river Euphrates," (northwards,) Gen. xv. 18.

The boundaries of it are accurately described by Moses in this chapter, before the Israelites entered into it. "When ye come into the land of Canaan, (this is the land that shall fall unto you for an *inheritance*, even the land of Canaan with the coasts thereof:)

"Your *south quarter* shall be from the wilderness of Zin, along by the coast of Edom," or Idumea. This was its general description. The boundary itself is next traced: "And your south border shall be the outmost coast of the Salt sea eastward;" or as explained by Joshua's description afterwards, chap. xv. 2—4, "the south border of the tribe of Judah began from the bay of the Salt sea that looked southward;" or by combining both, from the southeast corner of the Salt sea, or Asphaltite lake. "From thence, your border shall turn southwards to the ascent of Akrabbim," or the mountains of Accaba, (signifying "ascent" in Arabick,) which run towards the head of the Elanitick or eastern gulph of the Red sea; passing, we may presume, through the seaports of Elath and Ezion-gaber on the Red sea, which belonged to Solomon, 1 Kings ix. 26, though they are not noticed in this place.

"Thence it shall pass on to (the wilderness of) Zin," on the east side of mount Hor, including that whole mountainous region within the boundary; "and the going forth thereof shall be to Kadesh-barnea southwards, and it shall go on to Hazar-addar, and pass on to Azmon."

"And the border shall fetch a compass," or form an angle, "from Azmon," or turn westwards towards the river of Egypt, or Pelusiack branch of the Nile; "and its outgoings shall be at the sea," the Mediterranean. This termination of the southern border westwards is exactly conformable to the accounts of Herodotus and Pliny: the former represents mount Casius lying between Pelusium and the Sirbonick lake, as the boundary between Egypt and Palestine Syria, the latter reckoned the Sirbonick lake itself as the boundary.

"And as for the western border, ye shall have the Great sea for a border: this shall be your western border." The Great sea is the Mediterranean, as contrasted with the smaller seas or lakes, the Red sea, the Salt sea, and the sea of Tiberias, or Galilee.

"And this shall be your north border: from the Great sea you shall point out *Hor-ha-hor*, (not "mount Hor," as rendered in our version, confounding it with that on the southern border, but) "the mountain of the mountain," or "the double mountain," or mount Lebanon, which formed the northern frontier of Palestine, dividing it from Syria; consisting of two great parallel ranges, called Libanus and Antilibanus, (derived from *leban*, "white," because their summits are usually covered with snow,) and running eastwards from the neighbourhood of Sidon to that of Damascus.

"From Hor-ha-hor you shall point your border to the entrance of Hamath;" which Joshua, speaking of the yet unconquered land, describes, "All Lebanon, towards the sunrising, from the valley of Baal-gad, under mount Hermon, unto the entrance of Hamath," Josh. xiii. 5. This demonstrates, that Hor-ha-hor corresponded to all Lebanon, including mount Hermon, as judiciously remarked by Wells; who observes, that it is not decided, which of the two ridges, the northern or the southern, was properly Libanus; the natives at present call the southern so, but the Septuagint and Ptolemy called it Antilibanus.

"From Hamath it shall go on to Zedad, and from thence to Ziphron, and the goings out of it shall be at Hazar-enan, (near Damascus, Ezek. xlviii. 1,) this shall be your north border.

"And ye shall point out your east border from Hazar-enan to Shepham: and the coast shall go down to Riblah, on the east side of Ain, ("the fountain" or springs of the river Jordan;) and the border shall descend, and shall reach unto the (east) side of the sea of Chinnereth" (or sea of Galilee, or lake of Tiberias, thence probably called Gennesareth in our Saviour's time). "And the border shall go down to Jordan on the east side, and the goings out of it shall be at the Salt sea." There it met the southern border, at the southeast corner of that sea, or the Asphaltite lake.

"This shall be your land with the coasts thereof round about" in circuit.

Such was the admirable geographical chart of the land of promise, dictated to Moses by the God of Israel, and described with all the accuracy of an eyewitness.

In his first expedition Joshua subdued all the southern department of the promised land, and in his second the northern, having spent five years in both, Josh. xi. 18. What Joshua left unfinished of the conquest of the whole, was afterwards completed by David and Solomon. In the reign of the latter was realized the Abrahamick covenant in its full extent.

"And Solomon reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt:—for he had dominion over all the region on this side of the river (Euphrates) from Tiphsah (or Thapsacus situated thereon) even to Azzah (or "Gaza with her towns and her villages, unto the river of Egypt," southward, "and the Great sea," westward, Josh. xv. 47,) over all the kings on this side the river," (Euphrates,) 1 Kings iv. 21, 24. *Dr. Hales.*

For a farther explanation of what is here said concerning the borders of the land of Canaan, the reader is referred to the map.

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5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the

† Heb. *shoulder.* † side of the sea of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

b Chap. 32. 33. Josh. 14. 2, 3.

14 [b] For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

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17 These *are* the names of the men which shall divide the land unto you:

c Josh. 19. 51.

[c] Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAP. XXXV.

1 *Eight and forty cities for the Levites with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

17. *These are the names of the men which shall divide the land unto you:* &c.] Nothing could be more prudent, than this partition of the country by lot, and making Joshua and the high priest superintendents of it: since it was the only plan which could effectually prevent all murmurings and quarrellings among such an obstinate people as the Jews. However, as the lots were to bear a proportion to the size of each tribe and family, it is supposed from what followed, that every tribe first drew its lot, for its own canton; and that, after that, there were proper persons appointed to measure out a quantity of land for each family, according to their size. But whether this distribution was made by this or any other method; whether the subdivisions between the families were conducted by lot or otherwise, it is certain that we do not read of any broils or jealousies, that it ever occasioned among them. *Stackhouse.*

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AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

a Josh. 21. 2. 2 [a] Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall* b Deut. 4. 41. Josh. 20. 2. & 21. 3. *be* [b] six cities for refuge, which ye shall appoint for the manslayer, that † Heb. *above them ye shall give.* he may flee thither: and † to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs. Before CHRIST 1451.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which † he inheriteth. † Heb. *they inherit.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [c] When ye c Deut. 19. 2. Josh. 20. 2. be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person † at unawares. † Heb. *by error.*

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the so-

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Chap. XXXV. ver. 1. *And the Lord spake unto Moses* &c.] Hitherto nothing had been said of the Levites, but that they should have no lot in the land of Canaan. But now God provides that they should have habitations assigned them to dwell in, though they had not fields, nor olive yards, &c. as their brethren had; with such a portion of ground about their houses as might serve for their more commodious subsistence. *Bp. Patrick.*

3, 4, and 5.] The grounds, appropriated to the Levites, were to be close under the walls, or nearest to the buildings of the several towns, and were to consist of two parts. First, a space of about 500 yards in length, immediately from the walls round the town, was appropriated to them, for houses, stables, and stowages for their cattle of all kinds; and from thence the space of something above 1,000 yards of ground more, for their pasturage. *Pyle.*

6. — *cities for refuge,*] See Deut. iv. 42; xix. 4; and the notes there.

7. — *all the cities which ye shall give to the Levites* &c.] Moses allotted to the Levites these forty-eight cities in different parts of the land; that they might with more convenience go to perform religious offices in every quarter; particularly that of instructing the people, which Moses expressly assigns to their whole tribe, Deut. xxxiii. 10. *Abp. Secker.*

Of these Levitical cities, thirteen were properly *sacerdotal;* namely, those assigned to the sons of Aaron, to whom the priesthood was exclusively confined: for though all were *Levites,* these only could be *priests.* And the legal economy of High Priest, Priest, and Levite, has been adopted in the Christian, of Bishop, Priest, and Deacon. *Dr. Hales.*

12. — *from the avenger;*] Called "the revenger of blood," ver. 19. The Hebrew signifies a *Redeemer;* and because the right of redemption of estates belonged to the nearest kinsman, the word imports such a kinsman here. *Bp. Kidder.*

—— *that the manslayer die not,*] By a sudden heat of passion in the nearest kinsman to the deceased. This was a merciful provision, both for the manslayer, that he might be preserved; and for the avenger, that his blood might cool, by the removal of the manslayer out of his sight. *Bp. Patrick.*

—— *until he stand before the congregation*] The city of refuge protected the innocent, and such as were not condemned, but it did not protect them from giving an account before the Judges. This they were obliged to do, either at their entrance into the city of refuge, Josh. xx. 4, or in the place where the fact was committed. *Bp. Kidder.*

15. — *for the stranger,*] Or proselyte, as in the Greek: that is, one who undertakes the religion of the Israelites, and was thereby distinguished from the *sojourner,* who, though he did not oblige himself to all their laws, was yet permitted to live among them. *Bp. Kidder.* Both

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journer among them: that every one that killeth any person unawares may flee thither.

d Exod. 21. 14.

16 [d] And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

† Heb. *with a stone of the hand.*

17 And if he smite him †with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an handweapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

e Deut. 19. 21.

20 But if [e] he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

f Exod. 21. 13.

22 But if he thrust him suddenly [f] without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

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24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; †he shall not be guilty of blood:

† Heb. *no blood* shall be *to him.*

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [g] mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

g Deut. 17. 6. & 19. 15. Matth. 18. 16. 2 Cor. 13. 1. Hebr. 10. 28.

31 Moreover ye shall take no satisfaction for the life of a murderer,

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strangers and *sojourners* had renounced idolatry: but had not equally embraced the Jewish religion. Yet both had the same share in this benefit with the native Israelites; it being a natural right, that every innocent man should be protected. *Bp. Patrick.*

16. *And if he smite him* &c.] Rather, *But* if he smite him. It was to be presumed, that he who ran at a man with a sword, or any such weapon, intended to do him a mischief; though perhaps he had no malice to him beforehand, but did it in a passion. *Bp. Patrick.* It was the opinion of a very learned judge, that if a man killed his neighbour with a weapon or instrument likely to kill him, it was malice prepense in the eye of the law. So that rencounters, as they are called, and chance medley, &c. where the instrument was such as would probably kill a man, were murder. *Bp. Wilson.*

20. *But if he thrust* &c.] Rather, *Or* if he thrust &c. *Pyle.*

21. — *shall slay the murderer, when he meeteth him.*] The revenger of blood, to whom lawful authority shall commit the execution, shall slay the murderer: when he is delivered into his hand by a legal judgment, he shall be his executioner. *Bp. Hall.* He was not bound to stay for the judgment of the court, but might kill him wheresoever he found him. *Bp. Patrick.*

22. *But if he thrust him suddenly without enmity,* &c.] In all these judgments or rules, there is a plain exemption of what we call *chance medley,* from the guilt of murder; but not of that which we call manslaughter. A man that strikes, thrusts, or throws any thing with design of killing, is here a murderer, though he did it not out of an old envy, but on a sudden rage or passion. *Dr. Wall.*

24. — *the congregation*] The judges and elders, to whom such causes belong. *Bp. Kidder.*

25. — *and he shall abide in it*] This retirement of the manslayer appears to have been enjoined, for a warning to all others to be careful and watchful, lest by any negligence, surprise, or heedlessness, they endangered the life of any person: and at the same time, by the absence and retirement of the slayer, to mitigate the resentment of the relations and near friends of the slain, and prevent them from executing any revenge. *Pyle.*

—— *unto the death of the high priest,*] That being a time of publick mourning, when their great advocate died, was a fit season for men to lay aside their private animosities, and forget their particular feuds and quarrels. *Bp. Kidder.*

31. *Moreover ye shall take no satisfaction* &c.] If a murderer would have given all his estate to save his life, or the avenger of blood would have accepted a compensa-

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which *is* †guilty of death: but he shall be surely put to death.

† Heb. *faulty to die.*

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood it defileth the land: and †the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

† Heb. *there can be no expiation for the land.*

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters* 5 *is remedied by marrying in their own tribes,* 7 *lest the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their father's brothers' sons.*

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

a Chap. 27. 1. Josh. 17. 3.

2 And they said, [a] The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

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3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe †whereunto they are received: so shall it be taken from the lot of our inheritance.

† Heb. *unto whom they shall be.*

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them †marry to whom they think best; [b] only to the family of the tribe of their father shall they marry.

† Heb. *be wives.*
b Tob. 1. 9.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall †keep himself to the inheritance of the tribe of his fathers.

† Heb. *cleave to the, &c.*

8 And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of

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tion, or freely let him go, the judges, when they had found him guilty, could not restore him to the city of refuge, but he was to suffer death. For the life of him that was slain was not, as Maimonides says, part of the goods of the avenger of blood, but belonged to Almighty God; who set such a value on a man's life, that He would not suffer any price to be taken for it. *Bp. Patrick.* The crime of deliberate and wilful murder is a crime at which human nature starts, and which is, I believe, punished almost universally throughout the world with death. The words of the Mosaical law (over and above the general precept of Noah, that "whoso sheddeth man's blood, by man shall his blood be shed") are very emphatical in prohibiting the pardon of murderers: "moreover ye shall take no satisfaction for the life of a murderer who is guilty of death, but he shall surely be put to death: for the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." And therefore the British law has provided one course of prosecution, that by appeal, wherein the king himself is excluded the power of pardoning murder: so that, were the king of England so inclined, he could not imitate that Polish monarch mentioned by Puffendorf; who thought proper to remit the penalties of murder to all the nobility, in an edict, with this arrogant preamble, "We, mitigating the rigour of the Divine law," &c. *Sir Wm. Blackstone.*

Chap. XXXVI. ver. 6. — *only to the family of the tribe of their father shall they marry.*] The original division of land was to the several tribes according to their families; so that each tribe was settled in the same county, and each family in the same barony or hundred. Nor was the estate of any family in one tribe permitted to pass into another, even by the marriage of an heiress. So that, not only was the original balance of property preserved, but the closest and dearest connexions of affinity attached to each other the inhabitants of every vicinage. Thus domestick virtue and affection had a more extensive sphere of action: the happiness of rural life was increased, and a general attention to virtue and decorum was promoted, from that natural emulation, which each family would feel to preserve unsullied the reputation of their neighbourhood: and the poor might every where expect more ready assistance, since they implored it from men, whose sympathy in their sufferings would be quickened by hereditary friendship and hereditary connexion. *Dr. Graves.*

8. *And every daughter, that possesseth an inheritance* &c.]

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her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

c Chap. 27. 1.

11 [c] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

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12 *And* they were married † into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

† Heb. to some that were *of the families.*

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

The particular law, relating to Zelophehad's daughters, is here passed into a general law for *heiresses:* for it should be remembered, that the case concerned no other women, but such as possessed an inheritance. *Bp. Patrick.*

The following are the Chapters from the Book of Numbers, appointed for Proper Lessons on Sundays and Holidays:

CHAP. XI. *ver.* 16, *to ver.* 30, ...Monday in Whitsun-week, ...Evening.
—— XVI. .....1st Sunday after Easter,..... Morning.
—— XXII..... .....ditto,..... Evening.
—— XXIII. } .....2nd Sunday after Easter,..... Morning.
—— XXIV. }
—— XXV..... .....ditto,.....Evening.

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THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

INTRODUCTION.

THE fifth and last book of the Pentateuch is called "Deuteronomy," a word composed of two Greek words, signifying a *repetition of the Law*. It contains indeed a compendious repetition of the Law, enlarged with many explanatory additions, and enforced by the strongest and most pathetick exhortations to obedience; as well for the more forcible impression on the Israelites in general, as in particular for the benefit of those, who, being born in the wilderness, were not present at the first promulgation of the Law. It is a kind of manual of Divine wisdom; a commentary on the Decalogue; and contains such laws, as concerned the people in general, as to their civil, military, and religious government, omitting for the most part what related to the Priests and Levites. It was delivered by Moses, a little time previous to his death, to the people whom he had long governed and instructed; and it was bequeathed, with his other writings, to the charge of the Levites, as the most valuable testimony of his regard, in the fortieth year after the departure from Egypt, in the year of the world 2552.

The book opens with an interesting address to the Israelites, in which Moses briefly recapitulates the many circumstances, in which they had experienced the Divine favour since their departure from Horeb. He describes the success and victories, which had marked their progress; the incredulous murmurs and ingratitude, by which the people had incensed God; and the effects of the Divine wrath; especially in the inexorable decree, by which he himself had been debarred from that land, for the possession of which he had so earnestly toiled. He proceeds with the most animated zeal to exhort them to future obedience: and to rehearse in a discourse, renewed at intervals, the various commandments, statutes, and judgments, which had been delivered to them by God, that they might become "a wise and understanding nation;" and fulfil the terms of that covenant, which the Lord had made with them in Horeb. Moses, while he intersperses with these laws frequent reproaches for their past misconduct, unfolds the glorious attributes of God, and reiterates every persuasive motive to obedience. He commands them to distinguish their first entrance into Canaan, by a publick display of reverence for God's law: by erecting stones on which all its words and precepts might be inscribed. He enters into a new covenant with the people; which not only included that previously made at Horeb, but which renewed also and ratified those assurances of spiritual blessings, long before imparted to Abraham and his descendants. He then, in consistency with the promises and sanctions of both covenants, sets forth for their election, "life and good, and death and evil:" temporal and eternal recompense, or present and future punishment.

Deuteronomy contains a period of nearly two months: an history of the conclusion of the life of Moses, whose last days were distinguished by increasing solicitude, and by the most active exertions for the welfare of his people. After a commemorative hymn, in which he particularly exhorts them to "consider their latter end;" and after having uttered his prophetick blessings in solemn and appropriate promises to the several tribes, this great man is represented to have retired, by Divine command, to the top of mount Nebo; from whence he had a prospect of Canaan, and foresaw the speedy accomplishment of God's promises. He then, in the full possession of his powers and faculties, when "his eye was not dim, nor his natural force abated," died in the 120th year of his age.

This book is cited as the book of Moses in many parts of Scripture, and numberless passages are produced from it in testimony, by Christ and His Apostles.

With respect to the prophetick part of Deuteronomy, it should be remarked, that the Messiah is here more explicitly foretold than in the preceding books, and described as the completion of the Jewish economy. "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth, and He shall speak unto them all that I shall command Him." The prophecies of Moses increase in number and clearness towards the close of his writings. As he approached the end of his life, he appears to have discerned futurity with more exactness. His denunciation concerning the future rewards and punishments, the success, dispersions, and desolations of his people; his prophetick blessings on the tribes; his description of the rapid victories of the Romans; and of the miseries to be sustained by his besieged countrymen; and particularly his prophecies relative to their present condition, as accomplished under our own observation, bear a striking evidence to the truth and inspiration of his writings, and fearfully illustrate the character of the Divine attributes.

The book of Deuteronomy brings down the Sacred History to the year of the world 2552, and completes the volume of the Pentateuch, of which every part is uniformly and consistently perfect. *Dr. Gray.*

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CHAP. I.

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1 *Moses' speech in the end of the fortieth year, briefly rehearsing the story* 6 *of God's promise,* 13 *of giving them officers,* 19 *of sending the spies to search the land,* 34 *of God's anger for their incredulity,* 41 *and disobedience.*

THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against || the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

|| Or, *Zuph.*

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.)

1451. 3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

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4 [a] After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

[a] Numb. 21. 24.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: 1491.

Chap. I. ver. 1. *These be the words which Moses spake* &c.] This exordium to Deuteronomy is remarkable. It states that this book is not, like the books of Exodus, Leviticus, and Numbers, a direct narration or journal of the various events, which occurred to the Jewish legislator and nation from the commencement of their deliverance from Egypt; but that it is a recapitulation of every thing, which Moses thought it necessary to notice, in addressing the people shortly before his death, at the close of the forty years, during which he had acted as their lawgiver and judge. *Dr. Graves.*

—— *on this side Jordan*] Namely, on the "eastern" side of Jordan, "by the wilderness" that lay on the southeast of the plain of Moab. In this plain the Israelites had been encamped since the time intimated in Numb. xxii. 1, their camp lying, *not* "over against the Red sea," which the Hebrew word "zuph" sometimes signifies, but from which they were now far distant; but "over against a place called Zuph," as in the margin; and "between the places" last mentioned in this verse, which appear to have been frontier towns of the country of Moab, that lay upon the borders of this plain. *Bp. Patrick, Dr. Wells, Pyle.*

2. (*There are eleven days' journey* &c.] This is said to intimate that the tedious tract of time, occupied in coming to this border of Canaan, is not to be ascribed to the length of the way thither from Egypt; there being only eleven days' continued march from Horeb, where the Law was given, to Kadesh-barnea, whence the distance to Canaan is very small; but partly to a design of proving them, and partly as a just punishment upon the infidelity and disobedience of the foregoing generation. See Numb. xiii. and xiv. *Pyle.*

3. — *in the fortieth year,*] Moses was the immediate agent of God in all those mighty operations, which took place, during his residence with the Israelites in Egypt, as well as in those which ensued. The destination of this people was to the land of Canaan: and though the history of their journeyings may not be uniformly attended with the same astonishing prodigies as they had experienced in Egypt, yet in every movement, throughout the whole process, there are marks of Divine power and wisdom, by which they were at all times conducted. For no man could have formed such a system, much less have carried it on in the manner, by which we see it at last completed. After the signal deliverance at the Red sea, instead of taking the shortest course to Canaan, Moses sets out in a quite contrary direction, southward towards Paran: and having led the people through one barren wild, he brings them into another, still more barren and horrid. In this desert they reside near forty years, where a caravan could not subsist for a month. It is moreover said, that in this state of travel for so many years, their apparel lasted to the very conclusion of their journey, Deut. xxix. 5. It is farther said, that when they were afflicted with thirst, the solid rocks afforded them streams of water, Ps. lxxviii. 16, and that for a long season they were fed with a peculiar food from heaven, Deut. viii. 3. And this must necessarily have been the case: for there was not subsistence in the desert for one hundredth part of their number. In short, it seemed good to Divine wisdom, to bring the Israelites into perils of various kinds, from whence there seemed no opening for escape; no subterfuge, which could avail them. And this was done, that they might manifestly see, that their safety was not effected by any human means: but that it was a far higher power, which both conducted and preserved them. *Bryant.*

5. — *to declare this law,*] By way of rehearsal. *Dr. Wells.* To call to remembrance that which any one had forgotten, and to explain that which any one did not understand. What Moses now said was likely to be the more regarded, because these were, in a manner, his dying words; for he lived but till the seventh day of the next month. This book seems to have been composed by him as a compendium of his whole law, for the familiar use of the children of Israel. *Bp. Patrick.*

The Hebrew words import, that Moses began, or determined to *explain* the Law; and so the words are rendered in most of the ancient versions, and by several modern commentators, who were eminently skilled in the Hebrew language. This repetition and explanation of the law was a wise and benevolent proceeding in Moses; that those, who were either not born, or were mere infants, when it was first delivered in Horeb, forty years before, might have an opportunity of knowing it; especially as Moses their leader was soon to be taken from them, and they were about to be settled in the midst of nations, given to idolatry, and sunk in vice. *Bp. Watson.*

6. — *Ye have dwelt long enough* &c.] It appears by comparing Exod. xix. 1, with Numb. x. 11, 12, that they continued in the wilderness of Sinai for the space of almost a year, in which time they received their law, erected their tabernacle, numbered their people, set up their standards, and encamped by them in the order prescribed; and were therefore sufficiently prepared to march onward in great order. *Bp. Kidder.* It was God's purpose that the Israelites should enter into the land of Canaan from their encampment at Kadesh-barnea, if they had not hindered it by their unbelief. *Dr. Wells.*

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7 Turn you, and take your journey, and go to the mount of the Amorites, and unto †all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

† Heb. *all his neighbours.*

† Heb. *given.*

8 Behold, I have †set the land before you: go in and possess the land which the LORD sware unto your fathers, [b] Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

b Gen. 15. 18. & 17. 7, 8.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

† Heb. *Give.*

13 †Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, and

† Heb. *gave.*

†made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes*

c John 7. 24.

between your brethren, and [c] judge righteously between *every* man and his brother, and the stranger *that is* with him.

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17 [d] Ye shall not †respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

d Lev. 19. 15. chap. 16. 19. 1 Sam. 16. 7. Prov. 24. 23.

† Heb. *acknowledge faces.*

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. 1490.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and [e] I took twelve men of you, one of a tribe:

e Numb. 13. 3.

24 And [f] they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

f Numb. 13. 24.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the

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11. (*The Lord God of your fathers make you* &c.] How naturally does the pious legislator in this address to the people, dwell on every circumstance which could improve his hearers in piety and virtue! The *multitude* of the people was the cause of the appointment of the judges here spoken of, ver. 13. How beautifully is this increase of the nation turned to an argument of gratitude to God! How affectionate is the blessing, with which the pious speaker interrupts the narrative, imploring God that the *multitude* of His people may increase a thousand fold! How admirably does he take occasion, from mentioning the judges, to inculcate the eternal principles of justice and piety, which should control their decisions! How remote is all this from art, forgery, and imposture! Surely here, if any where, we can trace the dictates of nature, truth, and piety. *Dr. Graves.*

12. —*your cumbrance, and your burden, and your strife?*] How is it possible for one man alone to undergo the labour of hearing all the *complaints* of such a multitude; and of remedying all their *grievances*; and of determining all their *controversies*? *Bp. Patrick.*

17. —*for the judgment is God's:*] You are God's ministers, and act by His authority, and therefore may be confident that He will defend you in the discharge of your office. *Dr. Wells.*

26. *Notwithstanding ye would not go up,*] Moses, in his recapitulation of his conduct on this occasion, omits altogether the menace of God to disinherit the Jews,

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commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hateth us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have †discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the [g] Anakims there.

† Heb. *melted.*

g Numb. 13. 29.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

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32 Yet in this thing ye did not believe the LORD your God,

33 [h] Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

h Exod. 13. 21.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 [i] Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

i Numb. 14. 29.

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, be-

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and raise up a nation from himself in their stead, Numb. xiv. 12: and takes no notice of his own successful intercession, on which God had deigned to wave the execution of this awful menace, ver. 19, 20. This omission is extremely natural. To dwell on a fact so disgraceful to the people, whom he addressed, and so honourable to himself, would have served rather to wound the feelings, and kindle the jealousy of his hearers, than to awaken them to piety and repentance, and would not have suited the character of him, who was the meekest of men; though, in recording the dispensations of Providence for the cool reflection of his countrymen, it was a lesson too important to be left out. *Dr. Graves.*

27. — *to deliver us into the hand of the Amorites,*] Nothing can be more pernicious, as Grotius here observes, than a persuasion that God doth not love us, but hath a design upon us, to destroy us. *Bp. Patrick.*

28. — *the cities are great and walled up to heaven;*] If the people of these countries anciently raised up the walls of their cities so high, as not to be liable to be scaled, they thought them safe. The same simple contrivance is to this day sufficient to guard places from the Arabs, who live in the very wilderness, in which Israel was now wandering, and who are a nation more inured to warlike enterprises than the Israelites were. The expression "up to heaven" is a strong Eastern way of speaking. *Harmer.*

29. — *Dread not,*] Moses here notices two very powerful arguments, which he had used to deliver the Israelites from fear: 1. A promise of Divine assistance; "The Lord your God, which goeth before you, He shall fight for you:" 2. The experience of God's mercies towards them in Egypt, and in the wilderness; where God had borne them as a tender father carries an infirm child. Compare Is. xlix. 22, with Exod. xix. 4. *Bp. Kidder.* The long experience they had had of God's watchful and indulgent care over them should have made them confident of His gracious Providence for the future. He does not mention these arguments in the book of Numbers, where we read only of his falling down before God, that he might awaken this generation to a greater confidence in God, and a dread of His judgment. *Bp. Patrick.*

34. — *the Lord — was wroth,*] The Scriptures ascribe to God hands, eyes, and feet, not that He has literally any of these members; but because He has a power of executing all those acts, to which these members in us are made subservient. In the same manner, the Scriptures represent Him, as affected with the like passions, which we feel in ourselves, when we are angry or pleased, when we have our hearts softened, or provoked to revenge. Not that any of these passions belong to the Divine nature: but the meaning is, that God will as certainly punish the wicked, as if He were prompted by the passion of anger or revenge; and as infallibly relieve or reward the good, as we do those, for whom we entertain compassion or affection. So that it is only by way of analogy or comparison, that the nature and passions of men are ascribed to God; and out of a gracious condescension to our faculties: for which therefore we should be grateful, and be cautious to interpret His words in a sense suitable to His Divine Majesty. *Stackhouse.*

— *and sware,*] An oath is a solemn asseveration, made as strong and binding as possible, in order to beget faith and confidence in others, as to the certainty of what is affirmed. When men swear, nothing can make their asseveration so strong and binding, as the invocation of God, to be their witness or avenger. In like manner, when God Himself is said to swear, we are to suppose that He inforces His asseveration, to beget the firmest belief in His revelations, not by invoking a superior, for that is not in his power, but by condescending to make use of human forms of swearing, with such alterations as the case requires. Thus, when God swears by Himself, Gen. xxii. 16; or by His great name, Jer. xliv. 26; or by His life, Jer. li. 14; or by His right hand, Is. lxii. 8; or by His holiness, Amos iv. 2; or by His truth, Ps. lxxxix. 49; or by His excellency, Amos viii. 7; or by any other of His attributes or perfections: the meaning of these expressions is, that He thereby declares the thing to be as certain and as surely to be relied on, as are His own being and attributes. This is the whole purport of the thing; and God is therefore said to make use of this manner of speaking, because it is more awful and solemn, and consequently fit to make a deeper impression and to produce a firmer confidence in the hearers. *Dr. Waterland, Stackhouse.*

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cause he hath †wholly followed the LORD.

37 [k] Also the LORD was angry with me for your sakes, saying, [l] Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, [m] We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and †went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

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46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

† Heb. *fulfilled* to go *after*.

k Numb. 20. 12. & 27. 14.

l Chap. 3. 26. & 4. 21. & 34. 4.

m Numb. 14. 40.

† Heb. *ye were presumptuous, and went up.*

CHAP. II.

1 *The story is continued, that they were not to meddle with the Edomites,* 9 *nor with the Moabites,* 17 *nor with the Ammonites,* 24 *but Sihon the Amorite was subdued by them.*

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, † no, not so much as a foot breadth; [a] because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy

† Heb. *even to the treading of the sole of the foot.*

a Gen. 36. 8.

37.—*the Lord was angry with me for your sakes,*] When Moses was so provoked by their fresh discontents and mutinous upbraidings of him, that "he spake unadvisedly with his lips," Ps. cvi. 32, 33. This was an high aggravation of their guilt, that they not only ruined themselves, but brought great displeasure upon their worthy leader and governour, whom they wearied with their tumults and rebellions. *Bp. Patrick.*

38. *But Joshua shall go in thither:* &c.] The introduction of this his own rejection, and the substitution of Joshua, as the person destined by God to lead the Jews to conquer the promised land, was here peculiarly natural and useful: lest the people, recollecting their former defeat, in attempting to invade that land, when Moses did not accompany them, should dread a similar defeat now, when they were to be entirely deprived of him. *Dr. Graves.*

46.—*many days, according unto the days that ye abode there.*] The most natural sense of these words is that of our learned Bishop Patrick; namely, "that they stayed at Kadesh a good while, and much about the same space of time after the mutiny that they had done before it." *Pyle.*

Chap. II. ver. 1.—*we compassed mount Seir many days.*] We spent near thirty-eight years in the encampments we made in the wilderness, which lies round the west and south borders of the country of Edom. *Dr. Wells.* "Mount Seir" is put for the rest of the country of the Edomites, of which that mount was a remarkable place. We find that Ezion-gaber, ver. 8, which was on the shore of the Red sea, was in the land of Edom, 1 Kings ix. 26. *Bp. Kidder.*

4.—*Ye are to pass through the coast*] Or rather, *near* or *by* the coast, as the Hebrew particle may be rendered. They were not to "meddle with" the Edomites: not because the Edomites were too formidable an enemy; for it is said, "they shall be afraid of you:" but because God had bestowed that land upon Esau, Josh. xxiv. 4, and would not give to the Israelites thereof,

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hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, ‖ Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

‖ Or, *Use no hostility against Moab.*

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

b Gen. 36. 20.

12 [b] The Horims also dwelt in Seir beforetime; but the children of Esau † succeeded them, when they had destroyed them from before them, and dwelt in their ‖ stead; as Israel did unto the land of his possession, which the LORD gave unto them.

† Heb. *inherited them.*

‖ Or, *room.*

c Numb. 21. 12.

13 Now rise up, *said I*, and get you over [c] the ‖ brook Zered. And we went over the brook Zered.

‖ Or, *valley.*

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

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17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: † begin to possess *it*, and contend with him in battle.

† Heb. *begin, possess.*

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

"no, not so much as a foot breadth:" or, as it is in the Hebrew, "even to the treading of the sole of the foot." *Bp. Kidder.*

7. — *he knoweth thy walking*] He hath *directed* and *prospered* thee in *thy travels* through a dangerous wilderness. See this signification of the word "knoweth" in Ps. i. 6; xxxi. 7. *Bp. Patrick.*

9. — *Ar*] This was the principal city of the Moabites. Numb. xxi. 15, 28. It is here put for the country of the Moabites, as mount Seir in the first verse for that of the Edomites. *Bp. Kidder.*

—— *unto the children of Lot*] Though the Moabites were now a wicked people, yet, for the sake of their pious ancestor, God would not suffer them to be dispossessed. *Bp. Patrick.*

12. — *as Israel did unto the land of his possession,*] Moses here alludes to what the Israelites had already done, in dispossessing Sihon and Og of their respective countries: which he had before given by God's direction to the tribes of Reuben and Gad, and the half tribe of Manasseh, Numb. xxxii. 33; xxxiv. 14, 15. *Bp. Patrick.* All these conquests of the Moabites over the Emims, and of the Edomites over the Horims, and of the Israelites themselves over the two kingdoms of the Amorites and of Bashan, are probably here noticed by Moses, to encourage the Israelites not to doubt, but

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26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

d Numb. 21. 21, 22.

27 [d] Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

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31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

e Numb. 21. 23.

32 [e] Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

† Heb. *every city of men, and women, and little ones.*

34 And we took all his cities at that time, and utterly destroyed † the men, and the women, and the little ones, of every city, we left none to remain:

God would in like manner enable them to conquer the Canaanites. *Dr. Wells.*

26. — *I sent messengers out of the wilderness of Kedemoth*] So called from a city of that name, mentioned among the cities given to the Reubenites, Josh. xiii. 18. Several weighty reasons may be assigned, why Moses took this course with Sihon, who was to be destroyed. 1. That the Israelites might be sensible, that their victory over Sihon was not owing to his fearfulness and want of courage, since he was so hardy as to refuse them a passage. 2. To strike terrour by this example into the other nations which should be inclined to resist. 3. To give the Israelites a proof, that God's counsel should stand, in that Sihon hardened himself, and refused the offer of peace. *Bp. Kidder.*

29. (*As the children of Esau* &c. — *did unto me;*] He does not mean that they granted Israel a passage through their country: but that they did not refuse to sell them meat and drink, as they passed by their coasts. *Bp. Patrick.*

30. — *the Lord thy God hardened his spirit,*] The Lord thy God gave him up to his own thoughts; and he put on stubborn resolutions against Israel. *Bp. Hall.*

When this haughty and obstinate prince denied the Israelites the courtesy of passing through his land, God, in punishment for the irreclaimable vices of his court and kingdom, left him to take the effects of his pride and passion. *Pyle.* God gave him over to his own inflexible humour, which was set upon violent courses; from which God did not divert him; but rather ordered things so, that his mind should be enraged and disturbed, and so unable to consider things prudently, and discern what belonged to his peace. This is the utmost that can be meant by "*hardening* his spirit, and making his heart *obstinate*:" which, as it is a *sin*, cannot be ascribed to God: but, as it is a *punishment*, might justly be inflicted by Him upon Sihon in return for his former sins. *Bp. Patrick.*

31. — *before thee:*] Into thy power.

32. *Then Sihon came out against us,*] Moses had sent ambassadours to the king of the Amorites with a peaceable request, that the Israelites might be permitted to pass through his land: and it does not appear, that they ever thought of forcing their way. But since, instead of acting on the defensive, which was all that in reason he should have done, Sihon placed himself at the head of his forces, and marched out to fight; the war, even upon the common principles of equity, must be deemed unjust on his side, and his fate no more than he deserved. *Stackhouse.*

34. — *utterly destroyed the men,* &c.] They being part of those wicked people the Amorites, whom God had condemned to utter destruction. For the Amorites came out of Canaan, and took this country from the Moabites, and the children of Ammon. *Bp. Patrick.*

In reading the Old Testament account of the Jewish wars and the conquests in Canaan, and the terrible destruction brought upon the inhabitants thereof, we are constantly to bear in mind, that we are reading the execution of a dreadful, but just, sentence, pronounced by God against the intolerable and incorrigible crimes of these nations:—that they were intended to be made an example to the whole world of God's avenging wrath against sins of such a magnitude and such a kind; sins, which, if they had been suffered to continue, might have polluted the whole ancient world, and which could only be checked by the signal and public overthrow of nations notoriously addicted to them, and so addicted, as to have incorporated them even into their religious and their public institutions: — that the miseries, inflicted upon the nations by the invasion of the Jews, were expressly declared to be inflicted on account of their abominable sins:—that God had borne with them long: —that He did not proceed to execute His judgments till their wickedness was full:—that the Israelites were mere instruments in the hands of a righteous Providence for effecting the extermination of a people, whom it was necessary to make a public example to the rest of mankind:—that this extermination, which might have been accomplished by a pestilence, by fire, by earthquakes, was appointed to be done by the hands of the Israelites, as being the clearest and most intelligible method of displaying the power and righteousness of the God of Israel; His power over the pretended gods of other nations, and His righteous hatred of the crimes into which they were fallen.

This is the true statement of the case. It is no forced or invented construction, but the idea of the transaction set forth in Scripture: and it is an idea, which, if retained in our thoughts, may fairly, I think, reconcile us to every thing which we read in the Old Testament concerning it. *Archdeacon Paley.* See the note on chap. vii. 24.

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35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

CHAP. III.

1 *The story of the conquest of Og king of Bashan.* 11 *The bigness of his bed.* 12 *The distribution of those lands to the two tribes and half.* 23 *Moses' prayer to enter into the land.* 26 *He is permitted to see it.*

THEN we turned, and went up the way to Bashan: and [a]Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

a Numb. 21. 33, &c. chap. 29. 7.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [b] Sihon king of the Amorites, which dwelt at Heshbon.

b Numb. 21. 24.

3 So the LORD our God delivered into our hands [c] Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

c Numb. 21. 33.

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4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits

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Chap. III. ver. 4.—*all the region of Argob,*] A small province, lying between Jordan and the mountains of Gilead; a little above the sea of Tiberias. This region was afterwards called Trachonitis, a Greek name, importing the ruggedness of the mountains. *Bp. Patrick.*

8. —*from the river of Arnon unto mount Hermon;*] This river was the bound of their country on the south; and Hermon, which was one of the mountains of Gilead, where it joins to Libanus, was their bound on the north. Hermon, said in the next verse to be called "Sirion" by the Sidonians, is called so in Ps. xxix. 6, and joined with Lebanon: for it was as much a part of Lebanon as of Gilead; these two mountains there meeting together. Whence Jeremiah calls Gilead the head of Lebanon, chap. xxii. 6; because Lebanon begins where Gilead ends. *Bp. Patrick.*

11. —*a bedstead of iron;*] That it might be strong enough to support his gigantick and weighty body; and yet not be too cumbersome, as it might have been if made of other materials. *Dr. Wells.* Such bedsteads were not unusual in ancient days, though much later than this. Thucydides says, that when the Thebans took Platea, they made beds of the brass and iron they found there. And beds of silver and gold are mentioned by other authors. *Bp. Patrick.*

Bedsteads of iron, brass, and other metals, are not unusual in warm countries, as a defence against the multitude of insects. *Scheuchzer.*

—*is it not in Rabbath* &c.] It is probable, that either Og conveyed his iron bedstead, with other furniture of his palace, into the country of the Ammonites, to prevent their falling into the hands of the Israelites: or else the Ammonites had taken it from him in some former conquest, and kept it as a monument of their victory. *Pyle.*

—*nine cubits was the length thereof,* &c.] Bedsteads being, according to the common custom, made a third part longer than the persons that lie in them, Og was perhaps about six cubits high; "after the cubit of a man," that is, according to the cubit of ordinary men, which is a little more than half a yard. *Bp. Patrick.*

Some allowance may be made for the size of a royal bed: or king Og may have been possessed with the same kind of vanity, which occupied the mind of king Alexander, when he ordered his soldiers to enlarge the size of their beds, that they might give to the Indians in succeeding ages a great idea of the prodigious stature of a Macedonian. *Bp. Watson.*

The people of the East are extremely fond of corporeal greatness: and always consider it as a sign of the greatness of the soul, of courage, strength, and virtue. We found in Bactriana mummies of eight feet: but it is most likely, that the people bound up their dead at the greatest length, that posterity, discovering

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the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and [d] the cities thereof, gave I unto the Reubenites and to the Gadites.

[d] Numb. 32. 33. Josh. 13. 8, &c.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-[e]havoth-jair, unto this day.

[e] Numb. 32. 41.

15 And I gave Gilead unto Machir

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, || under Ashdoth-pisgah eastward.

|| Or, *under the springs of Pisgah*, or, *the hill.*

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: [f] ye shall pass over armed before your brethren the children of Israel, all *that are* †meet for the war.

[f] Numb. 32. 20.

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19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

† Heb. *sons of power.*

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [g] return every man unto his possession, which I have given you.

[g] Josh. 22. 4.

21 ¶ And [h] I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

[h] Numb. 27. 18.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD [i] was wroth with

[i] Numb. 20. 12. chap. 1. 37.

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their bodies, might conceive a very high opinion of their persons and actions. *Sir J. Chardin.*

The people of the East use a kind of settle, called a *duan*, or *divan*, or *sofa*; consisting of boards raised from the ground, about five feet broad, and one and a half high, reaching sometimes quite round the room, sometimes only along a part of it: it is covered with a carpet, and furnished with mattresses, to sit upon cross-legged after the Turkish fashion, and with cushions placed against the wall to lean upon. *They serve for beds at night.* This custom may serve to illustrate the dimensions of "the bedstead" of Og, which appears to have been about fifteen feet and a half long, and six feet ten inches broad. English ideas have measured this by English bedsteads. But when we reflect, that neither the *divan* nor its covering is so nearly fitted to the size of the person as our bedsteads in England are, we may make, in the necessary dimensions of his "bedstead," no inconsiderable allowance for the repose of this martial prince. *Fragments to Calmet.*

——*after the cubit of a man.*] The first stated measure was that mentioned in this place, "the cubit of a man;" measuring from the centre of the round bone in the elbow to the point of the middle finger. This is still the measure of all unpolished nations: but no medium or term expressive of its exact contents having been applied, writers have differed as to the precise length of this cubit. *Bruce.*

16.—*half the valley,*] The same Hebrew word signifies both a *valley*, and a *brook*, or *river*: and being translated in the foregoing words "the river," it should be so here likewise, "half the river:" that is, to the middle of the river Arnon, which was the exact boundary of their country. In Josh. xii. 2, we have the same Hebrew words, which are there rendered, "from the middle of the *river*:" where the city Aroer stood, encompassed by the river. *Bps. Patrick* and *Kidder.*

24.—*what God is there in heaven* &c.] Moses here speaks according to the language of the times, when men worshipped many gods, of several sorts: none of which, he acknowledges, were able to bring to pass such things as the Lord had done. *Bp. Patrick.*

25.—*I pray thee, let me go over,* &c.] It is not unreasonable to suppose, that Moses should think the threatening of God reversible: and it must have been very desirable to him to see that land, which had been so long promised, so much expected, and so much vilified by them who had been sent from Kadesh-barnea to search the land. But besides this it may be said, that he had a desire to see especially that place, where God would choose to dwell, which the Jews affirm is meant by the "goodly mountain;" as well as the remoter parts of the promised land, in which was Lebanon. *Bp. Kidder.* By the "goodly mountain" he most probably means, that goodly *country*, full of noble mountains: for thus the word "mountain" is often used, particularly in Numb. xiii. 29, where the spies say, "the Amorites dwell in the mountains;" that is, in that *mountainous part* of Canaan. *Bp. Patrick.*

26. *But the Lord was wroth with me for your sakes,*

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me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of || Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

|| Or, *the hill.*

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAP. IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on that side Jordan.*

NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

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2 [a] Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

[a] Chap. 12. 32. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

3 Your eyes have seen what the LORD did because of [b] Baal-peor, for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

[b] Numb. 25. 4, &c.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for

&c.] As if he had said, Remember, it was the tumultuous and ungovernable behaviour of your fathers, that provoked and drew me into that miscarriage, which deprived me of a pleasure I so much wished to enjoy. Learn you wisdom by their folly; while I cheerfully resign myself to the just and good will of God. *Pyle.*

Chap. IV. ver. 1. *Now therefore hearken, O Israel,* &c.] Moses having laid before the Israelites so long a train of Divine dispensations towards their nation, calls here upon the whole assembly, in the most earnest and serious manner, to consider what influence these things ought to have upon their conduct and practice, answerable to the great designs of such mercies and judgments: namely, that they should render them punctually obedient to the laws of God, and cautious of offending Him, either by the addition of any heathenish and superstitious rites to the services enjoined them, or by the wilful omission and neglect of any plain precept of religious worship. This being the very intent, for which they were conducted to the promised land, and the absolute condition of their peaceful and happy enjoyment of it. *Pyle.*

2. *Ye shall not add unto the word* &c.] This prohibition preserved these books from any alteration since the time they were written. For the whole body of the people acknowledging their Divine authority, none of them dared to change any thing either by addition or diminution. Of this there is a wonderful instance in the people that came out of Assyria, in the room of the Israelites, who were transported thither: these people, on coming to inhabit the country of Samaria, having received the Law of Moses, their posterity have kept it all along to this day as uncorrupted as the Jews themselves have done; although they were their mortal enemies, and have been exposed to all the changes and revolutions that can befall a nation, during the long interval of 2400 years. *Dean Allix.*

It was fit, at the beginning of this exhortation to obedience, to require, that they should neither add to, nor take from, the Divine precepts, because God had given them His law for their rule of life, and had annexed His promises to their universal obedience to it. *Bp. Kidder.*

4. *But ye that did cleave unto the Lord your God are alive* &c.] A singular Providence watched over those, who did not depart from the worship of the Lord, but bewailed the apostacy of some of their brethren, Numb. xxv. 6. Hence they were preserved in such good health, that not one in so many thousands was since dead. Nor in the war with the Midianites, wherein they slew all the males, did they lose so much as one man, Numb. xxxi. 7, 49. *Bp. Patrick.*

How decidedly does this statement justify the punishment extending to such a multitude: a circumstance to which objections are so often made. *Dr. Graves.*

5. — *I have taught you statutes and judgments, even as the Lord my God commanded me,* &c.] Laws are generally made, when people have been well settled; and they are founded upon many contingencies, which arise from the nature of the soil, the trade, and produce of the country, and the temper, customs, and disposition of the natives and their neighbours. But the laws of Moses were given in a desert; while the people were in a forlorn state; wandering from place to place; and encountering hunger and thirst without seeing any ultimate end of their roving, Numb. xx. 2. These prescripts were designed for a religious polity, when the people should be at some particular period settled in Canaan; of which settlement human forecast could not see the least probability. For what hopes could a leader entertain of possessing a country, from which he withdrew himself, and persisted in receding, for so many years? And, when at a time an attempt was made to obtain some footing, nothing ensued but repulse and disappointment. Did any lawgiver ever give directions about corn, wine, and oil in a country, that was a stranger to tillage and cultivation; or talk of tithes and firstfruits, where there was scarcely a blade of grass? It may be answered, that these ordinances were given with a view to Canaan. True; but Moses himself was not acquainted with Canaan; as is plain from the spies which were sent, and the orders they received, Numb. xiii. 18—20; and if Providence were not his guide, there was little chance of his getting even a sight of it. He was in the midst of a wilderness, and so continued for near forty years. And in this place, and at this season, he gave directions about their towns and cities, and "of the stranger within their gates:" while they were in a

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this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

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11 And ye came near and stood under the mountain; and the [c] mountain burned with fire unto the †midst of heaven, with darkness, clouds, and thick darkness.

[c] Exod. 19. 18.
† Heb. *heart.*

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; † only *ye heard* a voice.

† Heb. *save a voice.*

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and

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state of solitude under tents, and so likely to continue. He mentions their vineyards and olives, before they had an inch of ground, Deut. viii. 8; and gives intimation about their future kings, Deut. xxviii. 36, when they were not constituted as a nation. These good things they did at length enjoy; and in process of time they were under regal government. But how could Moses be apprized of it? Surely, it could only be by inspiration. He must have been under the direction of a higher power, and his mission by divine authority. *Bryant.*

6. — *this is your wisdom* &c.] It is the fruit of great wisdom, to fear God and obey His laws: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments," Ps. cxi. 10. Besides, many of these laws were such as the wiser heathen could not but approve: and accordingly they did actually receive several of them into their own laws; as was the case with the Athenians and the Romans. *Bps. Kidder* and *Patrick.*

7. — *who hath God so nigh unto them,*] God shewed Himself ready to hear the prayers of His servants upon all occasions, Exod. xvii. 11, and to protect and defend them in all straits and dangers, as appeared by the many miracles which He had wrought. *Bp. Kidder.* To this may be added, that they had a symbol of God's presence continually among them, in the Holy place, where He dwelt with them; and Moses, whenever he pleased, consulted Him in all difficult affairs; as their high priest might do with the Urim and the Thummim in all times to come *Bp. Patrick.*

8. — *what nation is there so great,* &c.] Hence it appears that the true greatness of a nation consists in the sincere worship of God, and in the upright administration of justice. Both of these were so provided for by the Divine laws among the Jews, that no nation could compare with them, or was really so great as they. *Bp. Patrick.*

— *that hath statutes — so righteous as all this law,*] The Jews, who were a nation separated from other people, and perhaps not equal to many of them in polite arts and learning, yet in religious knowledge far surpassed the rest of mankind. This we must ascribe to the discoveries, which God made to them of His will. In the two tables, and in the laws added to them, God gave the Jews just notions of Himself, and a system of morality, which in equity, charity, humanity, and many other respects, surpassed what could have been collected from the laws of other nations. And as good laws naturally tend to make good subjects, and a good religion to make good men, so the lives and behaviour of some worthies recorded in Scripture are witnesses to the excellence of the religion which they had received, and by which they were guided. They were remarkable for piety to God, and for a disinterested love of their country: they preferred their duty to all worldly advantages, and endured with patience cruel persecutions, even to death, for the sake of a good conscience. *Dr. Jortin.*

14. — *that ye might do them in the land* &c.] The calling of the Israelites, and their separation from the Gentiles, to be "a holy nation, and a peculiar treasure unto God above all people," took place in the fulness of time, when the apostacy from the pure patriarchal religion was become universal, and polytheism and idolatry had pervaded the most polished nations of the earth, the Assyrians, Babylonians, Phenicians, Canaanites, and Egyptians: and pure and undefiled religion would soon have been exterminated and lost every where, had not the Israelites, themselves a degraded and enslaved people, "been borne on eagles' wings," from the house of bondage in Egypt, and brought by their gracious Redeemer unto Himself, to His holy mountain, in the solitary deserts of Arabia Petrea; where they were at first instructed by the voice of God Himself, pronouncing the ten commandments audibly from the summit of Sinai; and were afterwards trained up to re-

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make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath ‖ divided unto all nations under the whole heaven.

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20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

‖ Or, *imparted.*

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye

ligion and virtue, during forty years of wandering "in the waste howling wilderness;" until Jeshurun, or "righteous Israel," were qualified to enter the land of promise, and replace the devoted nations of Canaan. *Dr. Hales.*

16. — *a graven image,*] The idolatry of the heathens in general, and of the Egyptians and Canaanites in particular, consisted not only in worshipping *false gods,* such as the sun, moon, stars, winds, elements, &c. see ver. 19, which they supposed to be animated and actuated by some intelligences residing in them, and exerting their beneficial or noxious powers to the advantage or detriment of mankind; but also in framing certain symbolical or figurative representations of the true God, under the forms of beasts, birds, and fishes, expressive of their peculiar excellencies or powers: as the horns or strength of the bull, the milk or nourishment of the cow, the swiftness and sharpsightedness of the eagle or hawk, the wisdom or cunning of the serpent, &c. until at length the symbols were forgotten, or perverted by the vulgar into the most grovelling and senseless materialism on the one hand, or bestial idolatry on the other. *Dr. Hales.*

18. *The likeness of any thing that creepeth* &c.] Amongst the Egyptians almost every species of vermin was held sacred. They shewed a reverence, as Sir John Marsham observes, not only to cats, and rats, and apes; but to grubs and beetles; to birds, and reptiles, and fishes. Among these were, as Lactantius tells us, gnats and ants. Hence the children of Israel were enjoined by the Mosaick law to hold every thing of this sort in abhorrence. "Therefore," says the lawgiver, "take ye good heed to yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female," verse 15, 16. And he further tells them, that this interdict did not merely extend to the larger and nobler animals, such as the steer and the cow; to the crocodile of the river, or the stork in the heavens; but to "the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth," verse 18. But notwithstanding these prohibitions, the children of Israel forsook the law of the Lord; and the rites, which they adopted, consisted in this symbolical worship, introduced from Egypt. They had polluted the house of God by painting these vile hieroglyphicks upon the walls of the inner court, the most sacred of all. Hence Ezekiel says, that when he was brought there in vision, he had a full sight of these abominations: "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about," chap. viii. 10. In all these accounts we have the idolatry of the Egyptians alluded to; and their worship of flies and insects particularly pointed out. *Bryant.* See the note on Exod. xx. 4.

—— *the likeness of any fish*] The famous Dagon, which the Philistines worshipped, was a fish with a human face, hands and feet; the Syrians worshipped a fish, as Cicero tells us: and all Egypt worshipped certain fishes, and some of them the crocodile and the hippopotamus. *Bp. Patrick.*

19. — *and when thou seest the sun,* &c.] By the best accounts we have of the earliest ages, the worship of the sun and planets was the first and leading instance of idolatry; being in all probability in use long before the time of Moses himself. *Dean Prideaux.*

It appears by the testimony of all history, sacred and profane, that the oldest and first idolaters worshipped the creature instead of the Creator, the powers of nature instead of the God of nature. Receiving life, health, food and many other blessings by means of the sun, the light, and the air, they forgot God who made those elements, and "deemed *them* to be the gods that governed the world," Wisd. xiii. 2, supposing them to be endued with understanding and wisdom, as well as power and might. *Bp. Horne.*

20. *But the Lord hath taken you,* &c.] This verse contains two powerful arguments to obedience: 1. God's great mercy in delivering them from the bondage and miseries of Egypt, which is here expressed by the "iron furnace," or furnace where iron is melted, Exod. xx. 2. 2dly, His taking them for His peculiar people, Exod. xix. 5. Both of these arguments God made use of, when He gave them His law. *Bp. Kidder.* It was the design of these blessings to make the Israelites a separate and peculiar church and people, by the worship of the one true, infinite, and invisible God, free from all the ignorant and corrupt usages of idolatrous nations. This design the Israelites would frustrate, by falling into any kind of *image-worship. Pyle.*

—— *out of the iron furnace,*] That is, out of Egyptian thraldom. Abraham saw in a vision the bondage of his posterity under the emblem of "a smoking furnace, and a burning lamp," Gen. xv. 17; and the fiery furnace is frequently used in Scripture as a type of the Israelites' slavery, and of all the cruelty which they experienced in Egypt, 1 Kings viii. 51; Is. xlviii. 10. *Bryant.* The phrase is used to express the most cruel servitude, wherein God suffered them to be tried, as metals are in a furnace of iron red hot. *Bp. Patrick.*

21. — *the Lord was angry with me*] Moses calls this to their recollection again, though he had mentioned it twice before, chap. i. 37; iii. 26; that they might be the

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shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

d Chap. 9. 3. Hebr. 12. 29.

24 For [d] the LORD thy God *is* a consuming fire, *even* a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

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29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things † are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

† Heb. *have found thee.*

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by

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more sensible of the danger of offending God, since such a man as he was excluded from the good land for one single fault. *Bp. Patrick.*

26. *I call heaven and earth to witness against you* &c.] That is, As sure as there is a heaven above, or the earth under your feet, so surely will the vengeance of God keep pace with your impiety. *Pyle.* This vehement attestation is used in the Scriptures, to upbraid men for their stupidity, and to awaken them to greater attention, Deut. xxxii. 1; Is. i. 2. *Bp. Kidder.*

32. — *whether there hath been any such thing as this great thing is*, &c.] If Moses has recorded nothing but real facts, (and the truth of what he has recorded no considerate person can dispute,) it must be undeniably evident, that the hand of God was most miraculously employed in leading the Israelites out of Egypt, in giving them their law, in conducting them through the wilderness, and in bringing them into Canaan. If the miracles were wrought in the land of Egypt, and the judgments executed upon Pharaoh and his people, as Moses has related, Exod. vii—xii; if the Red sea was really divided before the Israelites, and Pharaoh and his host drowned in it, as Moses has recorded, Exod. xiv; if a miraculous supply of food was given daily to the Israelites in the wilderness for forty years together, chap. xvi; if God did indeed speak to them in an audible voice from heaven, chap. xix, xx; if their laws were given, as Moses informs us; if their tabernacle was directed, and, when finished, if a cloud covered the tent, and the glory of the Lord filled the tabernacle and rested upon it in a cloud by day, and in fire by night, Exod. xxxv—xl; if this cloud removed visibly to conduct their journeyings; if the many oppositions of the people were miraculously punished in the several manners related to us, Numb. xi, xii, xiv, xvi, xxi, xxv, &c. and the miracles, that are recorded, were wrought to testify the Divine appointment of the institutions enjoined, when the people would have varied from them, Levit. x; Numb. xvi, xvii, &c.; if a Prophet, even of another nation, corrupt in the inclination of his heart, and tempted by great offers to speak evil of this people, was by very astonishing miracles prevented from declaring any thing about them, diverse from what Moses had represented to be the purpose of God towards them: if all these, and other things of a like nature, were really and truly done, as Moses hath related, well might he "call heaven and earth to witness' for him, Deut. xxx. 19; well might he observe, that "no such things had ever been done for any nation:" and we who read them, cannot but conclude from them, that the power of God did indeed miraculously interest itself in appointing the law and polity of this people, and in conducting them to their settlement in the promised land. *Shuckford.*

34. — *by temptations*,] Or *trials*. For the miracles, which God wrought in Egypt, were trials both to the Egyptians and the Israelites, whether they would obey God and trust in Him, or not. *Bp. Kidder.*

By "tempting" any one, is sometimes meant only *trying* him; putting his sincerity, his obedience, his faith, or any of his other virtues to the test. In this sense God "tempted" Abraham, when He commanded him to offer up his son, Gen. xxii. 1. In this sense He may be said to have "tempted" the Israelites in the wilderness; on purpose, as Moses expressly tells us, to "prove them, to know what was in their hearts, whether they would keep His commandments or no." And in the same

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signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

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41 ¶ Then Moses severed three cities on this side Jordan toward the sun rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, [e] Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. [e] Josh. 20. 8.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [f] smote, after they were come forth out of Egypt: [f] Numb. 21. 24. chap. 1. 4.

47 And they possessed his land, and the land [g] of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising; [g] Numb. 21. 33. chap. 3. 3.

48 From Aroer, which *is* by the

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manner He every day suffers good men to fall into what are very properly called *trying* circumstances, for the exercise and improvement of their virtue. To "tempt" men in this way is evidently no impeachment either of God's holiness, mercy, or justice. For He does it with the best and most gracious intentions, in order to call out into action the latent great qualities of an honest and good heart, to hold them up to the observation and applause of mankind, and to reward them in proportion to the severity with which He tried them. *Bp. Porteus.*

40. *Thou shalt keep therefore his statutes*, &c.] That is, thou shalt worship and obey Him, as the only way to make thee and thy posterity live happily in the land, which God is about to give thee. Though Moses in this verse speaks of their long life upon earth, or of their long possession of the promised land, yet the better sort of Jews did not set up their rest here; but from the word "prolong," here used, they extended their hope as far as to the other world. For thus, Maimonides says, they were taught by tradition to expound these words, "That it may be well with thee," in the world which is all good; and, "that thou mayest prolong thy days" in the world which is all long; that is, which never ends. *Bp. Patrick.*

42. — *that fleeing unto one of these cities he might live*:] Yet he was not thereupon exempt from the pursuit of justice, Numb. xxxv. 12: an information was lodged against him; he was summoned before the judges and the people, to prove that the act was really casual, and involuntary: if found innocent, he dwelt safely in the city, to which he had retired; if guilty, he was put to death according to the law. At the same time, to inspire the greater horrour, even of involuntary bloodshed, the law punished it by a kind of banishment: for the manslayer was obliged to dwell in this city, without going out of it, till the death of the high priest, Numb. xxxv. 25—28. *Calmet.*

44 *And this is the law* &c.] Moses did not deliver all that is contained in this book, in one continued speech. After the preface in these four chapters, it is to be supposed that he dismissed the people to consider what he had said; and then, having assigned the cities of refuge, some time after reassembled them, to put them in mind of the laws, which he so earnestly pressed them to observe. The next chapter contains "the Law," that is, the Ten Commandments, which Moses "set before them;" and in the several following chapters, after new earnest exhortations to obedience, he represents to them the rest of God's will, comprehended under these three words in the 45th verse, "testimonies, statutes, and judgments:" some of which belong to the Divine service, others to their civil government, and the rest to ceremonial observances, for the better security and preservation of both the former. *Bp. Patrick.*

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bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea

h Chap. 3. 17. of the plain, under the [h] springs of Pisgah.

CHAP. V.

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's request Moses receiveth the law from God.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye

† Heb. *keep to do them.* may learn them, and † keep, and do them.

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a Exod. 19. 5. 2 [a] The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

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5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ [b] I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of † bondage.

b Exod. 20. 2, &c. Lev. 26. 1. Ps. 81. 10.

† Heb. *servants.*

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, [c] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

c Exod. 34. 7.

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48. — *mount Sion,*] Not that, which was so famous in aftertimes, when David made it the royal seat; for that was on the other side Jordan: the word is probably a contraction or a faulty reading for Sirion, the name by which the Sidonians called Hermon. See chap. iii. 8, 9. *Bp. Patrick.*

Chap. V. ver. 3. — *not — with our fathers, but with us,*] Though many, who were present at Sinai, were now dead, many also must have been still living: those only having perished in consequence of God's threats, who were twenty years old and upwards, when they offended Him by their murmurs; and even of those, condemned to die in the wilderness, many might, like Moses, be suffered to behold the land, which they were not to enter. Moses however may perhaps mean only, that God made not that solemn covenant with their forefathers, the Patriarchs, but with the generation of his contemporaries. *Dr. Gray.*

5. (*I stood between the Lord and you* &c.] In the preceding books of the Pentateuch, Moses speaks of himself in the third person: but in this book, in a more animated manner, he drops, as it were, the character of an historian, and is introduced as immediately addressing himself to his countrymen. Hence it is that, in describing what he uttered, he repeats the Decalogue with some slight change of expression from that which was used at its first delivery; a variation, which, as it affected not the import of the commandment, might have served to indicate, that not the letter, but the spirit, of the law was to be regarded: he likewise introduces some general alterations in the code that he presents, which should be considered as supplementary additions requisite by a change of time and circumstances: and he takes occasion to intimate that spiritual intention of the law, by which it was designed for the inward government of man. See chap. x. 16. *Dr. Gray.*

For a regular exposition of the several Commandments, the reader is referred to the notes on Exodus xx; the following notes contain various miscellaneous observations upon the Decalogue.

7. *Thou shalt have none other gods before me.*] It is wisely observed by Grotius, that true religion was ever built upon these four principles: 1st, That there is a God, and that he is but One. 2ndly, That God is none of those things, which we see with our eyes; but something more sublime than they all. 3dly, That He takes care of human affairs, and judges them most justly. 4thly, That He is the maker of all things whatsoever! These principles are explained in the first four precepts of the Decalogue. In the first, the Unity of the Godhead is delivered. The second contains the second principle, that God's nature is invisible; for this is the ground of the prohibition against making any image of Him. In the third Commandment we have the third of these principles, that God takes notice of all things, even of our thoughts, and governs all our affairs: for it is the foundation of an oath, that God knows our very hearts, and is witness to our meaning as well as our words; and will, if we swear falsely, punish us for it; which is an acknowledgment also both of the justice and of the power of God. Lastly, in the fourth Commandment, the reason given for the religious observation of the seventh day is, because "in six days the Lord made heaven and earth, &c." So that this Commandment was designed to establish the fourth principle above mentioned, that God is the maker of all things. To preserve the memory and sense of which, this rest was instituted, to be observed with more than ordinary sanctity. And it was esteemed of such great moment, that the first sabbath-breaker was punished with death. *Bp. Patrick.*

9. — *visiting the iniquity of the fathers upon the children*] There is an apparent harshness in this declaration, with which the minds even of good and pious men have been sometimes sensibly affected. To "visit the sins of the fathers upon the children, even to the third and fourth generation," is not, at first sight at least, so reconcileable to our apprehensions of justice and equity,

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10 [d] And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

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12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

d Jer. 32. 18.

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as that we should expect to find it in a solemn publication of the will of God. But the difficulty and the objection which lie against the words may be removed by considering: 1st, That the denunciation and sentence relate to the sin of idolatry in particular, if not to that alone: 2dly, That they relate to temporal, or more properly speaking, to family prosperity and adversity: 3dly, That they relate to the Jewish economy, in that particular administration of a visible Providence, under which the Jews lived: 4thly, That at no rate do they affect, or were ever meant to affect, the acceptance or salvation of individuals in a future life. *Archdeacon Paley.*

In Ezekiel we are told, that "the soul that sinneth, it shall die: the son shall not bear the iniquity of the father, &c." If it be asked, how we reconcile these seemingly contradictory assertions? the answer, I think, is plain. Whenever God denounces punishment against any persons for the sins of others, whether it be of their ancestors or contemporaries, we are always to understand by it some *temporal* punishment, or *national* calamity; in which the righteous and the wicked are oftentimes equally involved: but when He declares, that every man shall bear *his own iniquity*, and die for *his own* sin, I apprehend He refers chiefly to the *future* and *eternal* punishment of sin in the next life; wherein none shall suffer for the offences of others, but "God will render to every man according to his deeds," Rom. ii. 6. When therefore we pray in that admirable and complete form of true Christian devotion, the LITANY of our Church, that God will "not remember the offences of our forefathers," we must confine our thoughts to *temporal* evils and judgments; which we beseech Him not to send upon us, for *their* sins any more than for *our own*. *Waldo.*

—— *the iniquity*] The single subject, to which the prohibition of both the first and second Commandments relates, is false worship, or the worship of false gods; this is the single class of sins which is guarded against. Although therefore the expression here be, "the sins" or "the iniquities of the fathers," without specifying in that clause what sins, yet in fair construction, and indeed in common construction, we may well suppose it to be that kind and class of sins, for the restraint of which the command was given, and against which its force was directed. The punishment threatened by any law must naturally be applied to the offence particularly forbidden by that law, and not to offences in general. *Archdeacon Paley.* The sin of idolatry here meant was the greatest *national* crime that could be committed: it was *high treasbn* against the Supreme Majesty of the state, during the theocracy, or whilst the people continued under the more immediate government of God: the offenders therefore, and even the enticers to idolatry, whether *cities* or *individuals*, by the municipal law, were to be utterly destroyed or stoned to death; or any one that sacrificed to a *strange god*. And in cases of *high treason*, do not human lawgivers visit the children or families of the delinquents with confiscation of property, and legal disabilities, that parents may be deterred from disturbing the publick peace, and be more strongly attached to the existing government, from regard to their offspring? Cicero commends the policy of such penalties. *Dr. Hales.*

10. *And shewing mercy unto thousands* &c.] What a happiness it is to be born of good parents! Hence God claims an interest in us, and we in Him, for their sake. As many a man smarteth for his father's sin, so the goodness of others is crowned in a thousand generations. *Bp. Hall.* See the note on chap. vii. 9.

11. *Thou shalt not take the name* &c.] An habitual reverence for the Supreme Being would banish from among us that prevailing impiety of using His name on the most trivial occasions. The following passage occurs in an excellent sermon, preached at the funeral of a gentleman, (the Hon. Robert Boyle,) who was an honour to his country, and a more diligent as well as successful inquirer into the works of nature, than any other our nation has ever produced: "He had the profoundest veneration for the great God of heaven and earth that I have ever observed in any person. The very name of God was never mentioned by him without a pause and a visible stop in his discourse: in which one, that knew him most particularly above twenty years, has told me, that he was so exact, that he does not remember to have observed him once to fail in it."

Every one knows the veneration which was paid by the Jews to a name so "great, wonderful, and holy." They would not let it enter even into their religious discourses. What can we then think of those, who make use of so tremendous a name in the ordinary expressions of their anger, mirth, and most impertinent passions? of those, who admit it into the most familiar questions and assertions, ludicrous phrases, and works of humour? not to mention those who violate it by solemn perjuries! It would be an affront to reason to endeavour to set forth the horrour and profaneness of such a practice. The very mention of it exposes it sufficiently to those, in whom the light of nature, not to say religion, is not utterly extinguished. *Addison.*

12. *Keep the sabbath day to sanctify it,*] In Exodus it is "Remember the sabbath day;" but that was in order to the keeping of it. *Bp. Kidder.* Nothing is the cause of more mischief and wickedness of every kind amongst us, than the neglect of the sabbath. If we look into the accounts of bad people, who have suffered for their crimes, we shall generally find they began with neglecting the sabbath. From hence they proceeded to higher degrees of wickedness: and though young people in general, who neglect the sabbath, may not go such violent lengths as many of these unhappy wretches go; yet, having no regard for religion, nothing to recall them to a sense of duty, they soon learn every kind of wickedness. Swearing and drinking are the common attendants on sabbath-breaking: for if the sabbath-breaker is not at church, there is another place, where he is commonly to be found. Here he shews plainly whose servant he is; not the servant of God certainly.

In an account of a country, in which the Christian faith had once been established, it is stated, that when the person, who wrote the account, travelled there, all knowledge of Christianity was so utterly lost, that when he asked such of the inhabitants as he met with, who Christ was; for what purpose he died; what was meant by a future state; or by the immortality of the soul; or by the day of judgment; or any other easy question: they stared at him in stupid ignorance, having never heard of any of these things. In the last page the author tells us, the use of the sabbath was totally lost among these people. If he had told us this in the first

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13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the [e] sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manser-

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e Gen. 2. 2. Hebr. 4. 4.

page, we should have taken all the rest for granted. *Gilpin, Pokohele.*

——*to sanctify it,*] There is not much said in express words, concerning this end of the "rest" of the sabbath. But common reason told the Jews, it could not be intended merely as a day of ease from labour; but for the solemn service of God, and instruction in their duty to Him. *Bp. Patrick.*

God directed the Jews, "Thou shalt love the Lord thy God &c. and these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. vi. 5—7. Now as He required them to attend so constantly to these duties, He could not but expect, they should attend more especially to them on that day, when the great foundation of all duty, His creation of the world, was appointed to be commemorated; and when they had nothing to do, to take off their thoughts from what they owed to God and their Maker. There was a peculiar sacrifice appointed for that day; there is a peculiar psalm composed for it, the ninety-second; and these things are surely further intimations to us, that it must have been a time, peculiarly intended for the offering up of prayers and thanksgivings to Heaven. *Abp. Secker.*

Let it not be supposed, that because God hath appointed the sabbath as a day of rest from bodily labour, it is therefore to be an idle holiday. Many, in following their wicked pastimes, make it more a day of labour, than any day in the week. This is not only perverting God's design in giving them "rest from their labour;" but it is perverting God's design in giving them *rest for the religious employment of their minds:* which is a point of still greater consequence. God hath therefore taken both these points into His own hands: knowing that man had not the authority to enjoin them; nor probably the inclination. God not only "rested" on the sabbath day; but He "blessed" and "hallowed" it. *Gilpin.*

14.—*the seventh day is the sabbath* &c.] To the question, What regard is due to the institution of a sabbath under the Christian dispensation? the answer is plainly this: neither more nor less than was due to it in the Patriarchal ages, before the Mosaick covenant took place. It is a gross mistake to consider the sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical law. The contrary appears, as well from the evidence of the fact, which sacred history affords, as from the reason of the thing, which the same history declares. The religious observation of the seventh day hath a place in the Decalogue among the very first duties of natural religion. The reason assigned, in Exod. xx. 11, for the injunction, is general, and hath no particular relation or regard to the Israelites. The creation of the world was an event, equally interesting to the whole human race; and the acknowledgment of God, as our Creator, is a duty in all ages and in all countries, equally incumbent on every individual of mankind. The terms, in which the reason of the ordinance is assigned, plainly describe it as an ordinance of an earlier age: "Therefore the Lord blessed and hallowed it," or *set* it *apart*. It is not said, 'Therefore the Lord *now* blesses the seventh day, and sets it apart,' but 'Therefore He *did* bless it, and set it apart in time past; and He now requires that you His chosen people should be observant of that ancient institution.' And in further confirmation of the fact, we find from Exod. xvi, that the Israelites were acquainted with the sabbath, and had been accustomed to some observance of it, before Moses received the tables of the law at Sinai. Indeed the Jews themselves well understood the antiquity of this institution, which appears upon the best evidence to have been coeval with the world itself: in the book of Genesis, the mention of this institution closes the history of the Creation. An institution of this antiquity, and of this general importance, could derive no part of its sanctity from the authority of the Mosaick law: and the abrogation of that law no more releases the worshippers of God from a rational observation of a sabbath, than it cancels the injunction of filial piety, or the prohibitions of theft and murder, adultery, calumny, and avarice. The worship of the Christian church is properly to be considered as a restoration of the Patriarchal in its primitive simplicity and purity: and of the Patriarchal worship, the sabbath was the noblest and perhaps the simplest rite. *Bp. Horsley.*

——*nor thy manservant, nor thy maidservant,*] It is to be remembered, that, although the worship of God is the chief end of the institution of the sabbath, yet the refreshment of the lower orders of mankind, by an intermission of their labours, is indisputably a secondary object: "that thy manservant and thy maidservant may rest as well as thou." Thus it is expressly provided by the law, that on the sabbath day *they* should have their refreshment. Now as these injunctions were evidently founded on the general principles of philanthropy, it should seem, that, allowance being made for the difference between the rigour of the Jewish, and the liberality of the Christian dispensation, and allowance being also made for the different circumstances of the ancient and modern world, these injunctions of the suspension of the labours of the lower ranks are universally and perpetually in force, in all parts of the world, and in all ages: the rather, as they are no less calculated for the benefit of the higher than for the comfort of the lower orders. It is useful to both to be admonished at frequent intervals; the one for their consolation, the other for the suppression of that pride, which a condition of ease and superiority is too apt to inspire. It is useful to both to be reminded of their equal relation to their common Lord, as the creatures of His power, the subjects of His government, the children of His love, by an institution, which at frequent intervals unites them in His service. Under this recollection the servant will obey with fidelity and cheerfulness, and the superiour will govern with kindness and lenity. It is of the highest importance to the present good humour of society, and to the future interests of men of every rank, that these injunctions should be observed with all the exactness which the present state of society may admit. *Bp. Horsley.*

——*nor thine ox, nor thine ass, nor any of thy cattle,*] The labour of man is not the only toil, which the Mosaick law prohibited on the sabbath day. "Thou shalt not do any work—nor thine ox, nor thine ass, nor any of thy cattle." It was a principle with some of the heathen moralists, that no rights subsist between man and the lower animals; that, in the exercise of our do-

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vant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

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17 [f] Thou shalt not kill. f Matth. 5. 21.

18 [g] Neither shalt thou commit adultery. g Luke 18. 20.

19 [h] Neither shalt thou steal. h Rom. 13. 9.

20 Neither shalt thou bear false witness against thy neighbour.

21 [i] Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, i Rom. 7. 7.

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minion over them, we are at liberty to pursue our own profit and convenience, without any consideration of the fatigue and miseries which they may undergo. The Holy Scriptures seem to speak another language, when they say, "A righteous man regardeth the life of his beast," Prov. xii. 10; and as no reason can be alleged, why the ox or the ass of Palestine should be treated with more tenderness than the kindred brutes of other countries, it must be upon this general principle, that mercy is in some degree due to the animals beneath us, that the Divine Legislator of the Jews provided on the sabbath for their refreshment. This therefore, like the provision made for servants, allowance still being made for the different spirit of Judaism and Christianity, is to be considered as a general and standard part of the institution; which is violated, whenever, for the mere pleasure and convenience of the master and the owner, either servants, or even animals, are subjected to the same severity of toil on the sabbath, which belongs to the natural condition of the one and to the civil rank of the other on the six days of the week. *Bp. Horsley.*

15. —*remember that thou wast a servant* &c.] This is a new ground for the observation of the sabbath, because God had given them rest from their hard labour in Egypt. This obliged them to keep *that seventh day*, which God appointed at the giving of manna, being the day on which He overthrew Pharaoh in the Red sea; as the memory of the creation of the world obliged them to keep *one day in seven. Jos. Mede.*

It is for this reason, that the Hebrews are so often reminded by God of their having been strangers and bondservants in the land of Egypt, that by their hospitality and charity they might comfort and relieve those who were in the like condition: and that the happy change in their circumstances might beget in them a perpetual gratitude to their great Benefactor, and the meanness of their former condition teach them to be humble. *Stackhouse.*

16. *Honour thy father and thy mother,*] This Commandment requires honour to be given not only to the father, but to the mother also: an addition, which many human laws seem to have neglected. As the laws were given to the Israelites with a view to keep them free from the crimes of their idolatrous and wicked neighbours, and from the iniquities of the Egyptians, with whom they had long dwelt, it is to be supposed, that the moral duties were at that time scandalously neglected by those nations, and that the duty of obedience to parents, and particularly to mothers, was as ill observed as the rest. The Egyptians, as we learn from ancient history, were far from having right notions of it: for they held, first, that children had more obligation, and should pay more respect, to the father than to the mother; and, secondly, that a son lay under no necessity to maintain his indigent parents, but that a daughter was obliged to do it. Thus they compelled a woman, considered as a daughter, to assist and maintain her parents; and yet, as she was a mother, they took from her in a manner all authority over her sons: which was absurd and unjust. *Dr. Jortin.*

——*that thy days may be prolonged,*] These words are here added to what we read in Exod. xx. 12, as a farther motive to obedience; and we find the Apostle takes notice of it in Eph. vi. 3. On the whole, obedience to this precept hath the promise, not only of a long, but of a happy life. *Bp. Kidder.*

Dutiful children have even now, though no absolute certainty, yet a reasonable hope of a long prosperous life. For, 1st, the good providence of God is extended to all and each person, and acts secretly, silently, and effectually, and often conveys temporal blessings to the righteous by ways and means not discernible and exposed to publick view. 2dly, There is a natural connexion between obedience to parents, and length of days. Parents, usually speaking, desire that their children should behave themselves well, and prosper in the world; that they should be modest, civil, sober, temperate, regular, and industrious: and children, who in these things obey their parents, take the best methods to secure to themselves long life and prosperity. But since under the Gospel, spiritual promises are more fully propounded, and all things temporal are represented as precarious, if long life should not always be the effect of a dutiful behaviour to God and to parents, it is to be considered, that when a pious and excellent person dieth in the flower of his age, to such an one to live is loss, and to die is gain: it is to depart hence, and to be with the Lord, which is far better. The conclusion is, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," 1 Tim. iv. 8: of the life that now is, in all fair probability; of that which is to come, with absolute certainty. *Dr. Jortin.*

21. —*neither shalt thou covet thy neighbour's house,* &c.] This tenth and last Commandment is by the Church of Rome divided into two, to keep up the number after joining the first and second into one, contrary to ancient authority, Jewish and Christian. How the mistake was originally made, is hard to say: but undoubtedly they retain and defend it the more earnestly, in order to pass over the second Commandment, as only part of the first, without any distinct meaning of its own. And accordingly many of their devotional books omit it entirely; though the two Commandments plainly relate to different things; the first appointing, that the object of our worship be the only true God; the second, that we worship not Him under any visible resemblance or form. It is plain therefore that these two ought not to be thus joined and confounded. And that the tenth ought not to be divided, is equally evident: for it is one single prohibition of all unjust desires. And if reckoning up the several prohibited objects of desire makes it more than one Commandment, for the same reason it will be more than two. For there are six

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or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and [k] we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [l] liveth.

25 Now therefore why should we die? for this great fire will consume us: if we † hear the voice of the LORD our God any more, then we shall die.

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26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and [m] speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou

k Exod. 19. 19.

l Chap. 4. 33.

† Heb. *add to hear.*

m Exod. 20. 19.

things forbidden in it particularly, besides all the rest, that are forbidden in general. And moreover, if this be two Commandments, which is the first of them? For in Exodus it begins, "Thou shalt not covet thy neighbour's *house*;" but in Deuteronomy, "Thou shalt not covet thy neighbour's *wife*." And accordingly some of the Romish books of devotion make the former, some the latter of these, the ninth. Surely the order of the words would never have been changed thus in Scripture, had there been two Commandments in them: but being one, it is no way material, which part is named first. *Abp. Secker.*

——*neither shalt thou covet*] It is remarked by some, that an exact order is observed in the delivery of these precepts: for first, He places such offences as are consummated, and then those, that are begun and not perfected. And in the former He proceeds from those that are most heinous, unto those that are less grievous: for those offences are the greatest, which disturb the publick order, and consequently do mischief to many persons. Such are those that are committed against governours and rulers, who are comprehended under the name of parents; by whose authority human society is preserved. And then, among those, which are against particular persons, those are the greatest which touch a man's life; next, those that wrong his family, the foundation of which is matrimony; then, those that wrong him in his goods, either directly, by stealth, or more craftily, by bearing false witness: then, in the last place, those sins are mentioned, which are not consummated, but proceed no farther than desire. *Bp. Patrick.*

The whole law, concerning these matters of our several obligations one to another, "is briefly comprehended," as St. Paul very justly observes, in this one saying, "Thou shalt love thy neighbour as thyself," Rom. xiii. 9. Our neighbour is every one, with whom we have at any time any concern, or on whose welfare our actions can have any influence. For whoever is thus within our reach, is in the most important sense *near* to us, however *distant* in other respects. To "love our neighbour" is to bear him good will, which of course will dispose us to think favourably of him, and behave properly to him. And to "love him as ourselves" is to have not only a real, but a strong and active good will towards him: with a tenderness for his interests, duly proportioned to that, which we naturally feel for our own. Such a temper would most powerfully restrain us from every thing wrong, and prompt us to every thing right: and therefore is "the fulfilling of the law," so far as it relates to our mutual behaviour, Rom. xiii. 10. *Abp. Secker.*

22. —*and he added no more.*] That is, He did not deliver the following laws, which we find in Exod. xxi, xxii, &c. as He did these moral precepts, by an audible voice and in the solemn manner out of the midst of the fire; but He delivered them to Moses, who imparted them to the people. *Bp. Kidder.*

29. *O that there were such an heart in them,* &c.] The words are wonderfully emphatical in the Hebrew: "Who will give that there may be such an heart in them!" This is an expression of the most earnest desire; but at the same time it signifies, that if what He had done for them, would not move them to fear and obey Him, it was impossible to persuade them to it. Not but that He could miraculously work upon them, and change their hearts (saith Maimonides) if He pleased, as He miraculously changed the nature of other things: but if this were God's will, to deal with them in this manner, there would have been no need to send a Prophet to them, or to publish laws full of precepts and promises, rewards and punishments: by which, saith he, God wrought upon their heart, and not by His absolute omnipotence. *Bp. Patrick.*

——*that it might be well with them and with their children*] There is no judgment threatened to any nation in the Holy Scripture, but it is on account of the sins and wickedness they were guilty of; which sins if they repented of, so as to forsake them, they might find

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here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to possess it:

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† Heb. *pass over.*

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one LORD:

a Chap. 10. 12. Matth. 22. 37. Mark 12. 30. Luke 10. 27.

5 And [a] thou shalt love the LORD thy God with all thine heart, and

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mercy. Accordingly we find in fact, that God always dealt with people and nations according to these measures. The truth of this might be shewn from the histories of all nations. But in the history of the Jews it is especially remarkable, that every degree of publick vice and departure from God's laws was always punished with publick judgments; and, on the other hand, every degree of publick repentance and reformation was always rewarded with publick happiness and prosperity. So that any one, who could make a just estimate of the morals of that nation, and how it stood as to virtue and vice, might constantly make a judgment likewise, how it would fare with them, as to their outward temporal affairs. *Archbishop Sharp.*

33. *Ye shall walk in all the ways — that ye may live,*] In the Jewish dispensation mankind are enabled to discern the principles and the process of that moral government, which God exercises over nations, even in the course of His ordinary providence: which undoubtedly dispenses publick prosperity and publick calamity, and regulates the rise and decay of empires, on the very same principles, which are so strikingly displayed in the history of the chosen people. The Divine interposition in the general government of the world is indeed conducted by the regular operation of secondary causes, and therefore more silent and unseen, than the course of that extraordinary Providence then exhibited: but it is not therefore less certain or less effective. In the history of the Jewish state, the judgments of God are distinctly and solemnly exhibited for the instruction of man; and in a word, this great truth is clearly and powerfully impressed, that "as righteousness exalteth a nation, so sin is a reproach to any people." Prov. xiv. 34: a lesson, which but for the immediate and extraordinary Providence, displayed in this awful dispensation, could never have been so forcibly inculcated, or so clearly understood. *Dr. Graves.*

Chap. VI. ver. 4. *Hear, O Israel: The Lord our God is one Lord:*] The Scripture expressly asserts, in perfect conformity with reason, that there is but one God, the object of our faith and adoration; not one supreme, and other inferiour ones, as the heathens believed, but one alone. See also ver. 13; Matt. iv. 10; Is. xlii. 8; xlv. 5. Accordingly St. Paul declares, that "to us" Christians "there is one God the Father, of whom are all things." But then, besides the several orders of created beings, the same Scripture as expressly mentions His eternal Son and Spirit; the one begotten of Him, the other proceeding from Him. The distinct and full meaning of these terms we know not; but this however they plainly denote, that the Son and Spirit are derived from the Father, in a manner, whatever it be, each different from the other, and both different from creation. Accordingly we find ascribed to both these, not only the names, but the perfections of God, with honours and worship incommunicable to any creature: and while they are evidently distinguished from the Father, they are as evidently described as being one with Him. Wherein precisely this union and this distinction lies, the Scripture hath not said, and therefore we cannot say, any farther than this: that the union appears to be, not only a similitude of will, or of other powers and dispositions, but the highest possible sameness of essential attributes and properties; for which reason it hath been called an unity of essence, nature, or substance: and the distinction appears to be, not only a difference of names, or of relations to created beings, but of subsistence and action, resembling in some measure, as described in holy writ, that of different human agents; on which account it is said to be a distinction of persons. And from all these things put together we conclude that we are to believe and worship Three Persons, who are one God. *Abp. Secker.*

It is usually observed by commentators, that many of the ancient Fathers look on this text as containing a plain intimation of the blessed Trinity, the word translated the LORD being a singular, and the word rendered GOD a plural: and some of the Jews themselves have had similar thoughts, as noticed by Bp. Patrick. *Dr. Wells.*

5. — *thou shalt love the Lord thy God*] The characteristick excellence of the Mosaical law consists in the inward principle, on which obedience to it was founded, namely, "the love of God," as noticed in the second Commandment; and more fully unfolded afterwards in the admirable commentary upon the Decalogue, furnished in the remainder of the Pentateuch. Its na-

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with all thy soul, and with all thy might.

6 And [b] these words which I command thee this day, shall be in thine heart:

7 And thou shalt † teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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[b] Chap. 11. 18.

† Heb. *whet*, or, *sharpen.*

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ture and degree is thus specified; "with all thy heart, and with all thy soul, and with all thy strength:" and the grounds of it also; "for the Lord, the Lord God, is merciful and gracious, longsuffering, and abundant in goodness and truth, &c. visiting the iniquity of the fathers upon the children," Exod. xxxiv. 6, 7: Num. xiv. 17, 18. The *love* of God was therefore necessarily accompanied with the *fear* of God: "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward."—"Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave," Deut. x. 17, 20. See also verses 12, 13. The greatness, the majesty, and justice of God, necessarily render Him an object of fear and awe: while his disinterested goodness, and free bounties, naturally tend to excite love and gratitude in the receivers; and both together, a hearty desire and sincere endeavour to obey His will in all things. This "love of God" therefore is made the ruling principle of the "love of our neighbour," or of benevolence to mankind. "Thou shalt not *hate* thy brother in thy heart, &c. but thou shalt *love* thy neighbour as thyself: I AM THE LORD," Lev. xix. 17, 18. This emphatick conclusion intimating, that they were bound to do so, for *the Lord's sake.* Nor was it confined merely to their *neighbour*, or to their own countrymen; it was to extend to *strangers*, Deut. x. 17—19; and even to *enemies*, Deut. xxiii. 7; nay, to the *animal creation*, Deut. xxii. 6, 7, 10. Thus the "love of God" was made, throughout the Mosaical law, the basis of the "love of our neighbour," of all mankind, and even of the animal creation for His sake. Accordingly our blessed Saviour declares, that "the love of God is the first and great Commandment in the Law;" and that "the second, the love of our neighbour as ourselves," is like it in principle, as being derived from it, and regulated thereby. "On these two Commandments hang all the Law and the Prophets;" or the whole religion and morality of the Old Testament, Matt. xxii. 36—40. They evidently coincide therefore with the Evangelical virtue of love, or Christian charity, so well explained by St. Paul, 1 Cor. xiii., and which may accordingly be defined, "A divine virtue, by which we love God above all things for His own sake; and our neighbours as ourselves, for the love of God." *Dr. Hales.*

The love of God is the source of every thing which is good in man. I do not mean that it is the only source, or that goodness (in some sense) can proceed from no other; but that of all principles of conduct it is the safest, the best, the truest, the highest. Perhaps it is peculiar to the Jewish and Christian dispensations, and, if it be, it is a peculiar *excellency* in them, to have formally and solemnly laid down this principle, as a ground of human action. I shall not deny, that elevated notions were entertained of the Deity by some wise and excellent heathens; but even these did not, that I can find, so inculcate the love of that Deity, or so propose and state it to their followers, as to make it a governing, actuating principle of life amongst them. This did Moses, or rather God by the mouth of Moses; expressly, formally, solemnly. This did Christ; adopting, repeating, ratifying, what the Law had already declared; and not only ratifying, but singling it out from the body of precepts which composed the old institution, and giving it a pre-eminence to every other. *Archdeacon Paley.*

——*with all thine heart,* &c.] For there being no other God but He alone, none else could have any right to their love and service, but He only, whose nature is so excellent, that it requires the utmost we can do to testify our regard to Him.

By the "heart" here may be meant the *will*, which is the original of all a man's actions, whether good or evil; by the "soul," the *affections;* to which St. Mark adds the "mind," that is, the *understanding* or *rational faculty;* and by "might" or "strength" is meant the *power of the body* for action: which four, all together, make up the whole man. The word "all," added to each of these, does not exclude all other things from any share in our thoughts and affections; but only from an equal interest in them. "The love of God" ought to be superiour, and to direct all our other motions to serve Him. *Bp. Patrick.*

7. *And thou shalt teach them diligently unto thy children,*] Under all the Divine dispensations from the beginning, no duty is set higher, or more insisted on, than that of instructing children in the knowledge of religion. "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." What more or greater can be said of any mere man? Attend to the reason, which immediately follows, "For I know him, that he will command his children after him, &c." See Gen. xviii. 18. Thus again in the passage before us from the Law: "These words, which I command thee this day, shall be in thine heart:" for what purpose, or for whose sake? For the sake of themselves alone? By no means:—"And thou shalt teach them diligently unto thy children, &c." Children on their part are supposed to be often asking questions upon these subjects, and so to put their parents, teachers, or friends, upon conversation of this kind. See Exod. xii. 26. Respecting Christian parents, they are most expressly enjoined to "bring up their children in the nurture and admonition of the Lord:" and to the praise of young Timothy, as well as of those relations who had been his instructors, it is said, "that from a child he had known the holy Scriptures, able to make him wise unto salvation, through faith which is in Christ Jesus." *Bp. Horne.*

——*and shalt talk of them when thou sittest* &c.] As much as to say, they should take all occasions to inculcate this great lesson, at home and abroad, night and day; never ceasing their most earnest endeavours, to persuade their children, not to worship any other god; nor to fail to worship the LORD their God, with sincere affection. *Bp. Patrick.*

This injunction of God to the Jews cannot be in less force among Christians. It does not mean, that our conversation should be of nothing besides religion: but it must mean, that religion should have a due share in it: and doubtless then a peculiar share on the day, which God hath hallowed. Employing a part of that day in giving those about us the obvious proofs of Christianity, just notions of the holiness of the Divine law, and their need of a Redeemer and a Sanctifier; instruction in their various duties to God, and man, and themselves; joyful expectations of the rewards of piety;

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8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; [c] when thou shalt have eaten and be full;

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c Chap. 8. 9, 10, &c.

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of † bondage.

† Heb. *bondmen*, or *servants*.

13 Thou shalt [d] fear the LORD thy God, and serve him, and shalt swear by his name.

d Chap. 10. 12, 20. & 13. 4.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a

awful apprehensions of the consequences of sin; affectionate cautions against the dangers, to which they are exposed; will be a most improving exercise to ourselves, and afford us the most rational prospect of gaining an influence over them to our own comfort, and to their good in this life and the next. *Abp. Secker.*

8. *And thou shalt bind them* &c.] See the note on Exod. xiii. 9.

9. *And thou shalt write them upon the posts* &c.] The Jews give the name "Mezuzoth" to certain pieces of parchment, which they fix on the door-posts of their houses, understanding this precept in a literal sense. They pretend, that to avoid making themselves ridiculous by writing the commandments of God without their doors, or rather to avoid exposing them to profanation, they ought to write them on parchment, and to inclose it in a piece of cane or other hollow wood. Therefore they write on a square piece of parchment, prepared on purpose, with a particular ink, and a square kind of character, the following texts: Deut. vi. 4—9; then after a little space, Deut. xi. 13—20. They then roll up the parchment, put it into a case, and write on it, "Shaddai," which is one of the names of God: they put it at the doors of their houses, and chambers, to the knockers of their doors on the right side; and as often as they pass, they touch this place with their finger, which they afterwards kiss. The Hebrew word "Mezuza" properly signifies the door of a house; but it is also given to this roll of parchment. *Calmet.*

This wise and holy lawgiver well knew, how much men's hearts are alienated from goodness, and that it is requisite to work upon them with incessant applications of the word of God, before they can be impressed with a due sense of religion. It is no easy matter to dispossess the vanities of the world and the lusts of the flesh, of that dominion, which they have naturally over us. A few cold prayers, and unsettled meditations, and formal hearings of the word of God, will never subdue them. But a *daily* assiduity and constancy in these duties will gradually weaken them and drive them out. For constancy will beget zeal; and zeal will make us delight in drawing nigh to God: and then He will draw nigh to us, and will daily appear to us more good and gracious, more excellent, and more worthy of our love. Whilst by often raising our hearts to heaven, and setting our affections on it, and laying up our treasure in it, our ideas and conceptions of its society, of its enjoyments, of its most noble exercises, and undisturbed peace and tranquillity, will be continually strengthened and enlarged. *Reading.*

12. *Then beware lest thou forget* &c.] Prosperity is generally very dangerous to mankind. Hence it is, that they are warned, at such times of plenty and affluence of worldly things, to "beware." Such things are a great snare, and occasion of pride and haughtiness, and many other vices. *Bp. Kidder.*

13. *Thou shalt fear the Lord thy God,*] There is no perfection in the Divine nature, which is not a proper foundation, and may not suggest motives, for a religious "fear of God." God is most holy, and abhors iniquity as entirely opposite to His pure and undefiled nature. He is every where present, and from Him nothing can be hid. He is all-wise, and cannot be deceived. He is the just governour of the world, and as such He cannot but observe the actions of men, and will certainly "render to every man according to his works:" and though He be good and merciful to all His creatures, yet He must be supposed so to love them as to love justice and righteousness also. He is almighty, and can punish the rebellious many ways, by turning them out of being, or by making that being a pain to them for as long a time as He sees proper. He is also supremely good; and though this of all His perfections may seem the least suited to make us dread Him, yet whosoever judgeth so is much mistaken; for indeed there is not any one quality of the Divine nature so adapted to strike us with an ingenuous fear, with the fear of a child towards a parent, as this, and of such efficacy to deter us from sin, and to make us avoid incurring His just displeasure. Sin against God, as He is almighty, is the excess of madness and folly; but, as He is most kind and merciful, it is the basest ingratitude. The greater His goodness is, the greater is our guilt, if we be undutiful servants; and the greater will be our punishment, and that remorse and horrour, which St. John in so strong and eloquent a manner expresses in the Revelation, when he makes the wicked say to the mountains, "Fall on us, and hide us from the wrath of the Lamb." He says not, from the wrath of the *lion*, though in the same book he calls Christ the Lion of the tribe of Judah; but from the wrath of the *lamb*; from long-despised patience, and much-injured mercy. *Dr. Jortin.* There is nothing more terrible than goodness slighted, and patience abused. *Dr. Isaac Barrow.*

——*and shalt swear by His name.*] That is, *only* by His name. This is the only reasonable interpretation. Swearing could never be lawful, but when it was necessary; and all that the Israelites were obliged to from these words was this, that when they did swear, they should do it by the name of God *only*, and not by any creature, Matt. v. 34. The words in this verse, thou shalt "serve Him," Christ expresses by "Him *only* shalt thou serve," Matt. iv. 10. The doctrine of Christ is always at harmony with the moral precepts of Moses. *Bp. Kidder.*

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jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

e Matth. 4. 7. 16 ¶ [e] Ye shall not tempt the f Exod. 17. 2. LORD your God, [f] as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee † Heb. *to morrow.* †in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs † Heb. *evil.* and wonders, great and †sore, upon Egypt, upon Pharaoh, and upon all his houshold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

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24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAP. VII.

1 *All communion with the nations is forbidden,* 4 *for fear of idolatry,* 6 *for the holiness of the people,* 9 *for the nature of God in his mercy and justice,* 17 *for the assuredness of victory which God will give over them.*

WHEN the [a] LORD thy God a Chap. 31. 3. shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; [b] thou shalt make no cove- b Exod. 23. 32. & 34. 12. nant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his

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25. *And it shall be our righteousness,*] Both the Latin and the Greek translations understand "righteousness" to import "mercy." And then the meaning of the sentence is, "God will be merciful to us for the future, if we obey His laws." *Bp. Kidder.* "If we observe to do all these commandments, God will account us a *righteous* people, and be kind to us." *Bp. Patrick.*

Chap. VII. ver. 1. — *the Hittites,* &c.] In Abraham's days the land was occupied by ten nations: the Kenites, the Kenizzites, and the Kadmonites, eastwards of Jordan; and westwards, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, and the Jebusites, Gen. xv. 18—21. These latter in the days of Moses were called by the same names; the Hivites being substituted for the Rephaims. These seven nations were thus distributed: "The Hittites," or sons of Heth, "the Perizzites, the Jebusites, and the Amorites, dwelt in the mountains," or in the hill country of Judea, southwards: "the Canaanites" dwelt in the midland, "by the sea," westwards, and "by the coast of Jordan," eastwards; and "the Girgashites," or Gergesenes, along the eastern side of the sea of Galilee; and "the Hivites" in mount Lebanon, under Hermon, in the land of Mizpeh, or Gilead, northwards. Compare Numb. xiii. 29; Josh. xi. 3; Judg. iii. 3; and Matt. viii. 28. *Dr. Hales.*

2. — *utterly destroy them;*] One of the reasons which made this destruction more necessary and more general, than it would have otherwise been, was the consideration, that if any of the old inhabitants were left, they would prove a snare to those who succeeded them in the country: would draw and seduce them by degrees into the vices and corruptions which prevailed among themselves. Vices of all kinds, but vices especially of the licentious kind, are astonishingly infectious. "A little leaven leaveneth the whole lump." A small number of persons addicted to them, and allowed to practise them with impunity or encouragement, will spread them through the whole mass. This reason is formally and expressly assigned, not simply for the punishment, but for the extent to which it was carried, namely, extermination. "Thou shalt *utterly destroy* them: that they teach you not to do after all their abominations, which they have done unto their gods," chap. xx. 17, 18. *Archdeacon Paley.*

3. *Neither shalt thou make marriages with them;*] The true reason of providing against a too familiar conversation between the Hebrews and their idolatrous neighbours, was not ill-will towards them: but it was a measure of self-preservation from a very great evil; no less than a loss of the true religion, and therewith of their happiness, in the favour of Jehovah, as their God. "For they will turn away thy son, &c." see the 4th verse.

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daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their † images, and cut down their groves, and burn their graven images with fire.

† Heb. *statues*, or, *pillars.*

c Chap. 14. 2. & 26. 19.
d Exod. 19. 5. 1 Pet. 2. 9.

6 [c] For thou *art* an holy people unto the LORD thy God: [d] the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

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10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, † if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

† Heb. *because.*

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: [e] there shall not be male or female barren among you, or among your cattle.

e Exod. 23. 26, &c.

All care to prevent idolatry would probably have been useless, without prohibiting intermarriages; and putting a stop to such intercourse and entertainments, as would have proved an occasion either of intermarriages, or of familiarities no less dangerous. *Lowman.*

7. — *for ye were the fewest of all people:*] When God first declared His love to Abraham and his posterity, he had no child, Gen. xii. 1—3; xv. 1, 2. And when he had, his family continued so small, after there were twelve heirs of the promise, that in the space of 200 years there were but seventy persons, Gen. xlvi. 27. Nor do we read of any great increase of them, till after the death of Joseph, which was near eighty years more, Exod. i. 7, 8. So St. Stephen observes, Acts vii. 17, "When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." *Bp. Patrick.*

9. — *to a thousand generations;*] The fundamental laws of the Jewish theocracy were sanctioned with powerful *national* sanctions of punishment and reward, to be administered by God Himself, as their King and their Judge. The "haters of God," or the disobedient, were threatened with temporal calamities, extending "to the third or fourth generation of their children:" but the "lovers of God," or the obedient, who should keep these His Commandments, were encouraged by the promise, that God would shew mercy unto their children to the *thousandth* generation, or to the remotest ages. Thus the idolatries of the Jewish nation drew down on themselves and on their children, the Babylonish captivity of seventy years, including the third and fourth generation of the offenders: while the righteous posterity of the true Israelites, in the *regeneration*, will flourish till the end of the world. How infinitely does the goodness transcend the severity of God! *Dr. Hales.*

12. — *if ye hearken to these judgments,*] As God hath made us rational creatures, so He treats us in the same reasonable way, in which we deal with one another. The relative duties of superiours and subjects among men must be performed on both sides, otherwise there is an end of unity, peace, and truth, and consequently of all social and good government. If children and servants rebel against their parents and masters, they are so far from deserving to be provided for and maintained on the score of such relation, that they deserve to be punished most severely, as acting an unnatural part. No more reason have we to hope for any blessing of God, on account of our being His children and servants, if we refuse Him our obedience. This is what He hath insisted upon, from the first production of our race upon earth. From Adam to the present generation, He has always said to men the same thing which He says by Moses to the Israelites; "If ye hearken to these judgments, and keep, and do them," that is, If ye will honour and obey Me as your God; then, and no otherwise, "the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers;" in other words, I will own and bless you, as My children and people. From this, and from the whole of Scripture, it is plain, that God deals with us according to a positive relation, contracted between us by a covenant and agreement, that He will be our God and Saviour, provided we hearken to His voice, and do His will. *Reading.*

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15 And the LORD will take away from thee all sickness, and will put none of the [f] evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

[f] Exod. 9. 14. & 15. 26.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* [g] a snare unto thee.

[g] Exod. 23. 33.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

[h] Exod. 23. 28. Josh. 24. 12.

20 [h] Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

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21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will † put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

† Heb. *pluck off.*

23 But the LORD thy God shall deliver them † unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

† Heb. *before thy face.*

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods [i] shall ye burn with fire: thou [k] shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

[i] Chap. 12. 3. [k] Josh. 7. 1, 21. [2] Mac. 12. 40.

15. — *the evil diseases of Egypt,*] The Egyptians seem to have been liable to many distempers, some of which were epidemical; as we find them to be at this day. In the time of Moses we read of a particular distemper, called "the botch of Egypt," chap. xxviii. 27, and the diseases of the country are mentioned in more places than one of Scripture, chap. xxviii. 60, &c. *Bryant.*

22. — *lest the beasts of the field increase upon thee.*] It is supposed in the Old Testament, that if Judea should be thinly peopled, the wild beasts would so multiply as to render it dangerous to the inhabitants. The country is now not very populous; and accordingly wild beasts are so numerous there as to be terrifying to strangers. Haynes says, "The country about Cana of Galilee swarms with wild beasts, such as tigers, leopards, jackals, &c. whose cries and howling, I doubt not, would strike the boldest traveller, who had not been frequently in the like situation, with the deepest sense of horrour." *Harmer.*

24. — *and thou shalt destroy their name from under heaven:*] The depraved state of morals of the Canaanites is too notorious to require any proof. They were a wicked people in the time of Abraham; and they, even then, were devoted by God to destruction: but "their iniquity was not then full." In the time of Moses they were idolaters; sacrificers of their own infants; devourers of human flesh; addicted to unnatural lust; immersed in the filthiness of all manner of vice. It was agreeable to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of His vengeance; and, in doing this, He gave such an evident and terrible proof of His abomination of vice, as could not fail to strike the surrounding nations with astonishment and terrour, and to impress on the minds of the Israelites what they were to expect, if they followed the example of the nations, whom He commanded them to cut off. See Lev. xviii. 26, 28. That God should thus, by an express act of His providence, destroy a wicked nation, is not in any degree repugnant to reason. I am fond of considering the goodness of God as the leading principle of His conduct towards mankind; of considering His justice as subservient to His mercy. He punishes individuals and nations with the rod of His wrath: but I am persuaded that all His punishments originate in His abhorrence of sin; are calculated to lessen its influence; and are proofs of His goodness: inasmuch as it may not be possible for Omnipotence itself to communicate supreme happiness to the human race, whilst they continue servants of sin. The destruction of the Canaanites exhibits to all nations, in all ages, a signal proof of God's displeasure against sin: it has been to others, and it is to ourselves, a benevolent warning. The conduct of Moses towards the Canaanites would have been open to severe animadversion, had he acted by his own authority alone: but it were as reasonable to attribute cruelty and murder to the judge of the land in condemning criminals to death, as to condemn the conduct of Moses in executing the command of God. *Bp. Watson.*

25. — *it is an abomination to the Lord thy God.*] Whatsoever had been employed in idolatrous worship, was so detestable to the Divine Majesty, that He would not have it converted to any ordinary use, but utterly destroyed. And therefore Moses commanded them, not to bring any of the silver and gold, which had belonged to idols, which he calls "an abomination," into their houses, to be employed for any private use whatsoever. If a man did, he became "an accursed thing," that is, was devoted to destruction, as the thing itself was. This appeared afterwards in the example of Achan, Josh. vii, who took a wedge of gold and a Babylonish

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26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; [1] for it *is* a cursed thing.

[1] Chap. 13. 17.

CHAP. VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

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3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth [a] not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

[a] Matth. 4. 4. Luke 4. 4.

4 [b] Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

[b] Neh. 9. 21.

5 Thou shalt also consider in thine

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garment for his own private use, when it had been "accursed" by God's express command, Josh. vi. 18, and therefore was stoned to death. *Bp. Patrick.*

We do not at this day understand or think much concerning the sin of idolatry. It hath in a manner ceased from among us. Whereas in the age of the world, and among those people, when and to whom these commandments were delivered, false worship, or the worship of false gods, was the sin, which lay at the root and foundation of every other. The worship of the one true God, in opposition to the vain and false and wicked religions which had then obtained amongst mankind, was the grand point to be inculcated. It was the contest then carried on: and the then world, as well as future ages, were deeply interested in it. History testifies, experience testifies, that there cannot be true morality, or true virtue, where there is false religion, false worship, false gods: for which reason we find, that this great article (for such it then was) was not only made the subject of a command, but placed at the head of all the rest. Nay more; from the whole strain and tenour of the Old Testament there is good reason to believe, that to maintain in the world the knowledge and worship of the one true God, holy, just, and good, in contradistinction to the idolatrous worship which prevailed, was the great and principal scheme and end of the Jewish polity and most singular constitution. As the Jewish nation therefore was to be the depository of, and the means of preserving in the world, the knowledge and worship of the one true God, when it was lost and darkened in other countries, it became of the last importance to the execution of this purpose, that this nation should be warned and deterred by every moral means from sliding themselves into those practices, those errours, and that crime, against which it was the very design of their institution, that they should strive and contend. *Archdeacon Paley.*

Chap. VIII. ver. 2. *And thou shalt remember* &c.] As if he had said, Recollect the wisdom and advantage of God's dispensations towards your nation, through the long course of their forty years' travels. The streights of a barren wilderness, the want of common necessaries for life, supplied by the timely and miraculous hand of Heaven; what were they but a plain lesson, that to God we owe all our blessings, and where His providence interposes, nothing can be wanting to us? *Pyle.*

——*to know what was in thine heart,*] God knew perfectly how they were disposed towards Him: but it was fit, that they should know themselves better, and that posterity should be instructed by their behaviour. *Bp. Patrick.*

3.——*man doth not live by bread only,* &c.] That is, man is not sustained only by the food which he eats; but whatever God appoints for that end, however unlikely it be, sustains him, as was seen in the manna. It is the blessing of God that renders our food the support of our life. *Bp. Kidder.* The creatures, appointed for food, are sanctified by the word of God; when, together with the creatures, He giveth His blessing to accompany them: by His powerful word commanding them, and by that command enabling them, to sustain us. Such is the meaning of this passage, alleged by our Saviour against the tempter, Matth. iv. 4. For what is bread to nourish us, without His word? Unless He say the word, and command the bread to do it, there is no more strength in bread than in stones. The power and nutritious virtue, which bread possesses, it derives from His decree; because the word is already gone out of His mouth, that "bread should strengthen man's heart," Ps. civ. 15. As in the first creation, when the creatures were originally produced, had their beings given them, and natural powers and faculties bestowed upon them, this was all done by the word of God's powerful decree; ("He spake the word, and they were made; he commanded, and they were created," Ps. xxxiii. 9; cxlviii. 5;) so in all their subsequent operations, when they do at any time exercise those natural faculties, and perform those offices for which they were created, all this is still done by the same powerful word and decree of God; "He upholdeth all things by the word of His power," Heb. i. 3. *Bp. Sanderson.*

4. *Thy raiment waxed not old upon thee,*] Some interpreters, and particularly the Jewish rabbies, understand by these words, that the raiment of the Israelites, during their abode in the wilderness for forty years, never decayed by using, and never was torn by accident: and that the very clothes, which they had when they were children, grew like their skin along with their bodies, and fitted them when they were men. Others explain it thus: The good providence of God took care that the Israelites in the wilderness never wanted raiment. They were supplied partly by the flocks and the materials which they brought out of Egypt, and partly by the Arabs, Ishmaelites, and neighbouring people: so that they had change of apparel, when they stood in need of it, and were not obliged to go barefoot, ragged,

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heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land † of oil olive, and honey;

† Heb. *of olive tree of oil.*

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

c Chap. 6. 12, 13.

10 c When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

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11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great

and half naked for want of clothes. God so ordered the course of things, that they obtained whatsoever was needful by natural means, or, if they failed, by a miraculous interposition. *Dr. Jortin.*

5. — *as a man chasteneth his son,* &c.] All the afflictions, which God had sent upon them, He would have them think, were not for their destruction, but for their correction and amendment: and therefore they ought to be thankfully acknowledged, as well as His benefits. *Bp. Patrick.*

7. — *a good land, a land of brooks* &c.] It was styled in general "the pleasant land," Ps. cvi. 24; Dan. viii. 9. And Rabshakeh, the Assyrian, describes it as like his own, "a land of corn and wine, a land of bread and vineyards," Is. xxxvi. 17. It must indeed have been a wonderfully rich and fertile land to produce its immense population, both before and after the conquest of the Israelites. *Dr. Hales.* Moses enlarges now more frequently and more fully than he ever did before, on the fertility and excellence of the promised land: this was natural; such a topick at an earlier period would have increased the murmurings and the impatience of the people at being detained in the wilderness; whereas now it encouraged them to encounter with more cheerfulness the opposition they must meet with from the inhabitants of Canaan. *Dr. Graves.*

8. *A land of wheat,* &c.] The value of the good things, here said to be produced in Canaan, can hardly be estimated by us in Europe: "fountains, brooks, depths of water, wheat, barley, vines, fig trees, pomegranates, oil," (oil in the East answers the purposes of butter among ourselves,) "and honey." And whose "stones" (ver. 9.) are capable of being smelted down to "iron;" and whose mines furnish "copper;" not "brass," this being a factitious metal, composed of copper as one part only, zinc being the other. *Script. illust.* These useful minerals, as plentiful as stones were in other places, are the rather mentioned, because there were no such mines in Egypt, where the Israelites had long dwelt. *Bp. Patrick.*

10. — *then thou shalt bless the Lord thy God*] Thou shalt give solemn thanks to God, not only for the present repast, but for the plentiful provision, He had made for thee, of all good things, in the land He hath bestowed on thee. From this place the Jews have made it a general rule, that "every one bless God at his meals." *Bp. Patrick.* The general meaning of the precept is, Look up to God through every instance of His temporal blessings; and let your religious thankfulness keep pace with the plenty you enjoy. *Pyle.*

11. *Beware that thou forget not* &c.] Think what will be the natural effects of ease, plenty, and pleasure, without a sense of religion and virtue. Ease will beget luxury: and riches, that pride, scorn, and contempt of others, which will end in a forgetfulness of God Himself, the Author of your deliverance and prosperity. *Pyle.*

The generality of mankind remember most things better than benefits; those especially which have been conferred upon them by their heavenly Father and Friend. And if the case be so bad with individuals in this respect, there is no reason to suppose it better with communities; where, the benefit being shared by so many, each is apt to consider his own portion of it as small, and scarcely worth notice; where that which should be done by every body is often done by nobody; and where the guilt of ingratitude, like the value of the benefit, by being divided, seems, in the conscience of every single member, to be diminished, and as it were brought to nothing. The astonishing instances of *forgetfulness* among the ancient people of God are recorded and reproved for our admonition in the Scriptures of truth: and parallel instances among Christians, notwithstanding such admonition, will present themselves to him who is disposed to behold them. *Bp. Horne.*

14. *Then thine heart be lifted up,* &c.] The descriptions, which we meet with in the Bible, of pride, in the sense of a proud disposition of the heart towards God, are very numerous; and always represent it to us in the most odious and detestable light. The expression commonly used for it is that of a "lifting up" or "exalting of the heart" against God. So Moses cautions the Israelites in this passage. Thus we read, that "the heart of Uzziah was *lifted up* to his destruction, for he transgressed against the Lord his God," 2 Chron. xxvi. 16; and of Hezekiah, that "his heart was *lifted up,*" and afterwards that "he *humbled* himself for the pride of his heart," 2 Chron. xxxii. 25, 26; and of Nebuchadnezzar it is said, with a peculiar emphasis, that "his heart was *lifted up,* and his mind hardened in pride," Dan. v. 20. In the New Testament the same sin is described and condemned in the same language:

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and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

d Numb. 20. 11.

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

e Exod. 16. 15.

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

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20 As the nations which the LORD destroyed before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and

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the conclusion, which our blessed Lord draws from the parable of the Pharisee, deserves our attention: "Every one that *exalteth* himself shall be abased; and he that *humbleth* himself shall be exalted," Luke xviii. 14. And the subduing of this spiritual pride is elegantly described by St. Paul, by "casting down imaginations," or human *reasonings*, which are ever apt to oppose the Divine will, "and every *high thing* that *exalteth* itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 5. It is chiefly from this kind of pride that we pray in the Litany to be delivered: and earnestly ought we to pray that our blessed Saviour would deliver us from this fatal snare of the devil, lest being "lifted up with pride, we fall into his condemnation;" and that He would dispose us, by the influence of His Holy Spirit, to imitate the pattern of lowliness, which He hath set us, and to "walk *humbly* with our God." *Waldo.*

15. —*fiery serpents, and scorpions, and drought,*] For the fiery serpents see the note on Numb. xxi. 6. The "scorpion" is an insect with a great sting at the end of its tail. In hot countries, as in the desert between Judea and Egypt, they are companions with serpents, and their venom is equally fatal. In Africa they grow to a great size: and are sometimes as big as a small lobster, which they somewhat resemble. The word rendered "drought" is thought by some to signify a serpent, whose bite causes intolerable thirst, the "Dipsas:" others suppose it to signify a thirsty, dry, uncultivated desert. *Script. illust.*

16. —*to do thee good at thy latter end;*] When we provoke God to treat us with harshness and severity, He still, like a kind and tenderhearted father, aims at our benefit and advantage. He designs kindness to the sons of men by all those judgments, which do not kill and cut them off from the opportunity and possibility of improving them. If He sends evils upon us, it is that thereby He may do us some greater good: if He afflicts us, it is not because it is pleasant to Him to deal harshly with us, but because it is profitable and necessary for us so to be dealt with: and if at any time He imbitter our lives by miseries and sufferings, it is because He is loth to see us perish in pleasant ways, and chooseth rather to be somewhat severe towards us, than suffer us to be utterly undone. This Moses declares to have been the great end of all the severe providences of God towards the people of Israel in their long wandering in the wilderness, and all the difficulties and hardships they were there exercised with for the space of forty years. So that the afflicting providences of God are not only apt in their own nature to do us good, but, which is a more express argument of the Divine goodness, God intends and aims at this end by them. *Abp. Tillotson.*

20. —*so shall ye perish;*] It appears from various passages in Scripture, that God's abhorrence and treatment of the crimes, for which He destroyed the nations of Canaan, were impartial, without distinction, and without respect of nations or persons. The Divine impartiality is pointed out by such words as these, in which Moses warns the Israelites against falling into any of the like wicked courses: "that the land cast not you out also, when ye defile it, as it cast out the nations that were before you: for whoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people." The Jews are sometimes called the chosen and favoured people of God; and in a certain sense, and for some purposes, they were so: yet is this very people, both in this place and in other places, over and over again reminded, that if they followed the same practices, they must expect the same fate. "Ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them: as the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God." *Archdeacon Paley.*

The admonition of St. Paul is most just, That if God spared not the natural branches of His Church, but broke them off because they grew wild, and brought forth sour fruit; much less reason have we to expect that He should spare us, if we are as impious towards Him, and as profligate in our manners, as His first people were. For we are not redeemed with the blood of bulls and goats, but with the invaluable sacrifice of His own well-beloved Son. And "if he, that despised Moses' law, died without mercy," being convicted by the testimony of "two or three witnesses, of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x. 28, 29. *Reading.*

Chap. IX. ver. 1. —*this day,*] That is, shortly, not long hence.

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mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, [a] the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a [b] consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

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5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

a Numb. 13. 28.

b Chap. 4. 24. Hebr. 12. 29.

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3. — *destroy them quickly*,] That is, certainly and effectually, in your successive expeditions against the several parts of the country. *Pyle.*

4. — *For my righteousness* &c.] Nothing is more dangerous than pride and self-conceit. Therefore as he taught them before, chap. viii. 17, to have an humble opinion of their own power; so now he teaches them not to arrogate any thing to themselves, on account of their own righteousness. *Bp. Patrick.*

5. *Not for thy righteousness*, &c.] It was of great moment, and therefore Moses repeats it, that they should understand the true causes, why God expelled these nations, and gave their land to the Israelites, namely, 1st, The abominable wickedness of the Canaanites, for which they deserved to be rooted out. 2dly, God's gracious promises to the pious ancestors of the Israelites, with whom He had made a covenant, and confirmed it with an oath, to plant them there, in the room of the former inhabitants. *Bp. Patrick.*

It may be thought, that the Jews, being God's chosen people, ought to be found superior in benevolence, as well as every other virtue, to the rest of mankind. But it must ever be remembered what God Himself frequently declares, that it was not for their "own sakes," for their "own righteousness," that they were chosen, but for other reasons; for preserving the knowledge, and promoting the worship, of the one true God; for manifesting His Divine power in the working of miracles, and for executing His judgments on those impenitent nations, whose enormous wickedness was then ripe for vengeance. The moral goodness therefore of the Jews being no peculiar object of God's choice, we are not on that account merely to expect from them any uncommon degrees of virtue, or any exemption from the reigning vices of their age. *Bp. Porteus.*

——*for the wickedness of these nations*] It is a thing especially to be observed, that the nations of Canaan were destroyed for their wickedness. In proof of this, let the reader refer to the 18th chap. of Leviticus, the 24th and the following verses, where Moses, after laying down prohibitions against brutal and abominable vices, thus proceeds: "Defile not ye yourselves, &c." 1st, This passage testifies the principal point: namely, that the Canaanites were the wicked people we represent them to be; and that this point does not rest upon supposition, but upon proof: in particular, the following words contain an express assertion of the guilt of that people; "In all these the nations are defiled which I cast out before you: for all these abominations have the men of the land done." 2dly, The form and turn of expression seems to show, that these detestable practices were general amongst them, and habitual: they are said to be "abominable *customs*" which were committed. Now the word "custom" is not applicable to a few single or extraordinary instances, but to usage and to national character: which argues, that not only the practice, but the sense and notion, of morality was corrupted amongst them, or lost. And it is observable, that these practices, so far from being checked by their religion, formed a part of it. They are described not only under the name of "abominations," but of "abominations which they have done unto their gods," Deut. xii. 31. What a state of national morals must that have been! 3dly, This passage, in common with many others, positively and directly asserts, that it was for these sins that the nations of Canaan were destroyed. This is the important part of the inquiry. And what do the words of Moses declare? "In all these," namely the odious and brutal vices, which had been spoken of, "the nations are defiled, which I cast out before you: and the land is defiled: *therefore* I do visit the iniquity thereof upon it." This is the reason and cause of the calamities which I bring on it. The land itself vomiteth out her inhabitants The very land is sick of its inhabitants: of their odious and brutal practices; of their corruption and wickedness. This, and no other, was the reason for destroying them. This, and no other, is the reason here alleged. It was not, as hath been imagined, to make way for the Israelites; nor was it simply for their idolatry. *Archdeacon Paley.*

——*and that he may perform the word* &c.] Four hundred years before the event, the fate of these nations was revealed to Abraham. The longsuffering of God waited so long, till their iniquities should come to the full, Gen. xv. 16. It was for the wickedness of these nations they were expelled, and the Israelites were put in possession of their land, not for their own righteousness, or merits, for they were a stiffnecked people, but to perform the covenant which God made with their fathers, Abraham, Isaac, and Jacob. These nations had repeated warnings from God, to repent and reform their evil ways, in an awful succession of judgments, signs, and wonders, inflicted on the neighbouring nations for their wickedness. 1st, In the signal destruction of the cities of the plain, Sodom, Gomorrah, Admah, Zeboim, by the immediate vengeance of Heaven, destroyed by fire and brimstone, or lightning, and overwhelmed by the Salt sea. 2dly, In the plagues of Egypt, and destruction of the Egyptians in the Red sea, forty years before, for abominations resembling their own, Lev. xviii. 3. 3dly, In the recent destruction of their neighbours, the Eastern Amorites, and the mira-

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6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then [c] I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

c Exod. 24. 18. & 34. 28.

10 [d] And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

d Exod. 31. 18.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, [e] Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

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e Exod. 32. 7.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread,

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culous passage of the river Jordan. All these terrified, but did not reform them. See Josh. ii. 9; ix. 24. *Dr. Hales.* We may observe the great reason, why God took such a distinguishing care of this people, was not "for their righteousness" or *merits*, but to make His own *name* and *power* to be known through the earth. In order to this, He kept them under discipline forty years; He gave them laws proper to cure and keep them from idolatry; He bore long with their perverseness, and at last brought them to Canaan, a land situate in the midst of the nations; that "as a city upon a hill," they might be seen by all well-disposed persons, and afford them an opportunity of coming to the knowledge of the true God, and of His glorious attributes. To manifest His *justice*, He spared them not when they notoriously transgressed His laws. To shew His *goodness*, He had pity on them when they repented. And, to shew His *faithfulness to His promises*, He preserved them many and many a time from ruin; and they continue a people to this day. *Bp. Wilson.*

7.—*from the day that thou didst depart* &c.] No historian ever placed his nation in so unfavourable a light as Moses. We meet with a continual detail of discontent and murmuring, of disobedience and rebellion towards God, and of punishments in consequence of this behaviour. At one time there fell three thousand men for their idolatry, Exod. xxxii. 28. At another time, upon the rebellion of Korah, a large family by the earth's opening was swallowed up quick; and two hundred and fifty men were consumed by an eruption of fire, Numb. xvi. 32, 35. At the same time a plague broke out, and carried off fourteen thousand and seven hundred persons. Another judgment in the same way carried off no less than twenty-four thousand, Numb. xxv. 9. All this is said to have been brought upon them, for their not attending to God's signs and wonders, and for their disobedience to His express commands. If there was no truth in these facts, for what end could Moses introduce them to the disparagement of his brethren? It is well known how disaffected they were at times towards him, so as even to meditate his death: yet he wrote these things, and what he wrote he read before them. Was this the way to gain good will? Could these upbraidings conciliate their favour? He must have been upholden in all he said, and in all he did: and there was a sanction to his law from above, or he could not have succeeded, or even escaped their malice. *Bryant.*

14. *Let me alone, that I may destroy them,* &c.] The awful menace of God to destroy the Jews, and raise from Moses a nation mightier than they, is here introduced with great propriety. For nothing could conduce more to inculcate deeply the humiliating but necessary truth of their own unworthiness, than to state to them, that the greatness of their rebellion had almost induced that God, in whom they trusted, totally to disinherit and destroy them, and raise up another nation in their place. *Dr. Graves.*

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not drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

f Numb. 11. 1, 3.
g Exod. 17. 7.
h Numb. 11. 34.

22 And at [f] Taberah, and at [g] Massah, and at [h] Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

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28 Lest the land whence thou broughtest us out say, [i] Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

i Numb. 14. 16.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAP. X.

1 *God's mercy in restoring the two tables,* 6 *in continuing the priesthood,* 8 *in separating the tribe of Levi,* 10 *in hearkening unto Moses's suit for the people.* 12 *An exhortation unto obedience.*

1491.

AT that time the LORD said unto me, [a] Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

a Exod. 34. 1.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten † commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

† Heb. *words.*

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made;

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27. — *look not unto the stubbornness of this people,* &c.] He prays that the gracious promise of God to their pious forefathers would move Him to overlook the high provocations of their posterity: which he aggravates in several words the more to humble them, and to magnify God's mercy in granting them a pardon. *Bp. Patrick.*

Of all the attributes of God, forbearance perhaps is that which we have most to acknowledge. We cannot want occasions to bring the remembrance of it to our thoughts. Have there not been occasions, in which, ensnared by vice, we might have been detected and exposed; have been crushed by punishment or shame; have been irrecoverably ruined? occasions, in which we might have been suddenly stricken with death, in a state of soul the most unfit for it that was possible? That we were none of these, that we have been preserved from these dangers, that our sin was not our destruction, that instant judgment did not overtake us, is to be attributed to the longsuffering of God. We were not destroyed, when we might have been destroyed, and when we merited destruction. We have been reserved for further trial. This is, or ought to be, a touching reflection. How deeply therefore does it behove us, not to trifle with the patience of God, not to abuse this enlarged space, this respited, protracted season of repentance, by plunging afresh into the same crimes, or other, or greater crimes? It shows that we are not wrought upon by mercy; that our gratitude is not moved; that things are wrong within us; that there is a deplorable void and chasm in our religious principles, the love of God not being present in our hearts. *Archdeacon Paley.*

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and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to [b] Mosera: [c] there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

b Numb. 33. 30.

c Numb. 20. 28.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

d Numb. 18. 20.

9 [d] Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

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‖ Or, *former days.*

10 And I stayed in the mount, according to the ‖ first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

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11 And the LORD said unto me, Arise, † take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

† Heb. *go in journey.*

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, [e] the earth *also*, with all that therein *is*.

e Ps. 24. 1.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

Chap. X. ver. 6. — *there Aaron died,*] That is, at Mosera. In Numbers xx. 25 it is said, that he died at mount Hor. But it is no unusual thing for one place to have different names, especially with respect to its several parts. Thus Horeb and Sinai were two names of the same mountain: and Mosera might be another name for Hor, or the name of a place adjoining to it. *Bp. Kidder.* See the map of the stations of the Israelites.

—— *and Eleazar his son ministered* &c.] The connexion which this and the following verse have with what went before, appears to be this: Moses having told them, that he put the tables of the testimony or covenant into the ark, as a token of God's being reconciled to them, and that there they still were as the Lord commanded; he puts them out of all doubt by telling them, that though Aaron, who had the special care of the Holy place, was dead, yet Eleazar his son was still alive, who could testify those holy things remained, as when Moses first placed them there: he having been consecrated to the priest's office instead of Aaron, and in this very mount, which is the occasion of mentioning this station here, when most of the rest are omitted. *Bp. Patrick.*

12. — *what doth the Lord thy God require of thee,*] What now ought to be your behaviour, in return for such a degree of pardoning mercy, that has restored you to such blessed privileges of the Divine covenant? What can it be less, than a careful and conscientious regard to all His Divine commands; but especially to those *moral* precepts, that are in their own nature so good and beneficial to be put in practice? In this you are to show the fear, love, honour, and reverence you bear towards the great and good God. *Pyle.*

Moses in this place exhorts them to obedience from very powerful arguments: namely, 1st, from the consideration of God's former mercies, ver. 10, 11, 22: 2dly, from His sovereign authority, ver. 14: 3dly, from His peculiar kindness to them, ver. 15: 4thly, from His infinite power, ver. 17: and 5thly, from His inflexible justice, ver. 17, 18. *Bp. Kidder.*

—— *to fear the Lord thy God, — and to love him,* &c.] The genuine *love* of God includes all those mingled sentiments of *fear, awe, admiration, veneration, gratitude,* and *love,* which the contemplation of such a perfect character, as that of the Deity, naturally and necessarily suggests. *Bp. Butler.*

The true principles of Christian obedience, as they are every where set forth in Scripture, are the love and fear of God: which are so far from being inconsistent with each other, that they are really inseparable; the one deterring us from sin, the other exciting us to virtue and righteousness. They are both put together in these expressive words, in which Moses sums up his exhortations to the Israelites: "And now, Israel, what doth the Lord thy God require of thee, &c." The royal preacher concludes his discourse to the same effect, but more shortly, thus: "*Fear God,* and keep His commandments: for this is the whole duty," or the whole business, "of man," Eccles. xii. 13. And St. John tells us, "This is *the love of God,* that we keep his commandments," 1 John v. 3. In the former passage, the *fear* of God evidently includes the *love* of Him; as in the latter the *love* does by no means exclude the *fear:* the following words being the same in each, that we "keep His commandments." With the strictest propriety therefore we are taught to pray in our Liturgy, for "an heart" disposed "to love and dread," or fear God, and "diligently to live after," or according to, "His commandments." *Waldo.* See the notes on chap. vi. 5, and 13.

15. *Only the Lord had a delight in thy fathers* &c.] He would have them sensible, that the Possessor of heaven and earth could have no need of them or of their services, so inconsiderable a part as they were of His creatures. But it was His own mere good will and

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16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which [f] regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 [g] Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou [h] cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt [i] with threescore and ten persons; and now the LORD thy God hath made thee [k] as the stars of heaven for multitude.

f 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

g Chap. 6. 13. Matt. 4. 10. Luke 4. 8.

h Chap. 13. 4.

i Gen. 46. 27. Exod. 1. 5.

k Gen. 15. 5.

CHAP. XI.

1 *An exhortation to obedience,* 2 *by their own experience of God's great works,* 8 *by promise of God's great blessings,* 16 *and by threatenings.* 18 *A careful study is required in God's words.* 26 *The blessing and curse is set before them.*

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

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pleasure, which moved Him to show such love, as He had shown, to Abraham, and to his posterity for his sake, above all other nations on earth. *Bp. Patrick.*

16. *Circumcise therefore the foreskin of your heart,*] Satisfy not yourselves in the mere outward badge and character of God's church and people. Let not your religion rest in external rites, and the observances of ceremonial worship: but let your chief aim be, to attain those inward dispositions of mind, and to reform those sinful passions and affections, that are intended and represented by such external ordinances; in order to prevent the miscarriages to which you have hitherto been subject. *Pyle.*

As circumcision was a rite, which united the family of Abraham, as having the same faith, worship, and privileges, and kept them separate from other nations, who had corrupted the faith and worship of the true God, and had lost the privileges of a true Church: so also it was most proper to teach the obligations of an holy nation, in purity of heart and holiness of life, of which circumcision was so proper a figurative instruction. Moses expresses these obligations in this precept; "Circumcise therefore the foreskin of your heart:" and to the like effect, "The Lord thy God will circumcise thine heart &c." chap. xxx. 6. This shows that circumcision was designed to teach the inward circumcision of the heart, as being preferable to outward circumcision in the acceptance and approbation of God. And this great use of it gave St. Paul just reason to argue, "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God," Rom. ii. 29. *Lowman.*

17. *For the Lord your God is God of gods,* &c.] The sovereignty, the power, the justice, the impartiality, the lovingkindness, and the bounty of God, are here brought forward as a ground of admonition to the Israelites to be kind and hospitable to the distressed; especially to "the stranger," who might be driven unjustly from his own country, or, as he was travelling on his honest occasions, might fall into want. This is a virtue which flows from the love of God; for it is in vain to pretend that we love Him, if we love not all mankind. This love is shown by our imitating God's care of "the stranger," and the distressed, and acting, as He is described to act towards them; namely, by doing them justice equally with others, and giving them food and raiment. This virtue was peculiarly required of the Jews, who had been in that condition, which He commanded them to pity: and if they had sincerely practised towards aliens the duty thus enjoined them, the grace of God shown to the Gentiles in our blessed Saviour would not have seemed so strange to them as it did. *Bp. Patrick.*

Chap. XI. ver. 1. *Therefore thou shalt love the Lord thy God,* &c.] There could not be a better way found out, though that was not sufficient to keep the children of Israel in their integrity towards God, than by frequently putting them in mind, and fixing in their memory the history of all the miracles which He had wrought for them, from the time of their being in Egypt, to their being in a triumphant condition in the land of Canaan: in which they had been eyewitnesses of more and greater miracles, than all the world besides had been acquainted with from the time of the deluge. All that He expected from them for all His mercies, was, that they would acknowledge Him their God, depend upon Him, and not have recourse to other gods, from whom they had received no benefit, and who never had done, nor ever could do, good for those who depended on them. And if the memory of all the wonders He had done in Egypt, their walking through the sea as upon dry land, and seeing all those, who pursued them, covered and drowned in that very sea: if their having found bread in the wilderness, and a dry rock having given them drink, when they were on the point of fainting: if the subduing many nations, and more warlike than themselves, and putting *them* into the quiet possession of their habitations and dominions: if all this would not imprint a notion of His omnipotence and paternal affection in their hearts in such indelible characters, that they should never be in doubt to whom they ought to pay their vows, or whither to repair in their distress; they must be more brutish creatures, and more unworthy of His future protection and preservation, than the fowls of the air or the beasts of the field.

We are much more inexcusable than these Israelites, if, after the clear and full information, which we have received and which is every day inculcated, of the history of the whole life and death of our Saviour, the infinite benefits, which we have received from Him, and the infinite torments which He endured for us, we do

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2 And know ye this day: for *I* *speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And [a] what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their housholds, and their tents, and all the ‖ substance that †*was* in their possession, in the midst of all Israel:

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7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy

[a] Numb. 16. 31. & 27. 3. Ps. 106. 17.
‖ Or, *living substance which followed them.*
† Heb. was *at their feet.*

ever forget the matter or manner of those obligations; and if we do remember them, and the reason and the end of His conferring them, we have done all He expects from us. But if, by the vain hopes or fears of this world, our ambition of honour and preferment, or our apprehension of punishment or disgrace, we are startled in the performance of our duty to Him and observation of His commands, we have, though we pretend what we will, forgot all He did and all He said; how much He despised the world, and all the temptations thereof, out of His love and value to us, and only to teach us the way to come to Him in a better world. If we are terrified by the power and threats of princes, from doing any thing which He hath enjoined us, or to do any thing that He hath forbidden; we have forgotten that kings are to tremble before Him for those very threats, and for using the power He hath given them, so unrighteously: whilst we shall at the same time be commended and justified for being resolute in His commandments. *Lord Clarendon.*

10. *For the land, whither thou goest* &c.] Moses uses all manner of arguments to persuade them to obedience: from a grateful remembrance of God's former mercies, ver. 2, 3, &c. from the terrible punishment of the disobedient, ver. 6, from the benefits that would redound to themselves for their obedience, ver. 9. And now he represents to them what a noble country He was going to bestow on them, but of such a condition as would keep them in a constant dependence upon His favour for the blessing of it. *Bp. Patrick.*

—— *is not as the land of Egypt,*] The comparison between Canaan and the land of Egypt is not designed to have respect to its fruitfulness; but to make the Israelites sensible, that they were immediately dependent on God's good providence, and that they ought therefore to endeavour to please Him, who alone is able to send fruitful seasons. *Bp. Kidder.*

—— *wateredst it with thy foot,*] Such vegetable productions, as require more moisture than is occasioned by the inundation of the Nile, are refreshed by water drawn out of the river by instruments, and lodged in capacious cisterns. When therefore their various sorts of pulse, melons, sugar canes, &c. all which are commonly ploughed in rills, require to be refreshed, they strike out the plugs from the bottom of the cisterns; and then the water gushing out is conducted from rill to rill by the gardener; who is always ready, as occasion requires, to stop and divert the torrent, *by turning the earth against it, by his foot,* and opening at the same time with his mattock a new trench to receive it. This method of conveying moisture and nourishment to a land, rarely, if ever refreshed by rain, is often alluded to in the Holy Scriptures: where also it is made the distinguishing quality betwixt Egypt and the land of Canaan; as in this passage of Deuteronomy. *Dr. Shaw.*

Palestine has rains, plentiful dews, springs, rivulets, brooks, which supply the earth with the moisture necessary to its fruitfulness: whereas Egypt has no river but the Nile; there it seldom or never rains; and the lands, which are not within reach of the inundation, continue parched and barren. To supply this want, ditches are dug, and water is distributed throughout the several villages and cantons: there are great struggles, who shall first get it; and in this dispute they often come to blows. Notwithstanding these precautions, many places have no water; and in the course of the year, the places nearest the Nile require to be watered again by means of art and labour. It is done by the help of machines: one of which Philo describes, as a wheel, which a man turns with the motion of his feet, by ascending successively the several steps within it, holding in his hands a stay, or rail, placed before him, which is not moveable. This is what Moses means by saying, that in Egypt they water the earth with their feet. *Calmet.* No travellers give an account of such a machine as at present in use in Egypt: but Sir George Staunton, in his account of Lord Macartney's embassy to China, gives a figure, which so closely resembles the descrip-

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† Heb. *seeketh.*

God † careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

Heb. *give.*

15 And I will † send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in

b Chap. 6. 8. your soul, and [b] bind them for a sign upon your hand, that they may be as frontlets between your eyes.

c Chap. 4. 10. & 6. 7.

19 [c] And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

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20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

d Josh. 1. 3. 24 [d] Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

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tion of Philo, that, if not the same, it may serve to illustrate it. *Fragments to Calmet.*

13. *And it shall come to pass,* &c.] Know and be assured, the infinite Author of nature is not bound up to mere natural causes; rain and drought, spring and autumn, a scanty or plentiful harvest, are all at His will; dispensed and restrained, as He sees best, for blessings or for judgments upon any people. Canaan will be fruitful to you, only in proportion to your religious observance of the laws of the great God, who bestowed it upon you. *Pyle.*

—— *to love the Lord your God,*] He repeats this so often, because it is "the great commandment," as our Saviour speaks; and because nothing is so natural as to love our benefactors; especially our greatest Benefactor, who gave us our being, with all our heart and with all our soul. And being "the first and great commandment," this draws along with it obedience to all the rest, and is in effect the whole duty of man to God: for constant experience shows us, that whosoever gets firm hold of this affection, governs a man as he pleaseth. *Bp. Patrick.*

14. — *the first rain and the latter rain,*] The first, or the autumnal rain, before seedtime, to prepare the ground for being broken up to receive the seed; the latter, or the vernal, before harvest, to fill the ears of corn. *Dr. Blayney.*

17. *And then the Lord's wrath be kindled against you,*] Moses having cautioned the Israelites against the specious pretences, by which other nations justified their idolatry, such as its antiquity, universal consent, &c.; and by which the Israelites were in danger of being seduced into an imitation of their neighbours: apprizes them, that the wrath of the Lord would be the consequence of their seduction: and that their being *deceived* into idolatry by false reasonings, which persuaded them that what they did was lawful, would not excuse them before God, who expected them to use greater caution, and to govern themselves by His plain and express commands. *Bp. Patrick.*

19. *And ye shall teach them your children,*] This is repeated very often, chap. iv. 10; vi. 7. The Jews do this so diligently, that as soon as their children are capable of understanding any thing, they make them carefully read the Holy Books: and instruct them so, that before they can be called youths, they are acquainted with the whole law of God. In this, we must confess, they shame a great many Christians, who scarce understand as much of their religion, when they are men and women, as the Jews do of their's, when they are mere children. *Bp. Patrick.*

21. — *as the days of heaven upon the earth.*] That is, as long as the world endures. "While the heaven keeps its place over the earth," according to the Latin Vulgate. See Ps. lxxxix. 29; Jer. xxxiii. 25. *Bp. Kidder.*

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27 [e] A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

[e] Chap. 28. 2.

28 And a [f] curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

[f] Chap. 28. 15.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [g] the blessing upon mount Gerizim, and the curse upon mount Ebal.

[g] Chap. 27. 13. Josh. 8. 33.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

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32 And ye shall observe [h] to do all the statutes and judgments which I set before you this day.

[h] Chap. 5. 32.

CHAP. XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of God's service is to be kept.* 15, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be enquired after.*

THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 [a] Ye shall utterly destroy all the places, wherein the nations which ye shall ‖ possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

[a] Chap. 7. 5.

‖ Or, *inherit.*

3 And [b] ye shall † overthrow their

[b] Judg. 2. 2.

† Heb. *break down.*

27, 28. *A blessing, — And a curse,*] These are more particularly explained in chap. xxviii. This blessing and this curse are here represented as suspended respectively upon the obedience and disobedience of the people. And it is observable, that the whole historical part of the Old Testament witnesses the truth of this, that God *blessed* or *cursed* them, according as they kept or violated His laws. And if the people of Israel had diligently marked, considered, and laid to heart, that their happiness and misery were always correspondent to their good and bad behaviour towards God, it would have confirmed their belief of their law, as much as if they had seen all the miracles done in the presence of their forefathers, and would have supplied the want or rarity of them in afterages. Nay, this would have done more than was done by all the miracles, which were forgotten in a short time: whereas their own daily experience of the happy fruits of obedience and the mischief of disobedience would have sealed these truths unto their conscience. *Bp. Patrick.*

As often as the children of Israel, after their establishment in Canaan, rebelled against the Lord their God, He punished them by means of the neighbouring nations. When they returned to Him, His favour returned to them: the light of His countenance soon dispelled the darkest clouds of publick calamity, and brake forth upon them by means of deliverers, raised up to chastise the insolence of their enemies, and to restore tranquillity and happiness in the dwellings of Jacob. From thus considering God's proceedings, learn we to rectify and regulate our own. To punish wickedness and vice, to preserve and promote true religion and virtue, appears to have been the end and design of all His dispensations. Let it be the end and design of all our transactions. If the dealings of the Almighty with a people be squared by their dealings with His religion, the state of religion will always be the surest criterion, whereby to judge of the state of that nation, wherein it is planted: and there can be no greater enemies to their country, than those who are enemies to *her:* since concerning her HE hath declared, who cannot deceive, or be deceived, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn," Is. liv. 17. *Bp. Horne.*

29. — *mount Gerizim,*] See chap. xxvii. 11, 12, &c. Josh. viii. 33, &c.

Chap. XII. ver. 1. *These are the statutes* &c.] Moses having still at heart the great dangers, to which his nation would be exposed, of being tempted into idolatrous practices after their settlement in the promised land in the neighbourhood of superstitious people, began a new exhortation to them, reminding them of the laws provided against it, as the indispensable conditions of their happy and peaceful enjoyment of that fruitful country. *Pyle.*

2. *Ye shall utterly destroy all the places,* &c.] God did not think it enough to forbid them idolatry, but commands them to destroy all the monuments and memorials of it: and His great care that they should flee from every sort and degree of it is testified farther by the following enumeration of particulars. *Bp. Kidder.*

——*upon the high mountains,* &c.] These were the places where the ancient heathens chose to worship their gods: imagining their sacrifices were more acceptable on mountains than in valleys. Lucian himself gives this reason for it, "Because men were then nearer to the gods, and so more easily gained audience." It was thought also that demons were wont to frequent woods and shady places, and there appear to men: and that some presided over mountains, others over woods and forests. Accordingly the heathens erected altars to them in these and the like places, particularly under great oaks, which were held sacred, and where their gods were thought to have a peculiar power. Pliny, in his work on natural history, speaking of trees, says, "These were the temples of the gods: and even now the simple people, after the ancient rites, dedicate to God such trees as excel the rest. Nor do we more adore the images glittering with gold and ivory, than they do the groves, and the solemn silence therein." *Bp. Patrick.*

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altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall [c] choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

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10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all † your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as [d] he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy

c 1 Kings 8. 29. 2 Chron. 7. 12.

† Heb. *the choice of your vows.*

d Chap. 10. 9.

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3. — *break their pillars, — hew down the graven images*] It was the notion of the best of the heathens with respect to their worship, that "the host of heaven" were glorious bodies, wherein the gods dwelt: and they accordingly worshipped the sovereign celestial deities in the sun, moon, and stars, which they were supposed to inhabit. In the same manner they supposed that the demons, or inferiour deities, dwelt in the images and pillars which were erected to them, and which were therefore made objects of worship, as the residences of such deities. *Jos. Mede.*

4. *Ye shall not do so unto the Lord your God.*] That is, not serve Him "upon the mountains, nor in groves, nor under green trees." It is very probable, that during their continuance in the wilderness, none sacrificed in high places, but offered all at the door of the tabernacle, which was not far from them. When they came into Canaan, and were many of them at a distance from the tabernacle, they did sacrifice in high places; and we do not find them reproved for it, while they worshipped the Lord alone, and had priests, who officiated there and in other places according to the precepts of the law. But when the temple was built, and the ark of God's presence no longer removed from place to place, the Prophets required them not to sacrifice any longer in high places, nor any where else, but only at the temple. And they blamed even good kings for not taking away the high places, though no sacrifices were offered upon them to any strange god, but to the true God alone. This connivance proved in time a great mischief: for here they first began to worship strange gods; the Israelites being very prone to choose mountains and such shady places, as the rest of the world did, wherein to set up their images, 2 Kings xvii. 10, 11; Ezek. xx. 28; Hos. iv. 13. *Bp. Patrick.*

5. — *choose*] Or *set apart* for that purpose, as He did Jerusalem afterwards, 1 Kings viii. 29; 2 Chron. vii. 12. "To put His name there;" that is, to dwell, or more especially to be present there, where He is worshipped according to His will. The *name* of God is put for God Himself: see Lev. xxiv. 11, 16, and 2 Sam. vi. 2. And so it is, where there is mention of calling on His *name*, building an house to His *name*, believing on His *name*, Ps. lxxx. 18; xxiii. 3; 1 Chron. xxii. 8. And that it is so in this place is evident from the words of God to Solomon concerning the temple which he had built, "I have chosen this place *to Myself* for an house of sacrifice," 2 Chron. vii. 12. So also in the following words of this verse, "unto *His habitation* shall ye seek." *Bp. Kidder.*

6. — *your tithes,*] Not those, which were to be paid to the Levites, or by them to the priests: but another, called the second tithe, which was to be set aside after that to the Levites was paid, and employed as is directed in chap. xiv. 22, 23, &c. *Bp. Patrick.*

7. — *ye shall eat*] Namely, your allotted part. *Bp. Kidder.*

—— *ye shall rejoice* &c.] To the appointed place they were to bring all the solemn and voluntary offerings or sacrifices for particular persons, either by way of special vow, or expiation; or whereon to feast themselves, their families, and friends, in some place adjacent to the sanctuary, by way of religious rejoicing and grateful thankfulness, as being the people of God, communicating with Him at His own altar, and living under the blessing and comfort of His providence. *Pyle.*

8. — *every man whatsoever is right in his own eyes.*] This does not mean that there was no good order kept among them, or that they were at liberty to sacrifice where they pleased; but that in such an uncertain

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tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

e Chap. 15. 23.

16 [e] Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of the flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

f Chap. 14. 27. Ecclus 7. 31. † Heb. *all thy days.*

19 [f] Take heed to thyself that thou forsake not the Levite † as long as thou livest upon the earth.

g Gen. 28. 14. chap. 19. 8.

20 ¶ When the LORD thy God shall enlarge thy border, [g] as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

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21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

† Heb. *be strong.*

23 Only † be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall

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state, when they were removing from place to place, many took the liberty in those matters to do as they thought good. *Bp. Patrick.*

15. *Notwithstanding thou mayest kill* &c.] Whereas during their travels in the wilderness God enacted it as a law, that even all the beasts, that were killed by any Israelite for the use of his family, should be first presented to God at the tabernacle, and there slain; in consequence of which the nation then lived, as it were, wholly on peace offerings, communicating with God even in their common food: it was allowed now that, after their settlement in Canaan, every man might kill any beasts, birds, &c. for his family provision, at home, without being obliged to bring it to the tabernacle or temple. *Pyle.*

—— *as of the roebuck, and as of the hart.*] Why not as an *ox* or a *lamb*, for they were of more familiar use? The reason is plain. To prevent idolatry, in offering the blood to other gods, they were commanded to kill all the cattle they ate, at the door of the tabernacle, as a peace offering, and sprinkle the blood on the altar, Lev. xvii. But wild beasts, that were clean, might be eaten, though their blood was not offered to God, ver. 13; because, being commonly killed before they were taken, their blood could not be sprinkled on the altar; and therefore it sufficed, in such cases, to pour out their blood wherever they were killed, and cover it with dust. And for the same reason, when the camp was broken up, wherein all the people were in the neighbourhood of the tabernacle, and when they were scattered in their habitations through all the land of Canaan, those, who were too far off from the temple, were excused from killing their tame cattle at Jerusalem, and sprinkling their blood on the altar: no more was required of them, than was required in killing a "roebuck," or any other *clean wild beast:* they were only to pour out the blood, and cover it with dust, and so they might eat the flesh. *Locke.*

16. — *ye shall pour it* &c.] "As water," that is, they were to pour it out with as little religious ceremony, as water. *Calmet.*

17. — *the firstlings of thy herds* &c.] The firstborn, strictly so called, belonged to the priests, Numb. xviii. 15. The firstlings, here spoken of, were probably such as were set apart and dedicated to God by the owner, after the setting aside of the firstborn. *Bp. Kidder.* It may be meant of the firstborn females, which the Lord may have chosen to have accounted in some sort sacred, by requiring them to be eaten at His sanctuary. The males only were the Lord's. *Bp. Patrick.*

22. — *the unclean and the clean shall eat of them alike,*] While they were in the wilderness, only such as were clean, that is, not under any legal uncleanness, might eat flesh, because it was sanctified by being killed at the altar: now all were to be indulged the same liberty. *Bp. Patrick.*

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be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou †succeedest them, and dwellest in their land;

† Heb. *inheritest*, or, *possessest them.*

30 Take heed to thyself that thou be not snared †by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

† Heb. *after them.*

31 Thou shalt not do so unto the LORD thy God: for every †abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

† Heb. *abomination of thee.*

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32 What thing soever I command you, observe to do it: [h]thou shalt not add thereto, nor diminish from it.

h Chap. 4. 2. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

CHAP. XIII.

1 *Enticers to idolatry,* 6 *how near soever unto thee,* 9 *are to be stoned to death.* 12 *Idolatrous cities are not to be spared.*

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

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30. — *enquire not after their gods,*] The pretensions of the heathen deities being mutually acknowledged by their distinct and proper followers; and some, by the fortunate circumstances of these followers, being risen into superiour fame; the rites used in their worship were eagerly sought for and imitated. It was likewise a general principle, that the *local* god was to have a necessary share in the worship of all who settled in the country; and those, who were loth to leave their paternal gods when they sought new settlements, at least held themselves obliged to worship those gods with the rites, and according to the usages, of the country they came to inhabit. Against this more qualified principle of paganism Moses thinks fit to caution his people in this and the subsequent verses. *Bp. Warburton.*

31. *Thou shalt not do so* &c.] It appears extremely probable, that idolatry in those times led, in all countries, to the vices, of which the Canaanites were guilty: and also that the detestation, threats, and severities, expressed against idolatry in the Old Testament, were not against idolatry simply, or considered as an erroneous religion, but against the abominable crimes which usually accompanied it. I think it quite certain that the case was so in the nations of Canaan. *Archdeacon Paley.*

——*for even their sons* &c.] This is the great instance of their abominable wickedness. See Lev. xviii. 21; xx. 2. This was notoriously practised by the Carthaginians, who certainly derived it from the Phenicians, the ancient inhabitants of this country. Plato says, "The Athenian laws did not permit them to sacrifice men: but among the Carthaginians it was an holy rite; so that some of them permitted their sons to be offered to Saturn." This wicked custom at last overspread all nations, even the Greeks themselves. *Bp. Patrick.*

When men were exalted into gods, every the basest passion and the foulest vice found an example to justify, and a patron to protect it. Gods, whose characters and actions had been impure, revengeful, and cruel, were honoured by adopting, as parts of their worship, impurity, cruelty, and bloodshed. Demons, who were worshipped, not from love but from fear, not because beneficent but malignant, it was naturally supposed could be appeased or conciliated, only by the suppliant inflicting sufferings and death, even on the object whom he held most dear. Hence "every abomination &c." In truth, we know from other sources besides the Scripture, that theft, bloodshed, and cruelty, that incest, adultery, and unnatural crimes, were sanctioned by the example of the heathen gods, and even consecrated as parts of their worship: we know that every species of lewdness was practised in the temples of some, and that human sacrifices bled on the altars of others; and this in the most polished and celebrated nations of antiquity. Thus foul and odious was the nature, thus wide the diffusion, and thus fatal the effects of that idolatry; to provide an antidote to which, in the Jewish nation, a special Divine interposition was employed. *Dr. Graves.*

32. *What thing soever I command you, observe* &c.] Keep close to the worship and ordinances of the true God. Let no heathenish ceremonies be added to, or mixed with, His service: nor any of their impure rites creep into your worship, by the omission of any thing prescribed to you. *Pyle.*

By this injunction, there is no doubt but Moses and all Israel were religiously confined to do those things, to which it is annexed: they were not at liberty to vary a tittle in matter or form from the scheme and plan, which was laid before them. But the passage may be considered likewise as supplying a general and sacred rule to us all, that we receive the word of God as it is, and interpret it according to its genuine sense and meaning, and study to maintain the truth and integrity of it; that it may be to us, as it is designed to be, an everlasting fountain of holiness and purity of living. In this respect the Law of God is perfect: and men must not presume to impair its perfection, by adding to it, or diminishing from it. *Reading.*

Chap. XIII. ver. 3. — *the Lord your God proveth you,*] He suffereth the false prophet to give a sign, and by the event to confirm his impious doctrine, to try

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4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and [a] cleave unto him.

a Chap. 10. 20.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath † spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

† Heb. *spoken revolt against the LORD.*

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely,* of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

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9 But [b] thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

b Chap. 17. 7.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of † bondage.

† Heb. *bondmen.*

11 And [c] all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

c Chap. 17. 13.

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, ‖ the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

‖ Or, *naughty men.*

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

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whether you are sincere and steadfast in your love and your obedience to Him; and that this your sincerity may be known to yourselves and others. *Bp. Kidder.*

6. *If thy brother,* &c.] At the head of capital crimes under the Jewish law was placed idolatry. Not only the act itself, but every attempt to seduce men to it, and every mode of conduct which presupposed or obviously led to it. Against this offence the strictest rigour was exercised; no partiality for the dearest relative was to induce concealment; no dignity to silence accusation; no multitude of offenders to deter from punishment. This severity, whilst it conduced to preserve the allegiance due to the Supreme Jehovah, inseparably associated the feelings of detestation and abhorrence with the crime of idolatry, not with the persons of the Canaanites; and proved to the Jews that they were commanded to exterminate the seven nations, not from any principle of personal resentment or national hostility, but merely as criminals condemned by God. *Dr. Graves.*

9. — *thou shalt surely kill him;*] Thou shalt discover him, and bring him to condign punishment, which is death in this case, by the sentence of the magistrate: and "thine hand shall be first upon him;" namely, as the witness of his crime. *Bp. Kidder.* The criminal was to be stoned to death: and the accuser was to throw the first stone at him, together with the witnesses, ch. xvii. 7; to testify thereby his own piety and unshaken fidelity towards God. *Bp. Patrick, Wogan.*

11. *And all Israel shall hear and fear,* &c.] God doth not punish merely for the sake of punishment. Even His severities are the effects of goodness: and always directed to the advantage, either of those who feel them, or at least of others; "that they may hear, and fear, and do no more wickedness." It is a most serious and profitable employment, humbly to trace the footsteps of infinite wisdom, in the government, as well as in the creation, of the world; in order to learn a true sense of our condition here, and right notions of behaving in it. *Abp. Secker.*

13. — *the children of Belial,*] So the most profligate wretches are called in Scripture, signifying lawless persons, who had no regard either to God or men. *Bp. Patrick.* Belial is a Hebrew word, implying a wicked worthless man; one resolved to endure no subjection; a rebel; one that cannot be controlled. In later writings, Belial denotes the devil. St. Paul says, 2 Cor. vi. 15, "What concord hath Christ with Belial?" Whence we infer, that in his time the Jews, under the name of Belial, commonly understood the devil by this term in the Old Testament. *Calmet.*

15. *Thou shalt surely smite the inhabitants* &c.] In this command we see, not only the rigour of the ancient law, but even a mercy, as well as justice, in the execution of the sentence. For although, at first view, it carry the appearance of extreme severity, yet considering, 1st, the state of the Jews, as a theocracy, or government under the immediate authority of God, all publick violation of the Divine law was such an open and direct act of rebellion against their rightful Lord and King, as by the common law of all nations is deemed a crime worthy of death. 2dly, If the total excision of

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16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought ‖ Or, *devoted.* of the ‖ cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

1 *God's children are not to disfigure themselves in mourning.* 3 *What may, and what may not be eaten,* 4 *of beasts,* 9 *of fishes,* 11 *of fowls.* 21 *That which dieth of itself may not be eaten.* 22 *Tithes of divine service.* 23 *Tithes and firstlings of rejoicings before the Lord.* 28 *The third year's tithe of alms and charity.*

a Lev. 19. 28. YE *are* the children of the LORD your God: [a] ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

b Chap. 7. 6. & 26. 18. 2 [b] For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

c Lev. 11. 2, &c. 4 [c] These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

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5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the ‖ † pygarg, and the wild ox, and the chamois.

‖ Or, *bison.* † Heb. *dishon.*

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

d Lev. 11. 9. 9 ¶ [d] These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

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the Canaanites was a just and wholesome law of God, much more equitable is this, against any rebellious subjects of His own commonwealth, whose revolt, as being more criminal, and in the example more pernicious, deserved the greater and more extraordinary punishment. But still in such a proceeding the mercy of God is more magnified than his justice. For although He punish, in such publick calamities, the innocent with the guilty, He knows how to distinguish them. He not only takes away such *innocent* persons from the greater evil to come, especially from that corruption, to which a longer life might expose them; but He also makes them ample amends in a better world. As to the *offenders*, the penalty, however severe, is nevertheless most strictly just. But the prevention of a total corruption and apostacy from God is an act worthy of infinite goodness, and the greatest of mercies to those who survive. *Wogan.*

Chap. XIV. ver. 1. — *ye shall not cut yourselves*, &c.] God would not permit them to imitate the excessive lamentations and the frantick behaviour of the Gentiles at their funeral rites. And this seems to have been a direction to them, not to sorrow like men without hope, as the Apostle expresses it, but to expect another state besides the present, 1 Thess. iv. 13, &c. *Dr. Jortin.*

This is an usage frequent, and still retained among the Jews, though positively prohibited by the law. As soon as a near relation dies in Abyssinia, a brother or parent, cousin-german, or lover, every woman in that relation, with the nail of her little finger, which she leaves long on purpose, cuts the skin of both her temples, about the size of a sixpence; and therefore you see either a wound or a scar in every fair face in Abyssinia. *Bruce.*

3. — *any abominable thing.*] All meats, forbidden by God to be eaten, are called "abominable;" not merely because His prohibition made them so; but because the Gentile superstition had consecrated most of them to their gods. *Bp. Patrick.*

5. — *fallow deer, — pygarg, — wild ox, — chamois.*] It cannot be ascertained what determinate kind of creatures each of these Hebrew names means. Bochart

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17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the [e] bat.

e Lev. 11. 19.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. [f] Thou shalt not seethe a kid in his mother's milk.

f Exod. 23. 19. & 34. 26.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul † desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine houshold.

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† Heb. *asketh of thee.*

27 And [g] the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

g Chap. 12. 19.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAP. XV.

1 *The seventh year a year of release for the poor.* 7 *It must be no let of lending or giving.* 12 *An Hebrew servant,* 16 *except he will not depart, must in the seventh year go forth free and well furnished.* 19 *All firstling males of the cattle are to be sanctified unto the Lord.*

AT the end of [a] *every* seven years thou shalt make a release.

a Lev. 25. 2, 4.

2 And this *is* the manner of the release: Every † creditor that lendeth *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

† Heb. *master of the lending of his hand.*

3 Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release;

4 ‖ Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which

‖ Or, *To the end that there be no poor among you.*

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has with great probability ranked them amongst the goat or deer kinds. *Pyle.* It is probable that the several animals, mentioned in this verse, except the hart, are of different species of antelopes. *Script. illust.*

21. *Ye shall not eat of any thing that dieth of itself:*] What was allowed to an alien, was forbidden to the Hebrews, as an holy people, not because morally evil, or therefore unlawful on a moral account, but because it was unbecoming a people consecrated to the service of Jehovah. Hence, what the Hebrews were allowed for food, was of best esteem in common use; and what they were forbidden, was of least esteem, and reckoned too mean for a good table: and, as Dr. Spencer observes, these things continue so in the Eastern nations to the present times. *Lowman.*

——*for thou art an holy people*] See also Lev. xx. 26. Such passages as these put the moral intention of the distinction of meats out of dispute, and are indeed a direct affirmation of it: the people of God were to avoid "unclean meats," as a sign that He had separated them from *unclean Gentiles* to be "holy unto Himself." *Jones of Nayland.*

—— *Thou shalt not seethe a kid* &c.] See the note on Exod. xxiii. 19.

Some remains of this custom seem still to exist among the Arabs, instanced in their boiling a lamb in sour milk and water. *Bp. Pococke.*

22.—*tithe*] This is meant of the second tithe. See ch. xii. 6. *Bp. Kidder.*

28. *At the end of three years* &c.] At every third year's end, either this same second tithe, or else another over and above it, was to be kept and spent at home, for entertaining and feasting the poor of the town, in which the owner dwelt, and the Levites belonging to it. And this practice, so highly promotive of charity, love, and good neighbourhood, God pro-

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the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and

b Chap. 28. 12.

[b] thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

c Matt. 5. 42. Luke 6. 34.

8 [c] But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a

† Heb. *word.* † Heb. *Belial.*

† thought in thy † wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

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11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [d] if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

d Exod. 21. 2. Jer. 34. 14.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

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mised to reward and bless with increase and plenty of all the products and fruits of the land. *Pyle.*

Chap. XV. ver. 7—11. *If there be among you a poor man* &c.] Great care was hereby taken to prevent the probable operation of the laws of the *sabbatical year*, and of the jubilee, to check the feelings of compassion towards the indigent. By this most humane law, "the poor" are represented as always to continue in the land, in order to exercise the liberality of the rich: who are promised to be rewarded, in proportion to their liberality, with temporal blessings by God Himself, the Supreme Proprietor of their lands. While on the other hand, by a necessary inference, the churlish or the niggardly were to be punished with a temporal curse. Never were municipal laws and institutions fenced with so complete and certain sanctions, both of rewards and punishments in this life. *Dr. Hales.*

12. — *if thy brother, — be sold unto thee,* &c.] The case of slaves was truly deplorable among the most polished nations of antiquity, the Chaldeans, Egyptians, Persians, Greeks, and Romans. Their slavery was perpetual, and they were deprived of all civil rights and immunities, and might be tortured, put to death, or starved, at the will of their merciless masters. The last was practised by old Cato the censor, so admired for his virtue, when his slaves grew old and past their labour! How different were the humane and equitable regulations of the Hebrew legislator. The *hired servant*, or day-labourer, was to be paid his wages in the evening, after his work was over: payment was not to be deferred till the next morning, Lev. xix. 13; Deut. xxiv. 14, 15. The *bought servant*, or houshold slave, was to be freed at the end of seven years' service, in the *sabbatical* year, Exod. xxi. 2; Lev. xxv. 39—43; Deut. xv. 12—18; unless he refused his freedom, and chose to continue in his master's service; in which case his ear was to be bored with an awl to the door of his master's house, signifying his attachment thereto to the end of his life, Exod. xxi. 5, 6. *Servants* of any description were not to be treated harshly. The master could not beat them unmercifully, the number of stripes for offences was limited by law to forty, and the reason assigned is liberal: "lest thy brother should seem vile unto thee, if beaten with many stripes," Deut. xxv. 1—3. If a master beat his servant to death, he was surely to be punished with death; if he struck out his or her eye, or even a tooth, he was bound to let him go free, for his eye or his tooth's sake, Exod. xxi. 20—27. *Dr. Hales.*

The various kind laws made in favour of slaves, servants, and strangers, were reasonable in themselves, and productive of good effects. We often read, in history, of dangerous conspiracies formed, and of wars waged, by slaves and captives. In all probability it was cruel usage, which stirred them up to these acts of desperate violence against their unmerciful masters. But in the Jewish history we meet with no such instance of seditions and rebellions; probably, because their slaves were better treated, and less oppressed, than in many other countries. *Dr. Jortin.*

15. *And thou shalt remember* &c.] This is a powerful motive, to incline us to show mercy. The example of God's mercy, and the sense of our liability to sufferings, strongly impel to compassion those who duly consider them. *Bp. Kidder.*

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16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

e Exod. 21. 6. 17 [e] Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

f Exod. 34. 19. 19 ¶ [f] All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy houshold.

g Lev. 22. 20. chap. 17. 1. Eccius. 35. 12. 21 [g] And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

h Chap. 12. 16. 23. 23 [h] Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAP. XVI.

1 *The feast of the passover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male must offer, as he is able, at these three feasts.* 18 *Of judges and justice.* 21 *Groves and images are forbidden.*

a Exod. 12. 2. &c. OBSERVE the [a] month of Abib, and keep the passover unto the

b Exod. 13. 4. LORD thy God: for [b] in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the

c Chap. 12. 5. [c] place which the LORD shall choose to place his name there.

d Exod. 12. 15. 3 [d] Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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e Exod 34. 25. 4 [e] And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

‖ Or, *kill.* 5 Thou mayest not ‖ sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a †solemn assembly to the LORD thy God: thou shalt do no work *therein.*

† Heb. *restraint.*

f Lev. 23. 15. 9 ¶ [f] Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with ‖ a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God,* according as the LORD thy God hath blessed thee:

‖ Or, *sufficiency.*

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy †corn and thy wine:

† Heb. *floor and thy wine press.*

14 And thou shalt rejoice in thy

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feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

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16 ¶ [g] Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [h] they shall not appear before the LORD empty:

g Exod. 23. 14. & 34. 23.

h Ecclus. 35. 4.

Chap. XVI. ver. 16. *Three times in a year*] These "three times" are presently after specified to be "the feast of unleavened bread," "the feast of weeks," and "the feast of tabernacles."

"The feast of unleavened bread" is that which is otherwise called the feast of the passover, consisting of seven days. On the evening before this solemn feast, was killed and eaten the Paschal Lamb; on the seven days following, sacrifices were offered, and no other bread but *unleavened bread* was eaten; and the first and the last days were days of holy assemblies or convocations.

The feast of the passover was for a thankful remembrance of their miraculous deliverance out of Egypt, where for haste they were forced to carry away their dough *unleavened*; and on the evening before, the Lord, having slain all the firstborn of Egypt, yet passed by them because of the blood of the Paschal Lamb which He saw upon the door-posts of their houses. Therefore as often as that happy time of year returned, they were commanded to rejoice before the Lord their God, and to hallow it.

Instead of which feast the Christian Church commemorates our deliverance from the bondage of sin, and Satan, and death, by the passion and resurrection of that immaculate Lamb, who, in the same month, and on the same day, was slain upon the cross for the sins of the whole world, whose blood, or the benefits of whose death, whatsoever soul shall apply to itself by a true faith producing obedience, God will spare it, and not destroy it.

"The feast of weeks" was so called because it was kept at the end of *seven weeks*, or of a *week of weeks*, after the passover. It was also called *Pentecost*, because it was fifty days after the passover. This likewise lasted seven days, during which many sacrifices were offered, and the first and the last days were days of holy assemblies.

This feast is supposed to have been instituted partly in remembrance of the Law, which at that time was given upon mount Sinai; and corresponding to it is the festival which we observe for the promulgation of the Gospel at that very time of the year, when, with a great sound from heaven, tongues of fire fell upon the Apostles, and they were filled with the Holy Ghost.

"The feast of tabernacles" was a feast of eight days' continuance in the seventh month, during which sacrifices also were continually offered; and for the first seven days the people dwelt in *booths* or *tabernacles* made of the branches of trees. The first and the eighth day were here also days of a holy convocation, on which no work might be done.

This feast was instituted for a memorial of their dwelling in *tabernacles* for a long space of time in the wilderness, and of the signs and wonders which were then wrought in their favour.

To this feast may be compared that which we celebrate in remembrance of our Saviour's nativity; "the Word," says St. John, "was made flesh, and dwelt among us." The expression "he *dwelt* among us," if it were strictly translated, is, "he had his *tabernacle* among us."

From these religious institutions it may be observed, that the hallowing unto God more days in the week than one, is not, as some have fancied, against the design and meaning of the fourth Commandment: for by these three solemn feasts, which were each of them of a week's continuance at least, it is manifest, that "Six days thou shalt labour" was no Commandment, but expressed only an ordinary permission of working; and to think that God would contradict His own law by a contrary ordinance, is inconceivable. As therefore, when He commanded the Jews to give Him the tenth part of their increase, He forbade not freewill offerings; so when He enjoined them to keep holy one day in seven, this hindered not, but that they might hallow unto Him other days even of the six. *Dr. Jortin.*

—— *all thy males*] Males only were obliged to be present on these occasions; 1st, Because the weakness of the female sex disabled them from bearing so long a journey, without great danger and fatigue: 2dly, Because their chastity might have been exposed to many dangers in so vast a concourse of people: 3dly, Because the care of their families, and their domestick offices must have been neglected. The chief intention of these solemnities was to keep the Israelites from corrupting their religion by idolatrous or superstitious rites: and the providence of God is remarkable in defending their country during their absence at these seasons: there having been scarce any instance of its being attacked by their enemies, though nothing could have been more favourable to an incursion, than such an opportunity. *Jos. Mede.*

—— *in the place which he shall choose;*] A principal reason, for which these festivals were appointed, was to keep up peace and friendship and unity both in Church and State. Nothing is more likely to conduce to this end than a religious association and intercourse, and a participation of the same sacred rites. As the nation was divided into tribes, each of which was in some respects a little commonwealth, there was cause to fear that they should fall out and separate themselves into independent governments, and have a religion and ruler of their own. And in fact this befell them in aftertimes: they became two kingdoms, and idolatry and frequent wars ensued. For the prevention of these evils the Israelites were enjoined to assemble together to serve the Lord in *one place*, which He should appoint. *Dr. Jortin.*

—— *and they shall not appear before the Lord empty:*] It was a custom in those parts of the world, when subjects came before their king, to make him a present; and even a little fruit, or a single flower, was favourably accepted from one who was not in circumstances to offer more. The Jews were commanded to bring a present; not a burnt offering, or a sacrifice by fire; for these, though at the same time they were also required, yet were of another nature, and for another end: but a heave

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17 Every man *shall give* † as he is able, according to the blessing of the LORD thy God which he hath given thee.

† Heb. *according to the gift of his hand*

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‖ words of the righteous.

i Exod. 23. 8.

‖ Or, *matters.*

† Heb. *Justice, justice.*

20 † That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

k Lev. 26. 1.

‖ Or, *statue, or, pillar.*

22 [k] Neither shalt thou set thee up *any* ‖ image; which the LORD thy God hateth.

CHAP. XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election,* 16 *and duty of a king.*

THOU shalt not sacrifice unto the LORD thy God *any* bullock,

‖ Or, *goat.*

or ‖ sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

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2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it,* and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 [a] At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

a Numb. 35. 30. chap. 19. 15. Matth. 18. 16. John 8. 17. 2 Cor. 13. 1. Hebr. 10. 28.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard

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offering, a freewill offering, which was a tribute of thankfulness to God, and likewise an acknowledgment of His supreme lordship and dominion over all. Therefore this particular is added, "They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

The people were commanded at these stated times to pay their tithes of corn and cattle, wine and oil, to present sacrifices and freewill offerings, and not to gather their fruits clean, but to leave some upon the land, to which the poor might have free access; and many other acts of charity were required from them.

Instead of which various ordinances and injunctions, the Gospel gives us a precept in general terms, to "do to others as we would they should do to us," and "as we have opportunity, to do good unto all men, especially to our brethren in the faith:" and thus much is evident from the tenour of the New Testament, and the genius of our religion, that the Law can never be supposed to surpass the Gospel in things relating to benevolence, to compassion, and humanity, and that as much at least is to be expected from Christians, as was formerly required of Jews. *Dr. Jortin.*

18. — *in all thy gates,*] The chamber over one of the principal gates of each city was in ancient times the council chamber, where the judges sat, and causes were tried. As in 2 Sam. xviii. 33; xix. 8; Ps. lxix. 12. And "to speak with the enemy in the gate" is to plead against an adversary in court, Ps. cxxvii. 5. So, "to be crushed in the gate," and "to be afflicted in the gate," is, to lose the *cause,* and to be condemned in *court,* Job v. 4; Prov. xxii. 22. *Pyle.*

21. *Thou shalt not plant thee a grove* &c.] However innocent the first use of groves may have been, they were soon polluted with superstition and idolatrous rites; and became the scenes of all sorts of impurity. There seems to be a plain allusion to this unprincipled abuse of them in the Jewish history, 1 Kings xiv. 23, 24. It was fit then to remove far from the altar of God such abominations, as might lead the people into idolatry, and all its profane and obscene consequences. *Lowman.*

Chap. XVII. ver. 5. — *till they die.*] The Mosaic law, punishing idolatry with death, has been represented as unjust, and giving countenance to persecution for religious opinions. But the Israelites were commanded to put to death only such Israelites as apostatized to idolatry, and still remained members of their own community: and their government being a theocracy, idolatry was in it strictly the political crime of high treason, which, in every state, is justly punishable with death. *Dr. Gerrard, Locke, Bp. Warburton.*

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for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptuously, † and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

† Heb. *not to hearken.*

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

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15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in

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8. — *between blood and blood,*] That is, in the case of murder, whether it was wilful or accidental. "Between plea and plea;" that is, in causes depending between the plaintiff and defendant. "Between stroke and stroke;" that is, in the case of wounds inflicted by one man upon another. *Bp. Kidder.*

14. — *I will set a king over me,*] Josephus and others have with reason understood this passage to mean, not that God commanded the Israelites to make them a king, when they should be settled in Canaan: but that God intended them to keep their present government; if however they would have a king, he should be at first appointed immediately by God, who was their Supreme Governour; and that afterwards they should be indispensably obliged to elect one of the Israelitish nation, and not a Gentile. *Bp. Patrick, Pyle.*

16. — *he shall not multiply horses*] Lest he bring a burden upon his people; or confide in the power of his horsemen, more than in God; or which is the chief reason, given by Moses himself, lest the people should be tempted to maintain a commerce with Egypt: with which country God commanded them not to have any intercourse, at least while they should continue to be idolaters. *Bps. Patrick* and *Kidder.*

This law given to the kings of Israel, considered together with the history of the nation, forms a very strong presumption for the divine original of the Law of Moses. For, supposing Moses to be a mere human legislator, like Solon or Lycurgus, what could tempt him to forbid the princes of his country the use of horses and chariots for their defence? Should such a law be proposed for France or Germany at this day, what would the world think of it? Or, supposing this law to be his own contrivance, how comes it to pass, that the event and success of things, through many ages, doth so exactly correspond with the law? That the princes prospered, and extended their dominion, over great countries, when they had neither chariots nor horses, and were ruined and undone, when they were strong in those forces? Can it be supposed, that the history of many ages which relates to the affairs not only of the princes of Israel, but of other contemporary kings, is all forged, and that merely to shew an agreement between the history and this particular law? Or, how shall we account for the conduct of the Prophets, who saw the people ruined, and instead of reproaching them with cowardice and a neglect of their necessary defence, reproach them with having been too strong, too powerful in horses and horsemen? These appearances can never be accounted for by any human contrivance, and they plainly shew that the hand of God was in this thing from the beginning to the end. *Bp. Sherlock.*

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his kingdom, he, and his children, in the midst of Israel.

CHAP. XVIII.

1 *The Lord is the priests' and Levites' inheritance.* 3 *The priests' due.* 6 *The Levites' portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, *and* all the tribe of Levi, [a] shall have no part nor inheritance with Israel: they [b] shall eat the offerings of the LORD made by fire, and his inheritance.

a Numb. 18. 20. chap. 10. 9.
b 1 Cor. 9. 13.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if the Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside † that which cometh of the sale of his patrimony.

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† Heb. *his sales by the fathers.*

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter [c] to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

c Lev. 18. 21.

11 [d] Or a charmer, or a consulter with familiar spirits, or a wizard, or a [e] necromancer.

d Lev. 20. 27.
e 1 Sam. 28. 7.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be ‖ perfect with the LORD thy God.

‖ Or, *upright*, or, *sincere.*

14 For these nations, which thou shalt ‖ possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do.*

‖ Or, *inherit.*

15 ¶ [f] The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

f John 1. 45. Acts 3. 22. & 7. 37.

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, [g] Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

g Exod. 20. 19.

Chap. XVIII. ver. 10. *There shall not be found among you any one that maketh his son or his daughter to pass through the fire,*] See the notes on Lev. xviii. 21; xx. 2.

——*or that useth divination,* &c.] In these two verses are specified various manners, in which inquisitive persons anciently sought information on subjects beyond the usual sight of men: the names given to these arts most probably denote the different modes or practices of their professors. Such arts appear to have been practised in former times; and Niebuhr mentions several kinds of occult science, still extant among the Arabs; some arising from sleight of hand; others from ecstatick enthusiasm; others as charms against evil; and lastly a science, which is, says he, "as described to me, witchcraft, or sorcery. It is said to be employed only in hurting others, wherefore those addicted to it are hated and execrated by every honest Arab." Most of the kinds of magick, specified by Moses, were probably of an injurious nature: which accounts for their being connected with the practice of making children "pass through the fire," if we suppose such children to have been burnt alive: see the notes on Lev. xviii. 21. Such arts are forbidden with the utmost propriety, as evil in the disposition of mind which they betray; at the same time the prohibition does not imply that any efficacy attended the exercise of these arts. *Script. illust.* See the note on Lev. xx. 27.

13. *Thou shalt be perfect with the Lord thy God.*] See Gen. xvii. 1. The force of the expression, "be thou perfect," in that passage, may be illustrated by comparing it with the present verse; in which, after a charge to the Israelites, not to learn the abominations of those nations, whom God should cast out before them, it is immediately added, "Thou shalt be perfect," or *entire*, "with the Lord thy God." *Bp. Lowth.*

15.—*a Prophet*] He does not say, a priest, or a king, though the Messiah was to be both: but he says, "a Prophet;" to teach the people of Israel, not to mistake any of their priests or kings for the Messiah; but to expect and regard less in His person, the external honour of Aaron's family, and the worldly grandeur of kings,

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17 And the LORD said unto me, They have well *spoken that* which they have spoken.

h John 1. 45. Acts 3. 22. & 7. 37.

18 [h] I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

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CHAP. XIX.

1 *The cities of refuge.* 4 *The privilege thereof for the manslayer.* 14 *The landmark is not to be removed.* 15 *Two witnesses at the least.* 16 *The punishment of a false witness.*

WHEN the LORD thy God [a] hath cut off the nations, whose land the LORD thy God giveth thee, and thou † succeedest them, and dwellest in their cities, and in their houses;

a Chap. 12. 29.

† Heb. *inheritest*, or, *possessest.*

2 [b] Thou shalt separate three cities for thee in the midst of thy land,

b Exod. 21. 13. Numb. 35. 10. Josh. 20. 2.

than the privilege of Divine inspiration, which was absolutely necessary to Him, as the founder of the true religion. *Dean Allix.*

18. *I will raise them up a Prophet* &c.] The Jews term the highest degree of inspiration, that which was afforded to Moses, and enumerate several particulars, wherein that hath the preeminence and advantage over all others. In consequence of this prediction, that "a Prophet should arise among them like unto Moses," a general expectation of some extraordinary Prophet prevailed particularly about the time of our Saviour. The Jews then, as well as since, understood and applied this prophecy to the Messiah, the only Prophet whom they will ever allow to be as great or greater than Moses. When our Saviour had fed five thousand men, by a miracle like that of Moses, who fed the Israelites in the wilderness, then those men said, "This is of a truth that Prophet that should come into the world," John vi. 14. St. Peter and St. Stephen directly apply the prophecy to Him, Acts iii. 22, 23; vii. 37; and they may very well be justified for so doing: for He fully answers all the marks and characters which are here given of the "Prophet like unto Moses." He had immediate communication with the Deity, and God spake to Him "face to face," as He did to Moses. He performed "signs and wonders," as great or greater than those of Moses. He was a "lawgiver," as well as Moses. "I will raise them up a Prophet," saith God: and the people glorified God, saying, "That a great Prophet is risen up among us," Luke vii. 16. "I will put My words in His mouth," saith God: and our Saviour saith, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak," John xii. 49. *Bp. Newton.* This Prophet like unto Moses was our Lord Jesus Christ; who was by birth a Jew, of the middle class of the people, and resembled His predecessor in personal intercourse with God, miracles, and legislation, which no other Prophet ever did, Deut. xxxiv. 10—12; and to whom God, at His transfiguration, required the world to "hearken," Matt. xvii. 5. Whence our Lord's frequent admonition to the Jewish Church, "He that hath ears to hear, let him hear," Matt. xii. 15, &c. addressed also by "the Spirit" to the Christian Churches of Asia Minor, Rev. iii. 22. "The lamps" of both have been extinguished for their apostacy, according to the tremendous denunciation of prophecy, Rev. ii. 5. Heaven avert the omen from the "lukewarm" churches of Europe, in this their day of trial! Rev. iii. 15, 16. *Dr. Hales.* This prophecy is several times in the New Testament applied to our Lord: and it has often been proved, that it cannot possibly belong to any one else: for all the other Prophets were in many respects inferiour to Moses. But the passage deserves particular notice from another circumstance. There are instances of kings, both Pagan and Jewish, who were named and described, long before their birth, by those holy men, whom the Lord inspired. See Is. xliv. 28; 1 Kings xiii. 2. But among the Prophets themselves, we find not that any one was ever foretold by an antecedent Prophet: for it became the Promised Deliverer of Israel, in this as in all things, to have the preeminence. Him therefore Moses, the first and chief of the Prophets, here foreshewed as a Prophet in dignity like to himself. *Archdeacon Churton.*

19. *And it shall come to pass,* &c.] Several prophecies in the Old Testament plainly ascribe the destruction of the Jewish Church and nation, to their rejection, and putting to death, of the Messiah. To this purpose, these words of Moses are very remarkable: "It shall come to pass, that whosoever will not hearken unto My words, which He shall speak in My name, I will require it of him:" or, "every soul, which will not hear that Prophet, shall be destroyed from among the people," as St. Peter explains the sense of the prophecy, Acts iii. 23. Daniel expressly assigns their sin of "cutting off the Messiah," as the cause of the destruction of their city and temple, Dan. ix. 26. And Zechariah, who lived after the people's return from their first captivity, describes the mourning of the whole nation for their sin of "piercing" or crucifying Christ, as a preparation to their general restoration, Zech. xii. 10; xiii. 1. *W. Lowth.*

Chap. XIX. Having sufficiently pressed upon the people the great commandment of loving God with all the heart and soul and strength, and Him alone: Moses now proceeds to remind them of other precepts belonging to the second table of the Commandments, but not in an exact method, nor without interposing some matters of a ceremonial nature. *Bp. Patrick.*

Ver. 2. *Thou shalt separate three cities* &c.] He be-

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which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hateth not † in time past;

† Heb. *from yesterday the third day.*

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the † head slippeth from the † helve, and † lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

† Heb. *iron.* † Heb. *wood.* † Heb. *findeth.*

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and † slay him; whereas he *was* not worthy of death, inasmuch as he hated him not † in time past.

† Heb. *smite him in life.* † Heb. *from yesterday the third day.*

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [c] enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

c Chap. 12. 20.

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9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; [d] then shalt thou add three cities more for thee, besides these three:

d Josh. 20. 7.

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him † mortally that he die, and fleeth into one of these cities:

† Heb. *in life.*

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the

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gins with the case of life and death, and charges them, as soon as they should be settled in Canaan, to set out the cities of refuge as before prescribed, Numb. xxxv. 14, 15; Deut. iv. 41; adding now, that the roads from every part of the country to these privileged places should be kept clean, level, and in good repair, for the easier and speedier flight of the unfortunate persons, who wanted their protection. *Pyle.*

4. *And this is the case of the slayer*, &c.] As murder implies the highest degree of malignity to which human depravity can ascend, so it was pursued with just rigour by the Jewish law. But the wisdom of the law, in securing a fair trial for this offence, so apt to rouse immediate revenge, and in providing asylums for those who were not guilty of deliberate murder, but of manslaughter, is so conspicuous as to have attracted the notice of the most judicious modern reasoners on criminal law. The sagacious Montesquieu observes, "These laws of Moses were perfectly wise; the man, who involuntarily killed another, was innocent, but he was obliged to be taken away from before the eyes of the relatives of the deceased; Moses therefore appointed an asylum for such unfortunate persons: great criminals deserved not a place of safety, and they had none: the criminals, who would resort to the temple from all parts, might disturb Divine service: if persons, who had committed manslaughter, had been driven out of the country, as was customary among the Greeks, there was reason to fear they would worship strange gods. All these considerations made them establish cities of refuge, where they might remain until the death of the high priest." *Dr. Graves.*

12. — *the elders of his city*] As soon as the Hebrews began to be formed into a people, they were governed by "elders," so called because in general they were persons advanced in years. When Moses returned into Egypt to promise them that God would set them at liberty, he assembled "the elders" together, Exod. iv. 29; and performed the miracles, which were the proof of his ministry, in their presence. "All the elders of Israel" came to the feast, which he made for Jethro his father in law, Exod. xviii. 12. When God thought fit to give him council to relieve him in governing that great people, "Gather unto me," said He, "seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them," Numb. xi. 16. So that they had already authority, before the law was given, and the state had taken its form. Afterwards in the Scripture, when mention is made of assemblies and publick affairs, the elders are put in the first place, and sometimes named alone. *Fleury.*

14. *Thou shalt not remove thy neighbour's landmark,*] This precept is very seasonably subjoined to that of manslaughter and murder; the removing of landmarks being an occasion of great quarrels and bloodshed: and it was not to be allowed, inasmuch as it was against the constitution of their forefathers, who divided the several bounds of their inheritance by Divine direction, as is intimated in the following words. *Bp. Kidder.* This precept was as necessary to be observed in all other countries, as in that which was the proper inheritance of the Israelites: for, as Josephus truly observes, "They that remove the bounds of lands, are not very far from subverting all laws." *Bp. Patrick.*

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land that the LORD thy God giveth thee to possess it.

15 ¶ [e] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

e Chap. 17. 6. Hebr. 10. 28. Numb. 35. 30. Matth. 18. 16. John 8. 17. 2 Cor. 13. 1.

16 ¶ If a false witness rise up against any man to testify against him ‖ *that which is* wrong;

‖ Or, *falling away.*

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

f Prov. 19. 5, 9. Dan. 6. 24.

19 [f] Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* [g] life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

g Exod. 21. 23. Lev. 24. 20. Matth. 5. 38.

CHAP. XX.

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1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees of man's meat must not be destroyed in the siege.*

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts † faint, fear not, and do not † tremble, neither be ye terrified because of them;

† Heb. *be tender.* † Heb. *make haste.*

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die

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15. *One witness shall not rise up* &c.] In civil or criminal matters, especially of a high or capital kind, less than two witnesses were not allowed to convict any man. Though, in pecuniary cases, one might be enough to bring the accused person upon his oath. *Pyle.*

17. *Then both the men,* &c.] Both the accuser and the accused were to come in obscure cases to the supreme court, where the sanctuary was settled. This court probably sat at the door of the tabernacle in the time of Moses, chap. xvii. 8, 12, and so might properly be said to try them "before the Lord." *Bp. Patrick.*

19. *Then shall ye do unto him,* &c.] The Law of Moses, which condemns the crime of "false witness," inflicts upon it a very suitable punishment, namely, retaliation. He, who would thus deprive another of his liberty, his property, or his life, was to suffer the same evil, which he would unjustly bring upon his neighbour. This was a law of the Egyptians, and of other nations: but it is so reasonable, that it may be accounted a law of nature, and the voice of humanity and of common sense. *Dr. Jortin.*

21. *And thine eye shall not pity;* &c.] Such is the rule of the Mosaical Law: because by means of false witness the good name, the property, the livelihood, the life of an innocent person may be taken away; the advantages of society defeated, nay, perverted into mischiefs; and the very bonds of it dissolved. With us, indeed, the punishment extends not so far. But however mild such persons may find the penalties of human laws to be, or how artfully soever they may evade them, God hath declared, "A false witness shall not be unpunished, and he that speaketh lies shall not escape," Prov. xix. 5. *Abp. Secker.* See the note on Levit. xxiv. 19.

Chap. XX. ver. 1. — *horses, and chariots,*] The Israelitish armies consisted all of foot, and their law seems to have obliged them to continue so, chap. xvii. 16, in order to a more entire reliance upon God. See the note there. While the Egyptians, Canaanites, and other nations, had the advantage of *horse* and *chariots;* that is, chariots armed with scythes, to rush in among the foot, and cut them down like grass. These are the chariots of iron, mentioned in Josh. xi. 4; Judg. iv. 3. *Pyle.* See the notes on Exod. xiv. 7.

—— *be not afraid of them:*] The Israelites were trained up to confide in God, and not in horses, which their country did not afford, and consequently they had no chariots; nor in multitude of soldiers. We find remarkable instances of this, particularly in Jehoshaphat, 2 Chron. xx. 6, 17. He followed the example of David, whose words are most memorable: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God," Psal. xx. 7. See also Prov. xxi. 21. *Bp. Patrick.*

5. — *What man — hath built a new house,* &c.] Probably because men in these circumstances would be apt to be entangled with cares, and thereby rendered less serviceable in the war. See 2 Tim. ii. 4. *Bp. Kidder.* At the same time the indulgence manifests great tenderness and humanity towards the individual, who was to profit by it; and is one amongst numberless instances of the considerate benevolence of the Legislator. *Edit.* Some

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in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* † eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

† Heb. *made it common*: See Lev. 19. 23.

a Chap. 24. 5.

7 [a] And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, [b] What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart † faint as well as his heart.

b Judg. 7. 3.

† Heb. *melt.*

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies † to lead the people.

† Heb. to be *in the head of the people.*

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

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12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [c] the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou † take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

c Josh. 8. 2.

† Heb. *spoil.*

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

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think that this was not a precept, but a bare concession to such persons; who, if they could overcome their affections to all things but the safety of their country, might remain in the camp, and go to battle. "Hath not dedicated it" means, hath not *dwelt* in it. For on their first entrance into a house to dwell in it, they made a feast, which they called "dedication." *Bp. Patrick.*

10. *When thou comest nigh unto a city*] The Jewish writers frequently mention two kinds of war: that which was particularly commanded by God, as that against the nations, which the Israelites were commanded to drive out: and that which was chosen by the Jews on just provocation, or in their own defence against other people. These words, as well as the foregoing, refer to the latter of the two, as appears from ver. 15, compared with ver. 5—8, and Numb. xxxii. 7. *Bp. Kidder.*

16.—*thou shalt save alive nothing that breatheth:*] When God for the wickedness of a people sends an earthquake, or a fire, or a plague among them, there is no complaint of injustice, especially when the calamity is known, or expressly declared beforehand, to be inflicted for the wickedness of such people. It is rather regarded as an act of exemplary penal justice, and, as such, consistent with the character of the moral Governor of the universe. There can be no objection therefore to the Canaanitish nations being destroyed, for when their national wickedness is considered, and when that is expressly stated as the cause of their destruction, the dispensation, however severe, will not be questioned; but the objection must be solely to the manner of destroying them. I mean there is nothing left but the manner to be objected to: their wickedness accounts for the thing itself. To which objection it may be replied, that if the thing itself be just, the manner is of little signification: of little signification even to the sufferers themselves. For where is the great difference, even to them, whether they were destroyed by an earthquake, a pestilence, a famine, or by the hands of an enemy? Where is the difference, even to our imperfect apprehensions of Divine justice, provided it be, and is known to be, for their wickedness that they are destroyed? But this destruction, it may be said, confounded the innocent with the guilty. The sword of Joshua and of the Jews spared neither women nor children. Is it not the same with all national visitations? Would not an earthquake, or a fire, or a plague, or a famine amongst them, have done the same? Even in an ordinary and natural death, the same thing happens. God takes away the life He lends, without regard, that we can perceive, to age, or sex, or character. But after all, promiscuous massacres, the burning of cities, the laying waste of countries, are things dreadful to reflect upon. Who doubts it? So are all the judgments of Almighty God. The effect, in whatever way it shows itself, must necessarily be tremendous, when the Lord, as the Psalmist expresses it, "moveth out of His place to punish the wicked." But it ought to satisfy us; at least this is the point, upon which we ought to rest and fix our attention; that it was for excessive, wilful, and forewarned wickedness, that all this befell them, and that it is all along so declared in the history which recites it. *Archdeacon Paley.*

17.—*as the Lord thy God hath commanded thee:*] If punishing the devoted nations by the hand of the Is-

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18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (‖ for the tree of the field *is* man's *life*) † to employ *them* in the siege:

‖ Or, *for, O man, the tree of the field is to be employed in the siege.* † Heb. *to go from before thee.*

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until † it be subdued.

† Heb. *it come down.*

CHAP. XXI.

1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The firstborn is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

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3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their † word shall every controversy and every stroke be *tried:*

† Heb. *mouth.*

6 And all the elders of that city, *that are* next unto the slain *man,* shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood † unto thy people of Israel's charge. And the blood shall be forgiven them.

† Heb. *in the midst.*

9 So shalt thou put away the *guilt of* innocent blood from among you,

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raelites, rather than by a pestilence, an earthquake, a fire, or any other calamity, be still an objection, we may perceive, I think, some reasons for this method of punishment in preference to any other whatever: always however bearing in our mind, that the question is not concerning the *justice* of the punishment, but the *mode* of it. It is well known, that the people of those ages were affected by no proof of the power of the gods which they worshipped, so deeply, as by their giving them victory in war. It was by this species of evidence that the superiority of their own gods above the gods of the nations, which they conquered, was, in their opinion, evinced. This being the actual persuasion, which then prevailed in the world, no matter whether well or ill founded, how were the neighbouring nations, for whose admonition this dreadful example was intended, how were they to be convinced of the supreme power of the God of Israel above the pretended gods of other nations, and of the righteous character of Jehovah, that is, of His abhorrence of the vices which prevailed in the land of Canaan: how, I say, were they to be convinced so well, or at all indeed, as by His enabling the Israelites, whose God He was known and acknowledged to be, to conquer under His banner, and drive out before them those who resisted the execution of that commission, with which the Israelites declared themselves to be invested; namely, the expulsion and extermination of the Canaanitish nations? This convinced surrounding countries, and all who were observers or spectators of what passed, first, that the God of Israel was a real God; secondly, that the gods, which other nations worshipped, were either no gods, or had no power against the God of Israel; and thirdly, that it was He, and He alone, who possessed both the power and the will, to punish, to destroy, and to exterminate, from before His face, both nations and individuals, who gave themselves up to the crimes and wickedness, for which the Canaanites were notorious. Nothing of this sort would have appeared, or with the same evidence, however, from an earthquake, or a plague, or any natural calamity. These might not have been attributed to Divine agency at all, or not to the interposition of the God of Israel. *Archdeacon Paley.*

18. *That they teach you not* &c.] See the note on chap. vii. 2.

Chap. XXI. ver. 1. *If one be found slain in the land*] The injunctions here given follow very properly after the law Moses had just delivered, about making war, because then the bodies of dead men are most frequently found. The wisest lawgivers took the greatest care that, when dead bodies were found, proper inquisition should be made when and how the persons were slain; but in no ancient law was such effectual provision made for the discovery of secret murders as in this of Moses. Plato, in his ninth book of laws, has a law something

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when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and ‖ †pare her nails;

‖ Or, *suffer to grow.* † Heb. *make,* or, *dress.*

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated:

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16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all †that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

† Heb. *that is found with him.*

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that,* when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the

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resembling this, but falling far short of it in solemnity. *Bp. Patrick.*

10—13. *When thou goest forth to war* &c.] The law of Moses by this ordinance softened the horrours of war in the treatment of *female captives* especially, whom it protected from the insolence and brutality of the conquerors. Philo justly commends this, as an admirable ordinance: on the one side, far from tolerating that licentiousness, which the laws of war tolerated among other nations, it kept the soldier in a state of constraint for thirty days: during this interval, showing him his captive unattired and unadorned, and giving time for the first impulse of his passion to cool. On the other side, it humanely respected the captive's grief, at being torn from her parents, if a maid, and not indulged with a husband of her own choice. *Dr. Hales.*

12. — *she shall shave her head, and pare her nails;*] Or rather, as in the margin, "suffer her nails to grow:" to which is added, "she shall put the raiment of her captivity from off her," that is, the fine clothes, in which she is supposed to have been taken captive; instead of which she was to put on sordid apparel, or the habit of mourners. The intention of these things is thought to have been, to take away from her all that was inviting, that so such marriages might not be common. *Bp. Patrick.*

14. *And it shall be, if thou have no delight in her,* &c.] The liberation of the captive in this case was a just punishment on the captor for his fickleness, and a consolatory recompense to her for the affront of being rejected as his wife. And the design of the law, according to R. Bechai, was, "that the camp of the Israelites should be holy, and free from the fornications and abominations usually committed in the camps of the heathens;" with whom it was customary, not only to offer violence to their female captives, but when tired of them, either to sell them, or give them to their slaves. *Dr. Hales.*

18. *If a man have a stubborn and rebellious son,* &c.] This law was designed for the regulation of families, by giving to parents a well tempered power over extravagant and incorrigible children: which was not to put the lives of children absolutely into the hands of the parents, as the custom of many other countries did; but to direct them, when all means of admonition and correction were lost upon any son, and they saw nothing but ruin to the estate and family by his lewdness and debauchery, to make complaint to the magistracy in court; who, upon sufficient evidence given against him, should condemn him to death, as a terrible example of disobedience to the laws of God and man. *Pyle.* The father and mother must both consent in bringing their son before the judges, ver. 19, which they probably would not do, till he was altogether incorrigible; and could not do, till after they had chastened him, ver. 18. *Bp. Kidder.*

The paternal power, as it is the most ancient form of civil government, so in ancient times it was very great, as it appears from the old Roman laws, and in the laws and customs of some other people: it was even a power of life and death. The only reason that could be offered in favour of such high privilege was, that fathers might well be trusted on account of that tenderness, which they must have had for their offspring. But arbitrary power is a dangerous thing; and as there are too often undutiful children, there are sometimes unnatural parents. The law of Moses very wisely limited this excessive power; and provided, that, if the children proved wicked and undutiful, the parents were to complain of them to the magistrates, and if the complaint appeared just, they were to be put to death. This law was enacted by way of terrour to bad children. It is to be supposed, that it was very seldom put in execution, and that few parents could bring themselves to treat their children with such severity. *Dr. Jortin.* See the note on Lev. xx. 9.

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elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [a]he that is hanged *is* †accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

a Gal. 3. 13.

† Heb. *the curse of God.*

CHAP. XXII.

1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 20, 22 *Of adultery,* 25 *of rape,* 28 *and of fornication.* 30 *Incest.*

a Exod. 23. 4.

THOU [a]shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

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2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

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22. — *and thou hang him on a tree:*] That is, after he had been put to death. For hanging was not one of the capital punishments, commonly used among the Jews: but the idolater, and blasphemer, those accursed offenders, after they were stoned, were or might be hanged up. *Bp. Kidder.*

23. — *is accursed of God;*] Such persons are said to be "accursed of God," because of their sin which deserved they should be thus exposed: hanging up being a token that the man had committed a horrid crime, whereby he had incurred the high displeasure of Almighty God. *Bp. Patrick.*

Hanging was not properly one of the punishments inflicted by the Jewish law: they were four; stoning, burning, beheading, and strangling the criminal as he stood on the ground. But none were hanged, till they were dead. And, as the Jewish rabbins, and many Christian commentators, say, only idolaters and blasphemers were so treated; having been first stoned, which was reckoned the most severe punishment of all. And as their crimes were the most heinous and offensive to God, this addition of hanging them afterwards was appointed, as a token to denote the Divine displeasure against those criminals; who are therefore said to be "accursed of God," or "the curse of God," that is, *execrable to Him.* And this treatment was designed to represent them as the worst of men, fit neither to live, nor to enjoy the common privilege of burial when dead. From the nature of this punishment, and the character of those who were liable to it among the Jews, St. Paul represents the wonderful condescension and compassion of our Saviour in submitting to die for us after the manner of their greatest criminals. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree," Gal. iii. 13. *Dr. John Ward.*

Chap. XXII. ver. 5. *The woman shall not wear* &c.] It was an idolatrous custom, for men to wear the flowered garments of women, when they worshipped Venus; and for women to wear a coat of mail and armour, when they worshipped Mars; these dresses being accounted more pleasing to them, as better suiting their particular characters; for Venus was supposed to be the goddess of pleasure and love, and Mars the god of arms and war. The idolatrous notion of deities of different sexes was a great corruption of the knowledge of the true God; and gave great occasion for debauchery and impure rites, even in their religious worship. It was this custom which the present law was designed to discountenance. *Lowman.*

If there were no distinction of sexes, made by their habits, it would open a door to all manner of impurity: for which reason, if there were no other, this law was very wise and pious. *Bp. Patrick.*

6. *If a bird's nest* &c.] Another injunction now given was, that when they took the eggs or young out of the nest of any bird, whether for food or for sacrifice, they should never destroy the old one along with them: God intending, by this emblematical precept, to impress on the minds of His people, a sense of His Divine providence and mercy, extending itself to all creatures: and chiefly, by exercising this pity towards other useful and innocent animals, to oblige them to

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7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the †fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

† Heb. *fulness of thy seed.*

10 ¶ Thou shalt not plow with an ox and an ass together.

b Lev. 19. 19.

11 ¶ [b] Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

c Numb. 15. 38.

† Heb. *wings.*

12 ¶ Thou shalt make thee [c] fringes upon the four †quarters of thy vesture, wherewith thou coverest *thyself.*

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

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15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and

higher charity, love, and compassion towards one another: for Moses tells them, that this merciful temper was one of the conditions, on which they were to expect the Divine blessing upon them in the land of promise. See and compare the law, chap. xxv. 4, about "not muzzling the ox that treadeth out the corn," with 1 Cor. ix. 9, 10, which probably is one of the best keys to the interpretation of this law. *Pyle.*

A Jewish commentator hath supposed the prevention of cruelty to be the spirit and import of these laws, and thus interprets them: As your Father in heaven is merciful, so be ye merciful upon earth, and destroy not on the same day a beast and its young one. *Dr. Jortin.* See the note on Lev. xxii. 28.

8.—*thou shalt make a battlement*] The top of an Eastern house, which is always flat, is covered with a strong plaister of *terrace;* from whence it has, in the Frank language, attained the name of "the terrace:" a word, made use of likewise in several parts of these countries. It is surrounded by two walls; the outermost of which is partly built over the street, partly makes the partition with the contiguous *terrace,* being frequently so low, that one may climb over it. The other, or the parapet wall, as we may call it, hangs immediately over the court, being always breast high, and answers to the word which we render "the battlements" in the Scriptures. On these terraces several offices of the family are performed; such as the drying of linen, preparing of figs and raisins; here likewise they enjoy the cool refreshing breezes of the evening, converse with one another, and offer up their devotions. *Dr. Shaw.*

9. *Thou shalt not sow thy vineyard* &c.] It was an idolatrous rite to sow barley and dried grapes together: by which they signified, that their vineyards were consecrated to Ceres and Bacchus, and were recommended to their protection. This law forbad such rites, as being a sort of renunciation of the protection and blessing of the true God, and a declaration of their hope in the favour of other gods besides Him. *Lowman.* See also the note on Lev. xix. 19.

10. *Thou shalt not plow with an ox and an ass together.*] The same aversion from mixture, which is noticed in the note on Lev. xix. 19, seems to have dictated this prohibition. The precept seems also to regard the unequal size and strength of these animals: it would be cruel to urge the weaker to the same exertions as the stronger; while to lay the whole burden on the stronger is to derive no assistance from the weaker: not to mention the different temper, paces, speed, height, &c. of the two unequal yokemates. Some suppose, that the ox being a pure animal, but the ass being impure, the import of the precept is, to forbid the intimate association of clean and unclean; see 2 Cor. vi. 14. An excellent moral use results from this view of the precept. *Script. illust.*

13. *If any man take a wife,* &c.] The particularities mentioned in these verses are fully explained and vindicated by Niebuhr: who found the same principles still in force among the Arabs in Yemen. He observes, that as the husband by presents, &c. *pays* the father of his wife, and may be said to *purchase* his daughter under a certain description and character, so far as she differs from that character the husband is deceived and injured; and this deception justifies his returning his wife to her father, and redemanding his presents, &c. This, as may be supposed, must vex and dishonour the whole family of the woman so repudiated; and were it a frequent occurrence, must spread animosities and jealousies throughout not a family only, but a country. *Script. illust.*

18.—*the elders—shall take that man and chastise him;*] A good name is too precious a thing to be left to the rude tongue of every licentious person without a severe penalty for abusing it.—God had so signal a tenderness for the reputation of His people, that in the first body of laws, which He condescended to deliver to His people, He provided, that if a man traduced his own wife, he was to be most severely punished. We never see any memorable act of injustice and oppression done, but the person is first much defamed, to make him the fitter to be injured, when he seems unworthy to be pitied. St. Paul therefore puts "backbiters" and "haters

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she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

d Lev. 20. 10. 22 ¶ [d] If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man ‖ force her, and lie with her: then the man only that lay with her shall die:

‖ Or, *take strong hold of her.*

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

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27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

e Exod. 22. 16. 28 ¶ [e] If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

f Lev. 18. 8. 30 ¶ [f] A man shall not take his father's wife, nor discover his father's skirt.

CHAP. XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanness to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

a Neh. 13. 1. 3 [a] An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

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of God" together, Rom. i. 30; as if they could not love the Majesty of God, who are so uncharitable as to calumniate their neighbour. *Lord Clarendon.*

22. — *they shall both of them die,*] The Commandment, relating to adultery, is of the utmost consequence to the peace of families and to the welfare of society, and forbids an iniquity most odious in the sight of God, an offence which all human laws condemn, but which they do not always punish as strictly as it deserves. By the law of Moses death was the punishment of adultery; and restitution, with a fine, was the punishment of theft. But in Christian nations, I know not how and wherefore, this rule is inverted, and it is safer to commit adultery than to steal: though surely it ought not to be so. *Dr. Jortin.*

Chap. XXIII. ver. 1. — *shall not enter into the congregation of the Lord.*] The Israelitish nation being separated from the rest of the world, by laws and privileges peculiar to themselves, as the worshippers and church of the one only true God; though men of all other nations were admitted and encouraged to become proselytes to their religion, and enjoy the benefits of its true worship; yet the Divine wisdom thought it requisite, for maintaining the honour and distinction of this His peculiar nation, not to admit of intermarriages with all sorts of proselyted people, or to allow all such to be equally capable of being incorporated into its community and bearing offices in it. Moses therefore now ordains, that the following sorts of people should, though they turned proselytes, be excluded from these privileges. *Pyle.*

3. *An Ammonite or Moabite*] The meaning of this law is, that though an Ammonite or a Moabite should become a convert to the Jewish religion, and conform to their laws and ceremonies in every respect, and become a complete member of the Jewish Church; yet he should not have the privilege of marrying with an Israelite, but should be debarred from it, he and his posterity, "for ten generations;" which is interpreted in Nehemiah to mean *for ever*, chap. xiii. 1. Such was the mark set upon these people for their offence in the matter of Balaam: and Balaam's infamy is perpetuated by the same law, being expressly mentioned in it as the man, who had been "hired to curse God's people." *Dr. Waterland.*

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4 Because they met you not with bread and water in the way, when ye came forth out of Egypt; and [b] because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

b Numb. 22. 5, 6.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their † prosperity all thy days for ever.

† Heb. *good.*

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening † cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

† Heb. *turneth toward.*

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

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13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou † wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

† Heb. *sittest down.*

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no † unclean thing in thee, and turn away from thee.

† Heb. *nakedness of any thing.*

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it † liketh him best: thou shalt not oppress him.

† Heb. *is good for him.*

17 ¶ There shall be no ‖ whore of the daughters of Israel, nor a sodomite of the sons of Israel.

‖ Or, *sodomites.*

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ [c] Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

c Exod. 22. 25. Lev. 25. 36. Ps. 15. 5.

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4. — *Mesopotamia,*] This country had the same name among the Hebrews as Syria, being called Aram, and also Padan-aram, though sometimes it is more plainly distinguished from Syria, by being called Aram-Naharaim, or Aram of the rivers. *Bp. Pococke.*

9. — *then keep thee from every wicked thing.*] This was a rule to be observed at all times; but then especially, when they had the greatest need of the Divine help, for which wicked people could not reasonably hope; and when there was the greatest danger of being wicked, in a time of such licence as soldiers commonly take. *Bp. Patrick.* If, even with right on its side, a nation would conquer and triumph, let it remember to prepare the way by repentance and reformation. If thou desirest to become *great*, let ambition first excite thee to be *good*. The qualities are associated in the style imperial of heaven: "The Lord of HOSTS: the HOLY One of Israel." The characters therefore of the warriour and the Christian are not incompatible. *Bp. Horne.*

14. — *therefore shall thy camp be holy:*] These directions were given them, that they might the more easily understand, how watchful they ought to be over themselves in all other cases, especially such as had in them any *moral* and *inward* impurity: and to impress upon their minds a deeper sense of the majesty and purity of the great God, whose servants they were, and upon their due reverence and regard to whose Divine Presence amongst them depended all the success of their undertakings. *Pyle.*

15. — *the servant which is escaped from his master*] That is, the servant not of a Hebrew, but of an alien and stranger. *Bp. Kidder.* A heathen soldier or servant, who deserted and came over to the Israelites, with intent of turning proselyte to the true religion. *Pyle.*

17. *There shall be no whore* &c.] These laws were given in reference and opposition to the religious opinions and ceremonies of idolatrous nations; and are here to be understood, not only as prohibitions of these crimes in general, but under pretence of religion: such practices being common in the worship of certain heathen gods, and reckoned acceptable to them. *Dean Spencer.*

18. *Thou shalt not bring the hire* &c.] The heathens were wont to consecrate to their gods some of the gains which they received as the reward of their prostitution of themselves to uncleanness. See Mic. i. 7. See also Prov. vii. 14. God declares, in opposition to the filthy practices of the heathen, that He will not accept of this hire. *Bp. Kidder.*

——*or the price of a dog,*] Because a dog was worshipped by the Egyptians, God, to draw His people away from idolatry, casts this contempt upon that creature, in refusing the price it should be sold for. *Bp. Kidder.* The law probably intended to denote to them,

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20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

d Eccles. 5. 4.

21 ¶ [d] When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

e Matt. 12. 1. Mark 2. 23. Luke 6. 1.

25 When thou comest into the standing corn of thy neighbour, [e] then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAP. XXIV.

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1 *Of divorce.* 5 *A new married man goeth not to war.* 6, 10 *Of pledges.* 7 *Of man-stealers.* 8 *Of leprosy.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

WHEN a [a] man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found † some uncleanness in her: then let him write her a bill of † divorcement, and give *it* in her hand, and send her out of his house.

a Matt. 5. 31. & 19. 7. Mark 10. 4.

† Heb. *matter of nakedness.* † Heb. *cutting off.*

2 And when she is departed out of his house, she may go and be another man's *wife.*

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

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that even the dog, one of the vilest of animals, is a fit comparison for, and put as it were in the same rank with, openly unclean and debauched people. *Pyle.*

20. — *that the Lord thy God may bless thee*] Charity to their *poor* brethren had many promises of a great reward; and this law was made peculiarly for *their* relief. It extended indeed to all; but chiefly it was designed, as a provision for the poor and needy; whom they were not to neglect: for God ordered them all to live together, as brethren, children of the same father; and descended, as indeed they all were, from one and the same original. To this end all those precepts were given, which require them to lend gratuitously to their poor brother; to restore the pledge left with them; to leave the corners of their fields unreaped; not to gather the gleanings of the harvest and vintage; to observe the year of release and of jubilee; and such like peculiar provisions for the comfort of the poorer sort, that they might share in the happiness which God bestowed upon His elect people. *Bp. Patrick.*

Chap. XXIV. ver. 1. — *because he hath found some uncleanness in her:*] That is, hath observed some light carriage, or some other defect of mind, or disorder of body. For it is not to be supposed here, that she was guilty of adultery, which was punishable with death: or that the husband was jealous of her on that account, in which case the law had made provision, Numb. v. 12. *Bp. Kidder.*

—— *a bill of divorcement,*] The law rigorously enforced the observance of whatever it enjoined, though some precepts were framed with somewhat of lax and indulgent consideration of what the perverse temper of the Israelites would bear. Thus, as they had long been accustomed to divorces, it was judged right, rather to restrict them by deliberate regulations, than entirely to abolish them, which might have occasioned bad consequences. *Dr. Gray.* This permission was granted, whether it were that the Hebrew nation had for some time been accustomed to take the liberty of putting away their wives upon reasons of dislike or aversion; or that God foresaw that hardness and severity of temper in them, which, from an absolute restraint on such liberty, would have produced greater inconvenience and distraction in many families. See Matt. xix. 8. *Pyle.*

4. *Her former husband, — may not take her again*] This was a just punishment for his levity. Besides, this prohibition was very reasonable on several accounts. 1st, It would tend to restrain men from divorcing their wives rashly and for light causes. 2dly, The woman was thereby secured from coming again under the same yoke. 3dly, It prevented the hateful practice of lending out, or prostituting wives, and the many mischiefs, arising thence, which might have been practised, had it not been for this prohibition. For which reason the taking of her again is called "abomination before the Lord;" as what might have served for a pretext to very vicious practices. *Bp. Kidder.* Thus while God, for particular reasons, gave them this indulgence in a thing not agreeable to the original institution and design of marriage, He so restrained it as to prevent its worst inconveniences. *Pyle.*

The law tolerated polygamy and divorce upon slight occasions, two practices which, though not immoral in their own nature, were attended with bad consequences, produced jealousy and discord, hatred and malice in families, and made it exceeding difficult for children to love their brethren and sisters, and to honour their pa-

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5 ¶ [b] When a man hath taken a new wife, he shall not go out to war, † neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

b Chap. 20. 7.
† Heb. *not any thing shall pass upon him.*

6 ¶ No man shall take the nether or the upper milstone to pledge: for he taketh a *man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

c Lev. 13. 2.

8 ¶ Take heed in the [c] plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

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d Numb. 12. 10.

9 Remember what the LORD thy God did [d] unto Miriam by the way, after that ye were come forth out of Egypt.

† Heb. *lend the loan of any thing to,* &c.

10 ¶ When thou dost † lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

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14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day [e] thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and † setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

e Lev. 19. 13. Tob. 4. 14.
† Heb. *he lifteth his soul unto it.*

16 [f] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

f 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ [g] When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

g Lev. 19. 9. & 23. 22.

20 When thou beatest thine olive tree, † thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. *thou shalt not bough it after thee.*

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean

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rents. This, as our Saviour observes, was permitted to the Jews, only to prevent greater mischiefs which would have followed the prohibition. Thus God, when He condescended to be their Legislator and their King, condescended to their imperfections, and acted as human governours are often obliged to act, who account it wisdom, of two evils to permit the lesser, and to connive at things which they disapprove. *Dr. Jortin.*

9. *Remember what the Lord thy God did unto Miriam*] This seems to be mentioned, that they might submit with patience to the confinement and long discipline required for the cure of leprosy, since so great a person as Miriam was excluded so long from the society of God's people. And it may also be regarded as an admonition, to take care lest they should "speak evil of dignities," which brought this punishment on Miriam. *Bp. Patrick.*

10. — *thou shalt not go into his house* &c.] How are the feelings, as well as the wants, of the poor consulted in this precept! as if the legislator had said, Intrude not into the abode of thy poor brother, if he is not willing to expose to the stranger's eye the humiliating circumstances of want and nakedness, which attend his destitute state: or perhaps there is some little monument of his better days, which he reserves to console his misery, and which he would not wish to be seen by the person from whom he implores aid, lest he should demand that in pledge; and either, if denied, refuse relief, or by tearing away this almost sacred relick, to which his heart clings, embitter his distress. No, says the law; the hovel of the poor must be sacred as an holy asylum: the eye of scorn and the foot of pride must not dare to intrude; even the agent of mercy must not enter it abruptly and unbid, without consulting the feelings of its wretched inhabitant. *Dr. Graves.*

16. — *every man shall be put to death for his own sin.*] The penalty of "visiting the sins of the fathers upon the children," Exod. xx. 5, was reserved to God Himself as the Supreme Judge; for no magistrate was allowed, in ordinary cases, to punish the innocent for the guilty. Compare Ezek. xviii. 4—20. *Dr. Hales.*

20. *When thou beatest thine olive tree,*] This is the usual method of gathering the fruit of the olive tree. In the kingdom of Naples, and in several other parts of

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it †afterward: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. *after thee.*

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

a 2 Cor. 11. 24.

3 [a] Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

b 1 Cor. 9. 9. 1 Tim. 5. 18. † Heb. *threshеth.*

4 ¶ [b] Thou shalt not muzzle the ox when he † treadeth out *the corn.*

c Matth. 22. 24. Mark 12. 19. Luke 20. 28.

5 ¶ [c] If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her ‖ husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

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‖ Or, *next kinsman.*

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his ‖ brother's wife, then let his brother's wife go up to the gate unto the elders, and say, [d] My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

‖ Or, *next kinsman's wife.*

d Ruth 4. 7.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of

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Italy, they beat the branches with long poles, in order to make the fruit fall. The olives of the Holy Land continue to be beaten down to this time. *Harmer.*

Chap. XXV. ver. 3. *Forty stripes he may give him,*] This law forbad exceeding forty stripes: the rabbies decided for thirty-nine: the manner of scourging with three thongs confined it to this number. *Dr. Gerard.*

4. *Thou shalt not muzzle the ox* &c.] Homer has described the method of threshing corn by the feet of oxen, as practised in his time and country. The ancient Arabs, Syrians, Egyptians, and Romans, threshed their corn in the same manner by the feet of oxen. And "the Moors and Arabs," says Dr. Shaw, "continue to *tread out* their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying in the like manner, by the neck, three or four of them together, and whipping them afterwards round about the threshingfloors, where the sheaves lie open and expanded, in the same manner as they are placed and prepared with us for threshing." The import of the Commandment, which the Apostle applies to Ministers of the Gospel, is, It is not fit, that he who contributes to prepare food for others, should be denied a portion of sustenance for himself; see Hosea xi. 4; for it should appear, that however, to this day, the oxen which "tread out corn" are not muzzled, in other kinds of labour they were and still are. *Fragments to Calmet.* God instructs His people, by shewing mercy to their beasts, to be kind one to another; particularly to their servants and labourers: but above all to those, who labour in the work of the ministry for the salvation of souls: as St. Paul argues, 1 Cor. ix. 9. *Bp. Patrick.*

We have here a symbolical law; and the meaning of it is, that whosoever is employed in labours beneficial to others, ought himself to partake of the profit. This law therefore recommends humanity to slaves and to hired servants, encouragement to the industrious, liberality to the deserving, and publick rewards to those who are useful to the publick. For this interpretation we have the warrant and authority of St. Paul. *Dr. Jortin.*

9. — *loose his shoe from off his foot,*] Some think this was done to signify the man's renouncing all right and title to the woman. But this meaning being countenanced by no parallel passage in Scripture, or the like usage in any country that I know of, it is most agreeable to the design of the law here given, to understand it as an expression of ignominy and disgrace. Compare Is. xx. 3, 4. *Pyle.* It may have been a mark of infamy for his want of natural affection; which made him unworthy to be reckoned among free-men, and deserving rather of being thrust down into the condition of slaves, who were wont to go barefoot. *Bp. Patrick.* Concerning the other mark of contempt, see the note on Numb. xii. 14.

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him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag † divers weights, a great and a small.

† Heb. *a stone and a stone.*

14 Thou shalt not have in thine house † divers measures, a great and a small.

† Heb. *an ephah and an ephah.*

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

e Exod. 17. 8.

17 ¶ [e] Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

CHAP. XXVI.

1 *The confession of him that offereth the basket of firstfruits.* 12 *The prayer of him that giveth his third year's tithes.* 16 *The covenant between God and the people.*

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

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2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

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13. *Thou shalt not have in thy bag divers weights,*] Besides what every body calls theft, there are many practices, which amount indirectly to much the same thing, however disguised in the world under gentler names. Thus, in the way of trade and business; if the seller puts off any thing for better than it is, by false assertions or deceitful arts: if he takes advantage of the buyer's ignorance, or particular necessities, or good opinion of him, to insist on a larger price for it than the current value: or if he gives less in quantity than he professes, or is understood to give: the frequency of some of these cases cannot alter the nature of any of them. No one can be ignorant that they are wrong, but such as are wilfully or very carelessly ignorant: and the declaration of Scripture against the last of them is extended, in the same place, to every one of the rest. "For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." *Abp. Secker.*

Chap. XXVI. ver. 3. — *I profess this day* &c.] How suitable is this profession to the offering of the firstfruits! Here is an acknowledgment of the goodness of God; of their own unworthiness to receive so great goodness; of the truth of God's promises, and God's faithfulness, in fulfilling His covenant. What useful instruction, what proper praise do these few words express! "Now, behold, I have brought the firstfruits of the land which Thou, O Lord, hast given me." *Lowman.*

5. — *A Syrian ready to perish was my father,*] Jacob is called "a Syrian," as being servant to Laban, who was a Syrian, Gen. xxv. 20; consequently Jacob's mother was so, as were both his wives, and all his children, who were born there, except Benjamin. Or else

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10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* [a] the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

a Chap. 14. 28.

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them:*

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 [b] Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

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b Isai. 63. 15.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And [c] the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

c Chap. 7. 6.

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

1 *The people are commanded to write the law upon stones,* 5 *and to build an altar of whole stones.* 11 *The tribes divided on Gerizim and Ebal.* 14 *The curses pronounced on mount Ebal.*

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

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he is styled "a Syrian," because Mesopotamia, or Padanaram, whither he was forced to flee, as well as several other adjacent countries, was comprehended anciently under the name of Syria. *Bp. Patrick, Pyle.*

13. — *I have brought away the hallowed things* &c.] This profession was a wise provision, to keep in memory the goodness of God to the Hebrew nation, and their peculiar engagements to the honour and service of Jehovah, the God of their fathers, as the Abrahamick family. It was a wise means, by an offering to Jehovah, attended with such a profession, to prevent the superstitions then gaining ground; as the Egyptians, says Bishop Patrick, "when they offered the firstfruits of the earth, kept the feast of Isis with doleful lamentations, and as by this mourning they acknowledged Isis, that is, the earth, to be the giver of all these good things; so Jehovah required His people to bring in their harvest with the greatest joy and thanks to Him. As the idolaters separated some part of the firstfruits for magical purposes, and sometimes for carnal and filthy, (for in their feasts great impurities were allowed and practised) and as they were used to honour the gods and heroes of their country publickly, according to the laws of their country, and privately, as much as they were able, with speaking well of them, and with the firstfruits and annual offerings:" the ritual not only wisely directs an offering to Jehovah, the one true God, and a profession that they have not abused the fruits of the earth to any magical or unclean use, or to the honour or worship of any departed souls, become heroes since their death: but it was also a constant useful exhortation to receive all their blessings as the gift of Jehovah, and to honour Him, and Him only, as their God. *Lowman.*

Chap. XXVII. ver. 1. *And Moses with the elders* &c.] Moses, having repeated and explained the law, which was given at Horeb, engages the people to obey it; and that he does by the very same methods which he used, when the law was first given them. 1st, He then built an altar according to the command and direction given him, Exod. xxiv. 4; xx. 24, 25; and he takes the same care here, ver. 5. 2dly, He then wrote the words of the law, Exod. xxiv. 4; and here he takes care it should be done, ver. 3, 4. 3dly, He then took the people's profession of obedience, Exod. xxiv. 3; and he mentions the same profession here, chap. xxvi. 17. 4thly, He then took care to confirm the covenant between God and the people by sacrifices, Exod. xxiv. 5; and now he requires the very same kinds of sacrifices also, ver. 6, 7. 5thly, He then, after all his other care, set before them blessings and curses, Lev. xxvi; and so he does here, ver. 12, 13, and chap xxviii. *Bp. Kidder.*

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2 And it shall be on the day [a] when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: [b] thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

[a] Josh. 4. 1.

[b] Exod. 20. 25. Josh. 8. 31.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

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10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal † to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

† Heb. *for a cursing.*

14 ¶ And [c] the Levites shall speak, and say unto all the men of Israel with a loud voice,

[c] Dan. 9. 11.

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

2. — *and plaister them* &c.] That being plain and smooth, they might write on them what is here commanded; which some suppose to be the whole book of Deuteronomy; others, the ten Commandments, which were the principal "words of the covenant," as Moses calls his law, chap. xxix. 1. But Josephus is of opinion, that he means the cursings which follow from ver. 15, to the end of the chapter. This is not improbable; as they contain several select precepts, and the last of them seems to respect the whole law of Moses.

Before the use of paper was discovered, the ancients, particularly the Phenicians and Egyptians, were accustomed to write upon stones: and the custom continued long after the invention of paper, especially if they wished any thing to be commonly known and conveyed down to posterity. *Bp. Patrick.*

12, 13. — *mount Gerizim—mount Ebal*] These two mountains are situate in the tribe of Ephraim, near Shechem, in the province of Samaria, and are only separated by a valley, of about 200 paces wide: so that the priests, pronouncing blessings and curses, in a very loud and distinct manner, might be heard by the people on the sides of the two hills: especially if they were advanced on pulpits, as Ezra afterwards was, Nehem. viii. 4, and had their pulpits placed at proper distances. *Stackhouse.*

15. — *all the people shall answer and say, Amen.*] Amen, in Hebrew, signifies true, faithful, certain. It is understood as expressing a wish, "Amen," *so be it!* or an affirmation, "Amen," *yes, I believe it.* The Hebrews end the five books of Psalms, according to their distribution of them, with "Amen, amen;" which the Greek and Latin versions render "so be it!" The Gospels, &c. are ended with "Amen." The Greek, Latin, and other churches, preserve this word in their prayers, as well as Allelujah, and Hosanna. At the conclusion of the publick prayers, the people anciently answered with a loud voice, Amen. And St. Jerome says, that at Rome, when the people answered Amen, the sound was like a clap of thunder. *Calmet.* In this place the word is an expression of consent. For sometimes, as the Talmudists say, it has the force of an oath; sometimes it only declares consent and approbation; and sometimes is used for the confirmation of any thing. An example of the first they think there is in Numb. v. 22: they allege this place for an example of the second: and for the third, Jer. xxviii. 6. *Bp. Patrick.*

16. *Cursed be he that setteth light by his father* &c.] The law of Moses hath secured and enforced paternal authority in many instances: the crimes also against God and man are enumerated in it with sufficient accuracy, and proper punishments are appointed for them: and yet, what hath been observed concerning the laws of Solon and of Romulus, the first an Athenian, the other a Roman lawgiver, is also remarkable in the laws of Moses: namely, that no mention is made of murderers of fathers or mothers; as if it were impossible, that any one could do so execrable a deed. But he who struck, or he who cursed his father or mother, was to be treated as he who cursed God and blasphemed His holy name; he was to be put to death. Afterwards, as iniquity abounded in the world, murderers of fathers and mo-

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17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

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24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 [d] Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen. [d] Ezek. 22. 12.

26 [e] Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen. [e] Gal. 3. 10.

CHAP. XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, [a] if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set [a] Lev. 26. 3.

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thers, as St. Paul observes, were no uncommon criminals, and severe laws were enacted by the Romans and by other nations against such vile malefactors. *Dr. Jortin.* See the note on Lev. xx. 9.

18. *Cursed be he that maketh the blind to wander* &c.] Among several heinous crimes, such as idolatry, contempt of parents, murder, rapine, and the like, is mentioned this of "causing the blind to go out of their way:" a wickedness of a singular nature, and which one would not expect to find in this list of vicious actions. It is a crime, which is seldom committed; there are few opportunities for it; there is little temptation to it; it is doing mischief for mischief's sake, an enormity to which few can easily bring themselves. Blindness in all languages is put for errour, and ignorance; and in the style of the Scriptures, ways and paths, and walking, running, going, wandering astray, stumbling, falling, mean the actions and the behaviour of men. These obvious observations will lead us to the moral, mystical, spiritual, and enlarged sense of the law or commination; and it is this: Cursed is he, who imposeth upon the simple, the credulous, the unwary, the ignorant, and the helpless; and either hurts, or defrauds, or deceives, or seduces, or misinforms, or misleads, or perverts, or corrupts, or spoils them. And if cursed be he that maketh the blind to wander out of his way, then by the rule of contraries, blessed is he who can say with Job, "I was eyes to the blind, and feet was I to the lame," chap. xxix. 15. *Dr. Jortin.*

26. *Cursed be he that confirmeth not* &c.] The severe spirit, which pervades the law, as shewn in the numerous exactions and declaratory curses detailed in this book, was consistently contrived to point out the rigorous character of the Divine justice, which, in a covenant of stipulated observances, necessarily required punctilious and universal obedience. For though the Divine mercy might compassionate the weakness of human nature, and therefore it prescribed atonements not difficult to be paid; yet God could not, in conformity with His relation to the Israelites, overlook even involuntary deficiencies, or casual defilements. *Dr. Gray.*

After the pattern here set by God Himself, the Church of England in her Commination Service places before her members the curses due to all sin, and puts them in mind of God's dreadful tribunal, where the impenitent shall be most certainly condemned. This pious office has been sometimes traduced, as if the saying of "Amen" to these sentences of God's law were a cursing of ourselves, and a wicked as well as a foolish thing. But probably it is not considered, that God Himself commanded this manner of answering. And the saying of Amen does not here signify wishing, but affirming and declaring the truth of what God hath revealed. Thus Amen is often in the Gospel translated "verily;" and Jesus, who is the Truth, is called "Amen;" so that Amen is no more than a declaration, that he, whom God blesseth, is blessed, and he, whom God curseth, is cursed; and these "curses" are like our Saviour's "woes" in the Gospel; not procurers of evil, but compassionate predictions of it, in order to prevent it. Christ indeed has purchased forgiveness of sins by His death; yet repentance is necessary to qualify us to receive the benefits of it. Under the Gospel, no less than under the Law, sinners, impenitent sinners, are really accursed. To convince them of this, and to make them own it, is the truest blessing that can be procured for them by the Church. And accordingly, to press all Christians to a true and sincere repentance from the consideration of God's dreadful wrath against unrepented sin, and so to lead them through His mercy to pardon and peace in this life, and eternal happiness in the next, is the benefit which the Church proposes by setting the curses of God's law before us. *Nelson.*

Chap. XXVIII. ver. 1. *And it shall come to pass,* &c.] The prophecies of Moses may be considered as supplementary to those of Jacob and Balaam: furnishing a more detailed account of the fortunes of the Israelites, and afterwards of the Jews. His predictions of the corruptions of his people after his death; of their subsequent calamities under the judicial and regal states; of the horrours of the Assyrian and Babylonian, and afterwards of the Roman, captivity; are delivered with such plainness and precision, that they seem rather to be historical narratives of past transactions, than prophecies of future. In this respect they differ from all others, excepting those of our Lord Himself; the predictions of the rest being generally delivered in a figurative and

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thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy ‖store.

‖ Or, *dough, or, kneading-troughs.*

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy ‖ store-houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

‖ Or, *barns.*

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And [b] the LORD shall make thee plenteous ‖in goods, in the fruit of thy † body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

b Chap. 30. 9, &c.

‖ Or, *for good.*

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† Heb. *belly.*

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and [c] thou shalt lend unto many nations, and thou shalt not borrow.

c Chap. 15. 6.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [d] if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

d Lev. 26. 14. Lam. 2. 17. Mal. 2. 2. Baruch 1. 20.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou

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highly poetical style, very concise, and very obscure. *Dr. Hales.*

It is observable that the prophecies of Moses abound most in the latter part of his writings. As he drew nearer his end, it pleased God to open to him larger prospects of things. As he was about to take leave of the people, he was enabled to disclose to them more particulars of their future state and condition. The principal of these are contained in this chapter; and we may see the greater part of them accomplished in the world at this present time. *Bp. Newton.*

2. *And all these blessings* &c.] Moses here sets at large before the people the blessings for obedience, and the curses for disobedience: and indeed he had foretold, at several times and upon several occasions, that they should be happy or miserable in the world, as they were obedient or disobedient to the law that he had given them. And could there be any stronger evidence of the Divine original of the Mosaical law? and hath not the interposition of Providence been wonderfully remarkable in their good or bad fortune? and is not the truth of the prediction fully attested by the whole series of their history from their first settlement in Canaan to this very day? But he is larger and more particular in recounting the curses than the blessings, as if he had a prescience of the people's disobedience, and foresaw that a larger portion and a longer continuation of the evil would fall to their share, than of the good. *Bp. Newton.*

5. — *thy basket and thy store.*] The word "basket" probably means their travelling baskets; and "store" their leathern bags; in both of which they were accustomed to carry things for travelling. The former word occurs only in the account of the convenience, in which they were to carry their firstfruits to Jerusalem: the other no where, but in the description of the hurrying journey of Israel out of Egypt, where it means the utensil, in which they then carried their dough. Probably the two words denote vessels used for carrying things in travelling: and being so understood, the passage promises Israel success in their commerce, as the next verse promises them personal safety in their going out and in their return. *Harmer.*

12. — *in his season,*] The former and the latter rain, as the Scripture calls it. See the note on chap. xi. 14. These rains are particularly distinguished, not because there was no more rain during the whole winter, but because on the regular returns of these the plenty of the harvests essentially depended. *Dr. Blayney.*

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comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all † Heb. *which thou wouldest do.* that thou settest thine hand unto † for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

e Lev. 26. 16. 22 e The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‖ Or, *drought.* ‖ sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be † removed into all the kingdoms of the earth. † Heb. *for a removing.*

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noon day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee.*

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: f thou shalt plant f Chap. 20. 6. a vineyard, and shalt not † gather the † Heb. *profane*, or, *use it as common meat.* grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and † Heb. *shall not return to thee.* † shall not be restored to thee: thy

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22. — *with a consumption*, &c.] Scheuchzer thinks this list of diseases comprises those of an inflammatory nature. That rendered "consumption" is perhaps a pestilential swelling, rising for the most part under the arm, many instances of which are noticed in Dr. Russell on the Plague. "The sword," should probably be "thirst, or burning drought;" see the margin. If these diseases be such as arise from a violently heated state of the atmosphere, from a want of cooling rains and refreshing dews, then we see the connexion and climax of the whole, in the following verses, "Thy heaven over thy head shall be brass, &c." *Script. illust.*

—— *blasting, and with mildew*;] These two relate to the destruction of their corn, and the fruits of the earth, which follows on the corruption of the air, as famine follows on the corruption of the fruits of the earth. The former word appears to signify, as the Greek version translates it, *blighting* either by sharp winds, or by heat. And the other seems properly rendered by a Greek word signifying *paleness*: for corn, grass, and herbs turn pale and wan for want of moisture. *Bp. Patrick.*

23. *And thy heaven — shall be brass, and the earth — iron.*] That is, as free from moisture as brass; as hard and impenetrable as iron. *Bp. Patrick.*

24. — *the rain of thy land powder and dust*:] Sometimes in India the wind blows very high in those hot and dry seasons; raising up into the air a very great height thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall; enough to smite them all with a present blindness; filling their eyes, ears, nostrils; and their mouths are not free, if they be not also well guarded, &c. *Sir T. Roe's Embassy.* Last night we crossed over an inhospitable sandy desert, where, here and there, we beheld the ground covered with a loose and flying sand, which by the fury of the winter weather is accumulated into such heaps, as upon any great wind the track is lost, and passengers (too oft) overwhelmed and stifled: yea camels, horses, mules, and other beasts, though strong, swift, and steady in their going, are not able to shift for themselves, but perish without recovery; these rolling sands, when agitated by the winds, move and remove more like sea than land, and render the way very dreadful to passengers. Indeed in this place I thought that curse fulfilled, where the Lord, by Moses, threatens instead of rain to give them showers of dust. *Herbert.* These instances are in Persia. Tournefort mentions the same sort of "tempests of sand," in Arabia and in Egypt. *Fragments to Calmet.* And Bruce, describing his journey over the desert between Sennaar and Egypt, says, "A little before twelve our wind at north ceased, and a considerable quantity of fine sand rained upon us for an hour afterwards." *Edit.*

26. *And thy carcase shall be meat unto all fowls* &c.] Nothing was accounted a greater calamity among the Jews, than to have their dead bodies lie exposed, to be devoured by the birds and beasts. Therefore Jeremiah threatens it as the utmost punishment of the king of Judah, chap. xxii. 19; xxxvi. 30; and the Psalmist bewails it as one of the sorest judgments that had befallen them, Ps. lxxix. 2, 3, *Bp. Patrick.*

31. *Thine ox shall be slain* &c.] All these are but particular instances of the grievous oppressions which they have suffered in all countries, where their goods have been confiscated, debts due to them cancelled, &c. *Bp. Patrick.*

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sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

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36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become [g] an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

[g] 1 Kings 9. 7. Jer. 24. 9. & 25. 9.

38 [h] Thou shalt carry much seed

[h] Mic. 6. 15. Hag. 1. 6.

32. — *Thy sons and thy daughters* &c.] After specifying the blessings attached to their obedience, ver. 1—14, and the curses to their disobedience, ver. 15—31, in their own land, the enlightened Prophet proceeds to delineate their captivities in foreign lands. I. The passages that follow, particularly in the 32d, 33d, 36th, 37th, 47th, and 48th verses, are remarkably descriptive of the captivities of the ten tribes carried away by the Assyrians, and transplanted in Media, and the remotest parts of the empire; and of the two remaining tribes of Judah and Benjamin, by the Babylonians. These captivities were not to take place until their rejection of the primitive constitution of "judges," and rebellious choice of "kings," during their "regal" state, which is here foretold: and also that these captivities were to be "by land," as marked in the original expression; "The Lord shall cause thee to walk," or "shall lead thee on foot," ver. 36. The true import of these passages is determined by the Prophet Jeremiah in the following summary: "Lo, I bring a nation upon you *from far*, O house of Israel, saith the Lord: it is a mighty nation, it is an *ancient* nation, a nation whose *language thou knowest not*, neither understandest what they say. Their *quiver* is an open sepulchre, they are all mighty men. And they shall eat up thine harvest, &c." See Jer. v. 15—17. The remoteness of the Babylonians is noticed, Is. v. 26, and the antiquity of "the land of Nimrod," Mic. v. 6, the Syriack language was not understood by the Jews, 2 Kings xviii. 26. And their arms were chiefly bow and arrows, Jer. vi. 23; xlix. 35; Is. lxvi. 19. II. The minute and circumstantial prophecy contained from the 49th to the 68th verse was exactly fulfilled in all its branches by the Roman captivity, and is still fulfilling at this very day. Its accomplishment indeed is for "a sign" of their rebellion against God, and for "a wonder" of their preservation amidst all those dreadful calamities, which they have suffered for so many hundred years. *Dr. Hales.*

If we consider what providential reasons may be assigned for the present condition of the Jews, we shall find that their numbers, dispersion, and adherence to their religion have furnished every age and every nation of the world with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all the other prophecies, which tend to their own confusion. Their number furnishes us with a sufficient cloud of witnesses, that attest the truth of the Old Testament. Their dispersion spreads these witnesses through all parts of the world. The adherence to their religion makes their testimony unquestionable. *Addison.*

33. — *thou shalt be only oppressed and crushed alway:*] It is meant that they should not be quite rooted out and destroyed, as the Amalekites and Canaanites were, of whom no footsteps now remain; but be scattered and tossed about through other nations, remaining still as a testimony to the truth of God's revealed religion; and there only oppressed, crushed, and enslaved. *Pyle.*

35. — *with a sore botch* &c.] This seems to be a correct description of the *elephantiasis:* and of this the sacred writer says, it "cannot be healed." The elephantiasis is a kind of vehement leprosy, in which the body becomes covered with a foul, ulcerous, hardened skin, which resembles the skin of an elephant. "In process of time, tumours are formed in different parts of the body, and these tumours degenerate at length into *incurable sores*, which successively corrode deeply into the flesh." *Michaelis.* As no cure has hitherto been discovered for this disease, it agrees perfectly with the description of Moses. *Script. illust.*

36. *The Lord shall bring thee, and thy king* &c.] This was fulfilled literally, when Jehoiachin was carried captive to Babylon, 2 Kings xxiv. 15; and afterwards Zedekiah, chap. xxv. 7; Jer. xxxix. 7; lii. 11. *Bp. Patrick.* It is a circumstance, which must strike every unprejudiced person, that this prophetick threat was delivered at a time, when the Jews had not a king, nor were yet constituted as a nation. *Bryant.*

—— *there shalt thou serve other gods,*] Either sottishly following the example of the country to which they were carried, Jer. xliv. 17, 18; or being compelled to it by their cruel tyrants, Dan. iii. 6. This was a just punishment of their folly in running after idols, that they were sent into other countries to worship those gods, of which they were so fond in their own. *Bp. Patrick.*

37. — *thou shalt become an astonishment,* &c.] So that their neighbours, who saw and heard of the greatness and strangeness of their various plagues, should be dismayed at the sight and report of them; wondering that a people, who had been so flourishing, should be made so exceeding desolate, 1 Kings ix. 8; Jer. xviii. 16; xix. 8: and "a proverb and a byword;" so that when men would speak of one extremely vile, they should say he was *a Jew.* The same was threatened by God when He appeared to Solomon, 1 Kings ix. 7, and by Jeremiah, chap. xxiv. 9. And it appears to have been fulfilled at their first captivity in Babylon; see Lam. ii. 15, 16; as it hath notoriously been fulfilled since the destruction of Jerusalem and of their temple by the Romans. *Bp. Patrick.*

38. *Thou shalt carry much seed* &c.] This was fulfilled before they were carried captive to Babylon, when

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out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters, but † thou shalt not enjoy them; for they shall go into captivity.

† Heb. *they shall not be thine.*

42 All thy trees and fruit of thy land shall the locust ‖ consume.

‖ Or, *possess.*

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes, which he commanded thee:

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46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;*

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not † understand;

† Heb. *hear.*

50 A nation † of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

† Heb. *strong of face.*

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

God frequently sent sore famine upon them: see Is. li. 19, and Jer. xiv. 1—3. The like is often threatened by Ezekiel among other terrible judgments, and by Jeremiah, chap. xxix. 17, 18. *Bp. Patrick.*

41. *Thou shalt beget sons* &c.] The calamity here threatened was threatened also in many places of the Prophets, and fulfilled in several invasions of their neighbours: for the Syrians, no doubt, carried captive more than one "little maid," like her who waited on Naaman's wife, 2 Kings v. 2, and in other inroads upon them, till the captivity of the whole land; we may be confident that this was a frequent calamity, 2 Kings xiv. 26; xv. 37, &c. *Bp. Patrick.*

42. *All thy trees* &c.] It is probable that these several judgments fell upon them in the order in which they are here mentioned in verses 38—42. There being first a great dearth, of which we read 2 Kings viii. and Joel i. 10, &c. then many invasions of their country, wherein several were carried captive, by the bands of Moab upon the Israelites, 2 Kings xiii. 20; and of the Chaldeans, Syrians, and Ammonites, who came upon Judah, chap. xxiv. 2. And we read expressly, that before this, in the days of Ahaz, a great multitude were carried captive by the Syrians, 2 Chron. xxviii. 5. After which more spoilers came upon them in the days of Jeremiah, chap. xii. 12, and a new famine, chap. xiv. 1. *Bp. Patrick.*

49. *The Lord shall bring a nation against thee* &c.] The Romans are here described with the most characteristick precision, above 800 years before their existence, as a nation. First, by their *country;* "far" to the westward of Palestine; from "the end of the earth," or shores of the Atlantick ocean; and it is remarkable, that the armies of Titus and Adrian were principally composed of Gauls, Britons, and Spaniards. (Vespasian and Adrian, the two great conquerors and destroyers of the Jews, both came from commanding here in Britain. *Bp. Newton.*) 2. By the *rapidity* of their marches, "swift as the *eagle* flieth;" and their ensigns too were *eagles*, expressive thereof. 3. By their *language*, Latin, which was not understood by the Jews, though Greek was, from the time of Alexander's conquests in Asia. 4. By their "fierce countenance," for which the Romans were distinguished, from the early periods of their republick. And, 5. By their *ferocity*, or merciless disposition in war. *Dr. Hales.*

50. *A nation of fierce countenance,*] How singularly applicable this characteristick was of the Romans, may appear from the following instance out of many. In a war which broke out between the Romans and Samnites, (year of Rome 412,) the latter attributed their defeat after a long and obstinate engagement, to the *fierce looks* of the Romans. They said, that "the eyes of the Romans seemed to be on fire, their countenances were wild, and their looks furious; and that this excited more terrour in them than any thing else." *Dr. Hales.*

50, 51. —*which shall not regard* &c. —*And he shall eat the fruit* &c.] Josephus, whose "Jewish war" is the best commentary on this prophecy, relates the devastation of the country by the Romans, that "in their rage they ceased not day nor night from ravaging the lands, plundering the goods, slaying all that were of military age, and taking the weaker captives." He relates the sieges of the principal towns taken by the Romans, Jotapata, Gadara, Joppa, Tiberias, Tarichea, and Ga-

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52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

i Lev. 26. 29. 2 Kings 6. 29. Lam. 4. 10. Baruch 2. 3.

53 And i thou shalt eat the fruit of thine own † body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

† Heb. *belly.*

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

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56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her † young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

† Heb. *after-birth.*

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest

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dala; at which last town in particular, after a long and obstinate defence, "above 5,000 persons precipitated themselves from the walls into a deep valley beneath: and the Romans spared not even the infants, but *slung* them in numbers from the citadel." *Dr. Hales.* When Vespasian entered Gadara, Josephus says, that he "slew all, man by man, the Romans shewing mercy to no age." Such had been the Chaldeans, as the sacred history relates expressly, 2 Chron. xxxvi. 17. *Bp. Newton.*

52. *And he shall besiege thee* &c.] The Romans demolished several fortified places, before they besieged and destroyed Jerusalem. And the Jews may very well be said to have "trusted in their high and fenced walls," for they seldom ventured a battle in the open field. Jerusalem was a very strong place, and wonderfully fortified both by nature and by art, according to the description of Tacitus, as well as of Josephus. *Bp. Newton.*

53—55. — *in the siege, and in the straitness,* &c.] The horrours of the siege of Jerusalem, aggravated by an intestine war in the city itself, by the three factions who occupied it, are depicted in the most lively colours by the Jewish historian; and especially the miseries of famine: when "wives snatched the food from their husbands, children from their parents, and what was most lamentable, mothers even from the mouths of their infants; while they themselves were not allowed in quiet to devour their prey; for the *seditious* broke into any houses which they saw shut, suspecting that provisions were concealed therein; and tore the morsels from their very jaws. The old men were beaten, while grasping the food; the women dragged by the hair, while hiding it in their hands. There was no pity for gray hairs nor infants: the children, clinging to the pieces of food, were lifted up and dashed against the ground." *Dr. Hales.*

56, 57. *The tender and delicate woman* &c.] The following deed, "horrible to relate, and incredible to hear," occurred near the end of the siege. Mary, the daughter of Eleazar, a woman of distinguished rank and fortune, at the breaking out of the troubles had fled to Jerusalem from Bethezob, the place of her residence beyond Jordan, with the reliques of her fortune, and whatever stock of provisions she could procure. But of these she was plundered every day in the domiciliary visits of the soldiers. Provoked at this, she often endeavoured to exasperate the plunderers by reproaches and imprecations to kill her; but in vain. Being reduced at length to absolute want, she was driven by pressing hunger to kill her suckling babe; and when she had dressed it, she ate the half of it, and kept the remainder covered up. Immediately the *seditious* came to her; and attracted by the scent, threatened to slay her instantly, unless she produced the provision, which she had prepared. Accordingly she uncovered what was left of her son, telling them that she had reserved a good share for them. Struck with horrour and amazement at the spectacle, they departed trembling, and with reluctance left the remains to the wretched mother. *Dr. Hales.* Moses saith, "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness:" and there cannot be a more natural and lively description of a woman, who was, according to Josephus, illustrious for her family and riches. Moses saith, "she shall eat them for want of all things:" and according to Josephus, she had been plundered of all her substance and provisions by the tyrants and soldiers. Moses saith, that she should do it "secretly:" and according to Josephus, when she had boiled and eaten half, she covered up the rest, and kept it for another time. Moses had foretold the same thing before, Lev. xxvi. 29. And it was fulfilled about 600 years after his time among the Israelites, when Samaria was besieged by the king of Syria, 2 Kings vi. 28, 29. It was fulfilled again about 900 years after his time among the Jews in the siege of Jerusalem before the Babylonish captivity, Jer. iv. 10; Bar. ii. 1, &c. Again it was fulfilled about 1500 years after his time in the last siege of Jerusalem by Titus. At so many different times and distant periods hath this prophecy been fulfilled: and one would have thought that such distress and horrour had almost transcended imagination, and much less that any person could certainly have foreseen and foretold it. *Bp. Newton.*

58. *If thou wilt not observe* &c.] The sack of the temple-quarter of the city is thus described by Josephus himself, an eye-witness of the heart-rending spectacle: "Whilst the temple was burning, (to which

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fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD † bring upon thee, until thou be destroyed.

† Heb. *cause to ascend.*

62 And ye shall be left few in number, whereas ye were [k] as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

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k Chap. 10. 22.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other;

one of the Roman soldiers, moved by a Divine impulse, set fire, contrary to the wishes and the orders of Titus,) the sack of that quarter began: and the slaughter of those, whom the soldiers found, was immense. There was no pity shewn to age, no respect to dignity, but young and old, the profane vulgar, and the sacred priesthood, were put to death alike. And the battle involved and invaded every sort, confounding the suppliants with the defendants; and the crackling of the wide-spreading flames resounded along with the groans of the falling. And by reason of the height of the mount, and the greatness of the flaming pile, you would have thought that the whole city was on fire; and nothing can be conceived grander or more terrible than that noise: for there was a shouting of the Roman ranks, coming to close engagement, and a cry of the *seditious* hemmed in by fire and sword. And the people, who were left in the upper city, turned with dismay toward the enemy, and groaned at the catastrophe, while the cry of the multitude in the lower city conspired with those on the mount. And now many of those, that were famishing with hunger, and their lips closed, when they saw the temple on fire, recovered full strength for wailings and moans. These again were echoed from the suburbs, and from the surrounding mountains, making the impression still deeper on the mind; while the havock increased the horrour of the tumult. You would have thought that the temple mount was burnt up from the very roots, it was so loaded with fire throughout. And yet, the blood was still more abundant than the fire, and the slaughtered more than the slayers: for the ground was no where clear of the dead; and the soldiers, mounting on heaps of carcases, rushed upon the fugitives flying in every direction." *Dr. Hales.*

62. *And ye shall be left few in number,*] Josephus reckons that 1,100,000 souls perished during the siege of Jerusalem, by the sword, pestilence, or famine; beside 97,000 whom they took captives. The greater part of these were of the same nation, but not of the same country. For they had assembled from all parts, to celebrate the feast of the passover, and were suddenly surrounded by the Romans; and the whole of this vast multitude, composing the whole nation, shut up as it were in an inclosure by destiny.

In the ensuing rebellion, excited by the impostor Barchocab, signifying "son of the star," or Christ, so denominated in Balaam's prophecies, Julius Severus, the general of Adrian, according to Dio, destroyed 580,000 Jews in the publick combats, beside an innumerable multitude which perished by famine, misery, and fire: so that very few of them escaped this war; in which were plundered and burnt fifty fortified castles, and 985 towns, flourishing and populous: and so general was the massacre of the inhabitants, that all Judea was in some measure left desolate, and converted into a desert. *Dr. Hales.*

63, and 68. *And it shall come to pass,* &c. *And the Lord shall bring thee into Egypt,* &c.] Of the captives, taken at the siege of Jerusalem, above seventeen years of age, some were sent to Egypt in chains, to work in the mines, the greater part were distributed through the provinces, to be destroyed in the theatres, by the sword and by wild beasts: the rest, under seventeen, were sold for slaves; and that, for a trifling sum, on account of the numbers to be sold, and the scarcity of buyers. So that at length the prophecy of Moses was fulfilled, "and no man shall buy." The part, that were reserved to grace the triumph of Vespasian and Titus at Rome, chosen out of the most comely, were probably transported to Italy "in ships," or by sea, to avoid a prodigious land journey thither, through Asia and Greece: a circumstance, which distinguished this invasion and captivity from the preceding by the Assyrians and Babylonians, which were solely by land. In the ensuing rebellion, a part of the captives were sent by sea to Egypt, and several of the ships were wrecked on the coast. *Dr. Hales.*

63. — *and ye shall be plucked from off the land* &c.] They were so, when the ten tribes were carried captive into Assyria; and when the two other tribes were carried captive to Babylon. They were so again, when "the Romans took away their place and nation." Afterwards when the emperour Adrian had subdued the rebellious Jews, he published an edict forbidding them upon pain of death to set foot in Jerusalem, or even to approach the country round about it. From that time to this, their country hath been in the possession of foreign lords and masters, few of the Jews dwelling in it, and those only of a low servile condition. In the 12th century Jerusalem was almost entirely abandoned by the Jews, not above 200 living there, who were for the most part dyers of wool. The rest of the Holy Land was still more depopulated. Sandys says, "it is for the most part now inhabited by Moors and Arabians; those possessing the valleys, and these the mountains. Turks there be few: but many Greeks, with other Christians of all sects and nations, such as impute to the place an adherent holiness. Here be also some Jews; yet inherit they no part of the land, but in their own country do live as aliens." *Bp. Newton.*

64. *And the Lord shall scatter thee* &c.] Nehemiah confesseth that these words were fulfilled in the Babylonish captivity, chap. i. 8, 9; but they have more amply been fulfilled, since the great dispersion of the

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and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

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68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

CHAP. XXIX.

1 *Moses exhorteth them to obedience, by the memory of the works they have seen.* 10 *All are presented before the Lord to enter into*

Jews by the Romans. What people indeed have been scattered so far and wide as they? and where is the nation, which is a stranger to them, or to which they are strangers? They swarm in many parts of the East, are spread through most of the countries of Europe and Africa, and there are several families of them in the West Indies. They circulate through all parts, where trade and money circulate; and are, as I may say, the brokers of the world. *Bp. Newton.*

The dispersion of the Jews into all countries, from the rising to the setting sun, and "the very long continuance of their plagues" or sufferings in this captivity, intimated in the repetition, ver. 59, and now subsisting upwards of 1700 years, during which they have still been preserved a distinct people, though every where despised and persecuted, exhibits a standing miracle, and fulfilment of prophecy, the most extraordinary and convincing. *Dr. Hales.*

——*and there thou shalt serve other gods,—wood and stone.*] It is too common for the Jews in popish countries to comply with the idolatrous worship of the Church of Rome, and to bow down to stocks and stones, rather than they themselves should be banished, and their effects seized and confiscated. *Bp. Newton.*

65—67. *And among these nations shalt thou find no ease,* &c.] Since their calamitous expulsion from their native territory, the Jews have wandered over every portion of the globe, without national possessions, an acknowledged constitution, or independent laws. They were represented by the Roman historian as actuated, previously to their dispersion, by a spirit of hatred towards the whole human race. Since that dreadful calamity they have lived almost constantly in a state of reciprocal hatred with mankind. Though generally submissive to the laws, and strangers to political intrigue, they have frequently been exposed to persecution and plunder, even with the connivance of governments, which in all other instances have guarded as sacred the property of individuals. Though abundantly possessed of riches, which usually command the respect of mankind, and ennoble even ignorance and folly, they have been generally treated with contempt by the powerful, and sometimes even followed with insult by the populace. They have been driven from city to city, from country to country; even their children have sometimes been forcibly taken from their parental protection, and educated in a religion, which is the object of their hereditary aversion. Their lives have not unfrequently been estimated without any regard to the high importance usually annexed to the existence of human beings. In Christian countries, and under regular governments, they have in some instances been sacrificed to a wanton and unrelenting spirit of cruelty, in violation of all laws human and divine, and in opposition to the feelings of our nature. They seem, as it were, to have lost their rank in the creation, and to have sunk nearly below humanity. Their fellow-creatures appear in many countries to have refused to them alone the justice due to all, and the compassion inherent in man.

Such is the faithful though melancholy picture of a people, once distinguished by the peculiar favour of the Almighty; for whom the sea was divided in Egypt, and the sun stood still upon Gibeon; whose laws were brought down from heaven, and whose ancestors walked with God. *Richards.*

67.—*for the fear of thine heart* &c.] It may be graciously intended for our benefit, that in the present distressful state of the chosen people, we should behold an example of Divine justice, faithfully coinciding with our natural conceptions respecting the attributes of the Deity. The more forcible were their incentives to duty, the more heinous has been their crime of disobedience. The more signal were the favours once indulged to them, the more severe, it is natural to expect, would be the punishment, with which their aggravated guilt should be visited. If the great powers of nature were miraculously diverted from their course, for the sake of animating and confirming their faith, it is not surprising that the laws of social life should cease to operate, and the natural feelings of benevolence be suspended, in order that an extraordinary vengeance may be taken on them for the crucifixion of the Lord of life, and for their long and stubborn rejection of His Gospel. If once, while placed under the solemn trial of fidelity to their God, they appeared among mankind with His glory visibly displayed before their armies, and awfully present in their temple, it surely is consistent with the plan of Divine justice, that, after a lengthened course of rebellion and iniquity, they should be exposed to the view of the human race, manifestly impressed with the mark of His displeasure. This singular condition may be intended for our admonition. The suffering Jew is a sensible and most solemn example to the careless Christian and the hardened Infidel. If upon the favoured people such a severe punishment has been inflicted, the world at large can have no reasonable hope of escape. The guilt of their incredulity was aggravated in proportion as their means of knowledge were more abundant. And let him, who now perversely turns away from the volume of Divine Revelation, while he beholds their calamity, reflect upon its cause; and prudently endeavour to "know the things that belong unto his peace, before they shall be finally hidden from his eyes." *Richards.*

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his covenant. 18 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all
a Exod. 19. 4. Israel, and said unto them, [a] Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

b Chap. 4. 6. 1 Kings 2. 2. Josh. 1. 7. 9 [b] Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, Before CHRIST 1451.

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest † enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: † Heb. *pass.*

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their ‖ idols, wood and stone, silver and gold, which *were* among them:) † Heb. *dungy gods.*

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth ‖ † gall and wormwood; ‖ Or, *a poisonful herb.* † Heb. *rosh.*

19 And it come to pass, when he

Chap. XXIX. ver. 4. *Yet the Lord hath not given you an heart* &c.] That is, God hath thought fit, for your sins and provocations, to leave you to your own stupidity and blindness of heart. God had done great things for them: "in His love and in His pity He redeemed them, &c. But they rebelled, and vexed His Holy Spirit," Is. lxiii. 9, 10. And that they were utterly inexcusable appears from the great and miraculous provision which God had made for them. *Bp. Kidder.* They had not so considered and laid to heart God's wonderful works, as to have a lasting sense of them bestowed upon them by God. He gives us an understanding heart, but we must first consider what He hath done for us, as the Apostle instructs us, 2 Tim. ii. 7. And He gives us, what we do not receive; and so in effect it is not given. Thus He saith Himself, that He purged Israel; but they would not be purged, Ezek. xxiv. 13. *Bp. Patrick.* The faculties and advantages, God had given them, were lost upon them, as much as if God had given them none at all. Or the passage may be translated interrogatively, "And hath not the Lord given you an heart to perceive, and eyes to see?" *Pyle.*

6. *Ye have not eaten bread,* &c.] Their ordinary food was the heavenly manna, and their drink the water from the rock: so that they were constantly supported by a miraculous supply from God, who took care of them, and thereby laid them under a greater obligation to be devoted to His service. *Bp. Patrick.*

18. — *a root that beareth gall and wormwood;*] That is, an evil principle, called "an evil heart of unbelief, in departing from the living God," Heb. iii. 12. Such a principle will corrupt and poison the mind, and produce the curses denounced, which will be very bitter. Compare Acts viii. 23; Heb. xii. 15. *Bp. Kidder.*

Gall is an animal secretion, and therefore not properly attributed to a vegetable, a root: yet, as some vegetables afford a juice as bitter as gall, that juice may with pro-

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heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the ‖ imagination of mine heart, to add † drunkenness to thirst:

‖ Or, *stubbornness.* † Heb. *the drunken to the thirsty.*

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that † are written in this book of the law:

† Heb. *is written.*

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it;

† Heb. *wherewith the LORD hath made it sick.*

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [c] like

c Gen. 19. 24, 25.

the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

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24 Even all nations shall say, [d] Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

d 1 Kings 9. 8. Jer. 22. 8.

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and ‖ *whom* he had not † given unto them:

‖ Or, who *had not given to them* any portion. † Heb. *divided.*

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things*

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priety be associated with wormwood. *Script. illust.* The Hebrew word, which we translate "gall," properly signifies an herb, growing among corn, as bitter as gall. In Hos. x. 4, we translate it "hemlock;" and in Scripture it is commonly joined with "wormwood," as it is here, Jer. ix. 15; Lam. iii. 19; Amos vi. 12. *Bp. Patrick.*

19. — *to add drunkenness to thirst:*] That is, to abound in all manner of wickedness; "to add sin to sin," Is. xxx. 1, "and drink it up like water," Job xxxiv. 7: which course of wickedness only begets a greater inclination to do wickedly still; as drunkenness does not slake, but increase thirst. *Bp. Kidder.*

21. — *the Lord shall separate him unto evil*] Whereas such a sinner may think to escape in a crowd, and flatter himself that the blessings promised to God's people, among whom he lives, shall be his portion, he shall be singled out, and rendered a monument of God's displeasure. *Bp. Kidder.*

23. — *land thereof is brimstone, and salt,*] See the note on Jer. xvii. 6.

—— *that it is not sown,* &c.] The wickedness of the Jews was the more provoking, because they had such an example of God's vengeance, as the lake of Sodom, continually before their eyes, and yet persevered in their evil ways, till they brought the like judgment on all Judea. This was more exactly fulfilled in the last destruction of the Jews by the Romans, than in their first by the Babylonians. For the whole land was laid waste, and deserted by its inhabitants, and made a den of thieves; being brought to desolation by repeated returns of war; more especially in the time of Adrian, when Julius Severus made such a devastation, that the whole country was turned in a manner into a wilderness. *Bp. Patrick.*

25. — *Because they have forsaken* &c.] The Hebrew Prophets rarely dwelt upon great political events, which should be favourable to their countrymen: they never even alluded to domestick dissensions and civil animosities, except in those instances, in which they were occasioned by idolatry, and a spirit of stubborn disobedience to the Lord of heaven and earth. They never complained of the disrespect of the people to their sovereign, of their inattention to the laws of their country, or of their refractory and mutinous spirit towards their military leaders in the camp. Their threats were almost invariably confined to a single species of guilt, an ungrateful departure from the true God, and the consequent violation of His commandments. *Richards.*

29. *The secret things belong unto the Lord* &c.] This seems to be an answer to an inquiry, which the people of Israel might naturally have made, in consequence of the foregoing severe threatenings. Shall we ever be so wicked, they might have said to Moses, after all the corrections we have undergone, and all the mercies which we have received, and all the miracles which we have seen, as to provoke God to destroy us? Shall our posterity become so profligate, as to bring down upon themselves such terrible punishments, such unexampled calamities, as thou hast described? To a question of this kind the words of the text appear a proper reply: "The secret things belong unto the Lord our God." Such events are hidden in the dark recesses of futurity, and it concerns not you to know them. It is enough for you to know this: that both you and your posterity, if you do well, shall be rewarded, and, if you do ill, shall be punished. The promises and threatenings of God are conditional, and it is in your power to deserve the one or the other: the execution of them depends upon your own behaviour, and your behaviour upon your own choice. The passage then contains in it this doctrine, that there are things, which a man ought to know, namely, the truths which God hath revealed, and the duties which He requires; and that there are things,

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which are revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

CHAP. XXX.

1 *Great mercies promised unto the repentant.* 11 *The commandment is manifest.* 15 *Death and life are set before them.*

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

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3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 [a] If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

[a] Neh. 1. 9.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of

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which men cannot discover, or ought not to know, and that they must not busy themselves in enquiries after them. *Dr. Jortin.*

—— *that we may do all the words of this law.*] Here the knowledge of God's revealed will is represented as of the greatest use and importance, but it is represented as an *active* knowledge, influencing the behaviour. "Those things which are revealed belong unto us." As how? He says not, that we may *know*, but "that we may *do* all the words of this law." Our Saviour, though He was the greatest encourager and most assiduous teacher of useful knowledge, yet always discouraged and disappointed inquiries of mere curiosity. When He was asked, at what time his second coming should be, and the kingdom should be restored to Israel, and how long one of His disciples should live; when these and other questions of the like nature were put to Him, His answer was, "It is not for you to know these things. What is that to thee? Follow thou Me." But when He was asked, "What shall I do, that I may inherit eternal life?" He gave a direct answer. The knowledge of our duty then is knowledge in the truest and most excellent sense: and it is a practical knowledge, and consists in action more than in speculation. It may be obtained by every one who seeks it; we have all of us natural abilities to acquire it in such a degree as is necessary for us; we were made for this end and purpose; and besides our inward powers we have the revealed will and assistance of God. *Dr. Jortin.*

Chap. XXX. ver. 1. *And it shall come to pass*, &c.] Here the restoration of the Jews to their own country is plainly predicted, at the destined end of their captivity. But it should seem that their conversion to Christ is to be the preliminary condition of their acceptance with God; for so long as their nation continues in a state of rebellion against Christ, they are not fit to be redeemed. And in conformity with Moses, our Lord declared to the unbelieving Jews, "Behold, your house" of the Lord "is left unto you desolate: for I say unto you, Ye shall not see Me henceforth, till ye shall say," with hearty repentance and true faith, "Blessed is He that cometh in the name of the Lord," Matt. xxiii. 38, 39. *Dr. Hales.* Amidst multiplied instances of oppression, misery, and contempt, the Jews have resolutely continued through seventeen hundred years a separate and distinct people. Their God hath not cast them away, nor abhorred them, "to destroy them utterly," Lev. xxvi. 44; their great and wonderful plagues, which were to be "of long continuance," still remain, Deut. xxviii. 59; the curses are yet upon them, which, in the strong language of Scripture, were to be "for a sign and for a wonder," upon them and their seed for ever, Deut. xxviii. 46, 59. Not mingled and lost among the kingdoms, over which they have been scattered, they retain the means, upon their returning obedience, of beholding "their captivity turned," and of being "gathered from the nations," and restored to "the land of their fathers." No cause, but the Divine interposition, can satisfactorily explain this extraordinary condition of a whole people. Their continuance in such a situation is unexampled, and we may even venture to pronounce it miraculous. *Richards.*

5. *And the Lord thy God will bring thee into the land*] The promised restoration of the Jewish nation was, in many instances, fulfilled at and after the return from Babylon, as may be seen in the book of Ezra, ch. i. 1, 4; Zech. viii; Hag. ii. 18, 19; Hos. i. 10; and elsewhere. But there are in this and in several other prophecies concerning this matter such magnificent descriptions, as appear to be by no means sufficiently accomplished in any restoration yet past; and therefore they are to be interpreted of a more complete one, still to come, after the conversion of that people to the Christian religion by faith in their own Messiah. *Pyle.*

6. — *circumcise thine heart,*] This is to be understood of that spiritual circumcision, whereby the filthy inclination of the mind to evil is removed. The Chaldee expresses it by *removing the folly of the heart:* and the Greek, by *cleansing it*, Col. ii. 11; Rom. ii. 29. *Bp. Kidder.* By the singular blessings bestowed upon them at their return from the Babylonish captivity, God designed to take away the stubborn refractoriness of their spirits, called "hardness of heart," chap. xxix. 19; and to cut off all their wicked inclinations to idolatry and superstition, which had been their ruin: this is called "humbling their uncircumcised heart," Lev. xxvi. 41. But though God circumcised their hearts, yet they might remain uncircumcised, as appears from ch. xxix. 3, 4. See the note there. And therefore He calls upon them to circumcise their hearts themselves, ch. x. 16, by laying to heart His benefits, and following the motions of His grace and Holy Spirit, which thereby He put into their hearts: and their neglect of this, and re-

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thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

b Chap. 28. 11.

9 [b] And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

c Rom. 10. 6, &c.

12 [c] It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

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13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

d Chap. 4. 26.

19 [d] I call heaven and earth to record this day against you, *that* I have

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liance on the mere circumcision of the flesh, was that which ruined them again. *Bp. Patrick.*

7. — *will put all these curses upon thine enemies,*] We have examples of this in Nebuchadnezzar, in Belshazzar, and in Antiochus Epiphanes, who were the three most remarkable oppressors of the Jewish nation. *Pyle.* Jacob in his prophecy figuratively foretold the retaliation of Divine vengeance upon the persecutors of the Jews, Gen. xlix. 11: Balaam concisely foretold it in his last prophecy, Numb. xxiv. 24: and Moses more plainly in this passage: but it was reserved for the ensuing ode to describe these judgments in all their terrours. See chap. xxxii. 36, and following verses. *Dr. Hales.*

11. — *this commandment which I command thee* &c.] Those moral commands of the love of God, and of your neighbour, and of sobriety with respect to yourselves, which are, even now, the main and substantial points of your law, and which God intends hereafter to improve and make the only conditions of your salvation, under the more perfect dispensation of Jesus Christ, your Messiah, are things no way difficult and burdensome. *Pyle.* They are not "hidden," that is, abstruse and hard to be understood; nor "far off," that is, out of thy reach, so that thou canst pretend, thou canst not attain to them. They are not "in heaven," that is, locked up there as a secret, but revealed from thence: nor "beyond the sea," that is, at such a distance as will expose men to great danger to arrive at them. But they are "very nigh" thee indeed, as that which thou ownest with "thy mouth," and dost with "thy mind" assent to. *Bp. Kidder.* The word was brought "very nigh unto them," even to their very doors, by Moses the servant of God, who now delivered to them the Divine will; as the Son of God Himself did afterwards, when He came and dwelt among them: and it was made so familiar to them, that they might always have it in their common discourse, to teach it their children; and it had now been so often repeated, that it might well be laid up in their memory, never to be forgotten. *Bp. Patrick.*

Since God Himself pronounces His "commandment" so easy to be observed, because it was "not hidden from them, neither far off," it must have been the Israelites' own inexcusable fault, and a voluntary rejection, if, having life and death set before them, they would not choose life, it being absolutely in their own choice: and our task is yet so much more easy than theirs was, besides our being freed from the ceremonial law, in that we have no temptation to that crying sin of idolatry, which was their destruction. *Lord Clarendon.*

14. — *that thou mayest do it.*] The duties of life are so obvious and familiar, and so agreeable to the nature of all reasonable minds, that God can no sooner enjoin them, but we must needs apprehend and approve them, and have nothing to do but honestly and sincerely to perform them. *Pyle.* To co-operate with outward means of instruction, God hath placed a faithful witness and monitor of His truths in every breast; and therefore the want of outward helps can never justify transgressors. What Moses said in God's name to the Jews is true in its relation to all men: "The commandment which I command thee this day is not hidden from thee, neither is it far off; but the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." And what Isaiah said of Christianity, holds in proportion of natural conscience, "An highway shall be there; and it shall be called The way of Holiness; the wayfaring men, though fools, shall not err therein," Is. xxxv. 8.

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set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moses encourageth the people.* 7 *He encourageth Joshua.* 9 *He delivereth the law unto the priests to read it in the seventh year to the people.* 14 *God giveth a charge to Joshua,* 19 *and a song to testify against the people.* 24 *Moses delivereth the book of the law to the Levites to keep.* 28 *He maketh a protestation to the elders.*

AND Moses went and spake these words unto all Israel. Before CHRIST 1451.

2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, [a] Thou shalt not go over this Jordan. a Numb. 20. 12. chap. 3. 27.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, [b] as the LORD hath said. b Numb. 27. 21.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And [c] the LORD shall give them up before your face, that ye may do c Chap. 7. 2.

The duties of mankind are not so intricate and perplexed, but that a good heart, without a very sagacious head, may easily find its way through them. *Abp. Secker.*

19. — *therefore choose life,*] The same term is employed by Joshua, chap. xxiv. 22, "Ye have *chosen* you the Lord, to serve Him:" and by the Apostle to the Hebrews, "*Choosing* rather to suffer affliction with the people of God, &c." chap. xi. xxv, and by our Saviour, "One thing is needful: and Mary hath *chosen* that good part," Luke x. 42. Our ability and "sufficiency" to please God by works of piety and goodness are most undeniably "of God." But it rests with us, whether or not we will make use of the aids and powers which He graciously affords us; whether we will, or will not, "receive His grace in vain." The question is not, what God *can* do? but, what He *will* do? He can, if He pleases, "raise up children out of the stones" of the street. He can compel the vilest sinners to be obedient and happy. But this is not the manner, in which He deals with the sons of Adam. He invites, but does not force, us into His service. "He has shewed us what is good," and enabled us to perform it, so far as is consistent with this state of frailty and imperfection. He has "set before us," as He set before the Israelites, "life and death, blessing and cursing:" it remains for us to "*choose,*" whether we will obey and be saved, or disobey and perish. *Waldo.*

Though speaking of His absolute power, God *can* compel and necessitate the will of man, and so we do not make him stronger than God, as is very weakly concluded by some; yet He *will* not, because He will not violate that order, which He hath set in our creation. He made man after His own image, invested him with a reasonable soul, having the use of understanding and the freedom of will: He endowed him with a power to consider and deliberate, to consult and choose; and so by consequence He gave him dominion over himself and his own actions; that being made lord of the whole world, he might not be a slave to himself, but might first exercise his sovereignty in the free possession of his own mind. To force his will were to destroy the nature of His creature, which grace is not designed to do, but only to heal and assist it; and therefore God deals with man, as a free agent, by instructions and commands, by promises and threatenings, by allurements and reproofs, by rewards and punishments. So true is the saying of Tertullian, "No man is made good against his will." *Bp. Womack.*

Chap. XXXI. ver. 2. — *I can no more go out and come in:*] I can no longer discharge the office of your governour and leader, Numb. xxvii. 17. This was not because he wanted vigour, either of body or of mind, for his strength and faculties were not decayed, chap. xxxiv. 7, but because God had decreed and declared that he should not conduct them into Canaan. *Bp. Patrick, Pyle.*

—— *the Lord hath said unto me, Thou shalt not go over this Jordan.*] Moses speaks of himself with the same impartiality which he used towards the people. Though he mentions that he was highly favoured of God, yet he more than once owns that he was near forfeiting this blessing. He confesses his diffidence and want of faith, and his neglect of some essential duties, by which he grievously offended the Deity. He tells us, that the consequence was fatal, as he was not, on account of these offences, permitted to enter the land of promise; but, like the rest, died by the way, having had only a distant view. He scruples not to disclose the failings of his brother, and of his sister Miriam, and the rebellion of others, to whom he was nearly related. He writes in the spirit of truth, without the least prejudice or partiality, suppressing nothing, that was necessary to be known, though to his own prejudice and discredit. And when he has afforded a just history of the people's ingratitude and disobedience while he survived, he proceeds to anticipate what is to come, and gives strong intimation of their future apostasy and rebellion: "I know that after my death ye will utterly corrupt yourselves, &c." ch. xxxi. 29. And he farther assures them of the vengeance that should ensue: "Cursed shalt thou be, &c." ch. xxviii. 19, 25, 37. He denounces many other evils, which were to come upon this rebellious nation; and which did come as he foretold, but many of them ages afterwards: to the principal of which the Jews at this day remain a living testimony. And what the Prophet says upon these occasions is not attended with resentment and bitterness; on the contrary, he shews the most affecting tenderness and concern for them, and a true zeal for their welfare. We may therefore be assured, that things must have happened as he describes them; and nothing but duty and conviction could have made him transmit these truths. *Bryant.*

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unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven
d Chap. 15. 1. years, in the solemnity of the [d] year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

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13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt † sleep † Heb. *lie down.* with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall † befall them; so that they † Heb. *find them.* will say in that day, Are not these evils come upon us, because our God *is* not among us?

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6. — *he will not fail thee, nor forsake thee.*] This promise, which is here general, is in the 8th verse particularly made to Joshua, and renewed to him by God Himself after the death of Moses, when they were about to enter into the land of Canaan, Josh. i. 5. It is applied by the Apostle to all faithful Christians, to encourage their hope of being conducted through all difficulties and dangers unto their heavenly inheritance, Heb. xiii. 5. *Bp. Patrick.*

9. — *Moses wrote this law,*] That is, *the whole body of the law,* contained in the five books of Moses. The Scripture calls all, that is contained in these books, by the name of the "Law." St. Paul, in Gal. iv. 21, asks this question, "Do ye not hear *the Law?*" and then quotes what we read in *Genesis,* chap. xvi. 1, &c. Nehemiah saith, chap. x. 34, 35, that they brought first-fruits unto God, "as it is written in *the law,*" namely in *Exodus,* ch. xiii. 12; xxiii. 19. Josiah put away the workers with familiar spirits, &c. "that he might perform the words of *the law,*" 2 Kings xxiii. 24, which words we find in *Leviticus,* ch. xix. 31; xx. 6, 27. Hezekiah also, 2 Chron. xxxi. 3, appointed the daily oblations, and those required at stated times to be offered, "as it is written in *the law* of the Lord;" which plainly refers to chapters xxviii. xxix. of *Numbers.* And Joshua built an altar on mount Ebal, Josh. viii. 30, 31, "as it is written in the book of *the law* of Moses:" which we find no where but in this book of *Deuteronomy,* chap. xxvii. 4. *Bps. Kidder* and *Patrick.*

10. — *the year of release, — the feast of tabernacles,*] "The year of release," which was a time of religious feasting and rejoicing: "the feast of tabernacles," which was after harvest, when the people had ended the labours of the year, and were at leisure, and assembled together at the stated national place of worship. *Pyle.*

16. — *thou shalt sleep with thy fathers;*] "Sleep" is a common word for *death,* either of good or bad men. It was not used merely as a soft expression for that, which the heathens dreaded as the most terrible of all things; but perhaps to put the people in mind, that death should not last always, but that they should as certainly rise again, as they *lay down* (for such is the word in Hebrew) to "sleep with their fathers." *Bp. Patrick.*

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18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify † Heb. *before.* † against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know † Heb. *do.* their imagination which they † go about, even now, before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son [e] Josh. 1. 6. of Nun a charge, and said, [e] Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

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26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAP. XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance.* 46 *He exhorteth them to set their hearts upon it.* 48 *God sendeth him up to mount Nebo, to see the land, and die.*

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

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26. *Take this book of the law,*] From this expression "the book of the Law" in the singular number, and from our Lord's, "Have ye not read in the book of Moses," Mark xii. 26, it may not improbably be inferred, that Moses drew up the whole in one continued book: and that it remained so, even till our Saviour's time. The division into five books, which is noticed by Josephus, seems not to have generally obtained till the time of the Jewish historian. And to support this opinion, there are no titles prefixed to the five books in the Hebrew text, which are distinguished only by their initial words. *Dr. Hales.*

30. *And Moses spake — the words of this song,* &c.] The historical prophecies of Moses grow clearer and brighter towards the close of his life, and are crowned by a poetical composition of the most transcendant excellence, worthy indeed of its Author, the God of Israel, who dictated it to Moses, shortly before his death, and commanded him to teach it to the children of Israel, "that it might be a witness for Him against them," in future times, "when many evils and troubles should befall them, for breaking His covenant:" "for," added the Lord, "it shall not be forgotten out of the mouths of their seed." Moses therefore wrote this song the same day, and taught it the children of Israel, by whom it is still rehearsed, above three thousand years since, and shall be so to the end of time. *Dr. Hales.*

Chap. XXXII. ver. 1. *Give ear, O ye heavens,* &c.] This prophetical Ode or Song of Moses contains a defence of God against the Israelites, and unfolds the method of the Divine judgments. Its opening is singularly elegant and magnificent; its whole arrangement and structure is regular, easy, and adapted to the nature of the subject, in an order nearly historical. It embraces an incredible variety of the most important topicks; the truth and justice of God, His fatherly affection and most unwearied lovingkindness towards his chosen people; the ungrateful and rebellious disposition of that people in return; then the heat of the Divine displeasure, and its most alarming menaces, delivered, in a noble personification, equal in grandeur to any thing which exists in the choicest treasures of poetry; at the same time it represents these very tides of indig-

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2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

† Heb. *He hath corrupted to himself.* ‖ Or, that they are *not his children*, that is, *their blot.*

5 †They have corrupted themselves, ‖ their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

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7 ¶ Remember the days of old, consider the years of †many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

† Heb. *generation and generation.*

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

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nation occasionally moderated by mildness and compassion, and terminated at length in promises and in consolation. Not to dwell on the loftiness of the sentiments, the impetuosity of the passions, and the force of the figures and the language, such is the nature of the subject, that it imitates much of the style and colouring of the prophetical poetry, so that to all the vigour, and animation, and spirited boldness of the Ode, it unites that distinguished variety and grandeur of imagery, which is peculiar to the prophetical manner. *Bp. Lowth.*

This majestick vindication of the tutelar God of Israel with His chosen people and with their persecutors, consists of six parts. The first opens with an animated summons to the inhabitants of heaven and earth, to *angels* and *men*, or the whole rational creation, to listen to the Prophet's wholesome and refreshing discourse, contrasting the veracity and justice of God with the iniquity and ingratitude of His people. This forms the prefatory introduction to the whole poem, from the first to the end of the fifth verse. *Dr. Hales.*

2. *My doctrine shall drop as the rain,*] The counsels which I give, and the things which I foretel, are as fitted to produce religious wisdom and obedience in the minds of men, as the most seasonable dews and showers are to fructify the earth, Is. lv. 10, 11; 1 Cor. iii. 6—8. *Bp. Kidder.*

4. *He is the Rock,*] The original word usually signifies "a rock," and is figuratively applied to God, as expressing His stability and immutability, and the security of those who are under His protection, as in the 15th and 37th verses, so finely expressed by Isaiah, chap. xxvi. 4, "Trust ye in the Lord for ever: for in the Lord Jehovah is *the Rock of ages*," according to the marginal rendering. *Dr. Hales.*

5. *They have corrupted themselves,*] They have sinned; and have been so far from imitating God, "whose work is perfect, &c." that they have been most unlike Him: their crimes being of so high a nature, that they speak them to be not His peculiar people, but a perverse and crooked generation. *Bp. Kidder.*

The sudden and frequent change of persons in this Ode is remarkable. Moses, having celebrated the truth and justice of God, proceeds to inveigh against the perfidy and wickedness of the people. He first speaks of them, as if they were absent, "They have corrupted themselves, &c." Then immediately he addresses them: "Do ye thus requite the Lord, O foolish people and unwise? &c." Afterwards, he beautifully amplifies God's indulgence and more than fatherly affection towards the Israelites, in words not directed to them: whence, again filled with indignation at the stupidity of this ungrateful and impious people, he thus breaks forth: "But Jeshurun waxed fat, and kicked: *thou* art waxen fat, thou art grown thick, thou art covered with fatness: then *he* forsook God which made him, &c." ver. 15. Where, in one short sentence, the discourse, being abruptly turned *to* the Israelites, and then immediately *from* them, has great force. It is fervid, vehement, pointed, and full of indignation. The Hebrew poetry abounds with instances of this sudden change of persons, which often adds great beauty, and is always to be carefully observed. *Bp. Lowth.*

6. *Do ye thus requite the Lord,*] The second part, reaching to the end of ver. 14, recapitulates God's parental care and fostering protection of the Israelites, from their earliest origin to their complete settlement in the rich and fertile land of promise. *Dr. Hales.*

——*that hath bought thee?*] That hath redeemed thee out of Egypt. See Exod. xv. 16. To this purpose the Psalmist says, "Remember thy congregation, which thou hast *purchased* of old; the rod of thine inheritance, which thou hast *redeemed*," Ps. lxxiv. 2. This was a great aggravation of their sin, that "they denied the Lord which bought them," 2 Pet. ii. 1. Compare Is. i. 3, and 1 Cor. vi. 20. *Bp. Kidder.*

——*made thee,*] Or *advanced* thee (for so the Hebrew word may be translated) to be a great and mighty people. God's creating them is implied in what was said before, that He was their "Father." *Bp. Kidder.*

8. —*he set the bounds of the people* &c.] When the Lord scattered mankind into several parts of the earth, and separated them into diverse nations by confounding their language, He had then the children of Israel in His mind, before they were a nation; and made such a distribution to other people, particularly to the seven nations of Canaan, within such bounds and limits, that there might be sufficient room for so numerous a people as the Israelites, when they should come to take possession of Canaan. *Bp. Patrick.*

The passage may be rendered, "He assigned the boundaries of the *peoples* (of Israel) according to the number of the sons of Israel." This insertion of the words, (of Israel,) derived from the succeeding verse, furnishes a plain and rational sense of one of the most embarrassed and most contested passages in the whole poem; signifying, that the promised land was allotted to the *twelve* tribes of Israel, as being descended from his twelve sons: each of which, from their extraordinary population, might be considered as "a people" in itself; (and so the Ephraimites and Manassites represented themselves to Joshua, chap. xvii. 14—17;) while the aggregate composed "His people," the most highly favoured of all the *nations* of the earth, with whom they are contrasted. *Dr. Hales.*

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9 For the LORD's portion *is* his people; Jacob *is* the † lot of his inheritance.

† Heb. *cord.*

10 He found him in a desert land, and in the waste howling wilderness; he ‖ led him about, he instructed him, he kept him as the app e of his eye.

‖ Or, *compassed him about.*

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

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14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art

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10. *He found him in a desert land,*] There He first took the Israelites to be His peculiar people; for so the word, rendered here "found," frequently signifies. *Bp. Patrick.* Or, There He sustained them, and made for them sufficient provision. *Bp. Kidder.*

—— *he led him about,* &c.] Irwin describes the mountains of the desert of Thebais as sometimes so steep and dangerous, as to induce even very bold and hardy travellers to avoid them, by taking a large circuit; and says, that, for want of a proper knowledge of the way, such a wrong path may be taken as may on a sudden bring them into the greatest dangers: at other times a dreary waste may extend itself so prodigiously, as to make it difficult, without assistance, to find the way to a proper outlet. This shews the meaning of the words of Moses. God instructed Israel how to avoid the dangers of the journey, by "leading the people about" this and that dangerous precipitous hill, directing them to proper passes through the mountains, and guiding them through the intricacies of their difficult journey, which might have confounded the most consummate Arab guides. *Harmer.*

—— *he kept him as the apple of his eye.*] As the sight of the eye is by God's care and wise providence fenced about and preserved from harm by the eyelids, by its deep situation, and by several other means; so did He in the wilderness preserve Israel from harm and danger. *Bp. Kidder.*

11. *As an eagle* &c.] This admirable similitude, so sublimely beautiful, and yet so simple and natural, of the parent eagle, training his young *nestlings* to fly; first, "stirring them up," or *rousing* them from the nest; then "*hovering* about them," to watch and encourage their timid efforts; "spreading abroad his wings," to receive them, when drooping; "taking them up, carrying them on his shoulder," to ease them, when wearied and exhausted by unusual efforts; is probably painted from the life, with so much circumstantial imagery, from the scenes which Moses might often have witnessed in the deserts of Arabia Petrea. God himself had been pleased to employ this comparison, "I bare you on eagles' wings," Exod. xix. 4. *Dr. Hales.*

12. — *there was no strange god with him.*] To help or assist him: but by His Almighty power alone they were protected and preserved. This made their sin the more heinous in sacrificing to other gods, ver. 17, as if *they* had been their benefactors. *Bp. Patrick.*

13. — *ride on the high places of the earth,*] Or, of the *land:* that is, *conquer,* and in a *triumphant manner possess,* Canaan, full of lofty and fruitful hills. *Dr. Wells.*

—— *suck honey out of the rock,*] That is, the country abounds in wild bees, which, hiving in the rocks, furnish honey. See the instance of Jonathan, 1 Sam. xiv. 25. Hasselquist says, between Acra and Nazareth, "great numbers of wild bees breed, to the advantage of the inhabitants." Maundrell observes of the great salt plain near Jericho, that "he perceived in it, in many places, a smell of honey and wax, as strong as if he had been in an apiary." See the account of the wild honey of John the Baptist, Matt. iii. 4; Mark i. 6. *Script. illust.*

—— *oil out of the flinty rock;*] That is, the olive trees grow in the crevices of rocks, and these yield oil. Hasselquist tells us, that "he ate olives at Joppa, which were said to grow on the mount of Olives near Jerusalem; and that independent of their supposed holiness, they were of the best kind he tasted in the Levant." That Syria abounded in oil is evident, from its being exported into Egypt, Hos. xii. 1; and we find William of Tyre, in the time of the crusades, describing Syria-Sobal as all thick set with olive trees, making prodigious woods that covered the country, and afforded subsistence to the inhabitants. *Script. illust.* Some naturalists observe, that olive trees grow most prosperously in stony and barren places. *Bp. Patrick.*

14. — *rams of the breed of Bashan,*] That is, of the fairest and best kind. Bashan was famous for cattle, Numb. xxxii. 4. *Bp. Kidder.*

—— *the fat of kidneys of wheat;*] The Hebrews call the best of every kind of thing, "the fat." And "the kidneys of wheat," signifies large and plump corn, affording great plenty of flour. It is a metaphorical expression; there being some resemblance between the figure of that grain, and the kidneys. *Bps. Patrick* and *Kidder.* This expression has been adopted by the Psalmist twice, who speaks of "the fat of wheat," Ps. lxxxi. 16; cxlvii. 14; which our translation renders "the finest wheat." *Dr. Hales.*

Some of the greatest delicacies in India are now made from the rolong-flour, which is called the heart, or kidney, of the wheat. *Forbes's Oriental Memoirs.*

—— *the pure blood of the grape.*] Most generous red wine; very clear and bright. *Bp. Patrick.* Red wine, in colour like blood. *Bp. Kidder.*

15. *But Jeshurun* &c.] The third part of the song, to the end of the 18th verse, describes the usual but ungenerous effect of prosperity, upon "Jeshurun," or *righteous Israel* heretofore, in their adoption of the false gods of the neighbouring nations, and forgetfulness of the true God, their Creator and Protector. This is expressed in the most animated and glowing apostrophes, or changes of person, in which this most highly wrought lyrick composition abounds; uniting all the fire and richness of oriental eloquence, with the close and accurate reasoning of occidental composition. *Dr. Hales.*

—— *Jeshurun waxed fat, and kicked:*] That is, Is-

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grown thick, thou art covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto devils, ‖ not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

‖ Or, which were *not God.*

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw *it*, he ‖ abhorred *them*, because of the provoking of his sons, and of his daughters.

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‖ Or, *despised.*

20 And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and [a] I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

[a] Rom. 10. 9.

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rael *grew rich*, &c. Jeshurun comes from a word, that signifies *upright;* and it is evidently put for Israel, who were under great obligations to be upright; but instead of that, in their prosperity they rebelled against God, as a pampered horse kicks. *Bp. Kidder.*

Moses, by Divine inspiration, perceiving that nefarious dereliction of the Divine worship, into which the Israelites would in after times fall, speaks of their crimes, as if already committed. See also above, ver. 5, "They *have* corrupted themselves, &c." Nothing can represent events more clearly and evidently than such anticipation; and therefore in the writings of the Prophets the use of it is most frequent. See Is. x. 28, 30. *Bp. Lowth.* See Jer. ii. 15, and the note there.

——*waxed fat, and kicked:*] As Israel, (whom God compares to an heifer, fed in large and fruitful pastures,) enjoying always a full range, grew fat, and wanton, and kicked with the heel; so are we apt, the more plentifully God heapeth His blessings upon us, the more wantonly to follow the bent of our own hearts, and the more contemptuously to spurn at His holy commandments. *Bp. Sanderson.*

The Church teaches us to pray God to deliver us "in all time of our tribulation, in all time of our wealth;" that is, as well in our prosperity as adversity; from the dangers and temptations that beset us in every condition of life. A petition for deliverance in the time of wealth and prosperity may appear to a worldly-minded person needless, if not absurd. But our blessed Lord teaches us a very different lesson: warning us, in the strongest terms, of the great danger attending a state of affluence; which our daily experience and observation most abundantly confirm. The Jews of old were a remarkable instance of this: "Jeshurun waxed fat, &c. *then* he forsook God which made him, and lightly esteemed the Rock of his salvation." And the Prophet to the same effect; "They were filled, and their heart was exalted; *therefore* have they forgotten Me," Hos. xiii. 6. If therefore to *forget* and *forsake God* be too often the consequence of a prosperous condition, how earnestly ought we to pray for His grace, to deliver us from the power of its temptations! *Waldo.*

In this and in the following verses Moses speaks in the prophetick style, in which the past tense is frequently used for the future; and things to come represented as already past, to denote the certain event of the things predicted. *Pyle.*

——*the Rock of his salvation.*] We have in Scripture several instances of persons retiring to rocks for safety; and it appears that rocks are still resorted to in the East, as places of security. Before the invention of gunpowder, and before its explosive power was known, fastnesses of this kind were in a manner impregnable. Hence we see the propriety of considering the protection of God as a "rock;" which often occurs in Scripture. *Fragments to Calmet.*

17.—*devils,*] The original word imports *destroyers,* as the devil is called in the book of Revelation, chap. ix. 11, evil spirits, delighting in mischief, and leading their worshippers into perdition. *Bp. Patrick.* They sacrificed unto evil spirits, who seek only their destruction, the wasters and destroyers of mankind; and not unto God, their Saviour and Protector, who seeks only their welfare. *Bp. Kidder, Dr. Wells, Pyle.*

——*gods whom they knew not,*] Or, as the words may be translated, "gods, who knew not them:" that is, from whom they had received no benefits, as they had from the Lord, the God of Israel. *Bps. Patrick* and *Kidder.*

——*that came newly up,*] New, and fresh invented imaginary demons of the Gentiles, of whom their forefathers never heard so much as the name. *Pyle.* Such as were lately, in comparison of the sun and moon, &c. set up for gods, as were the demon-gods or dead men deified. *Dr. Wells.* They seem to have been the local gods of the neighbourhood. *Dr. Hales.*

19. *And when the Lord saw it,* &c.] The fourth part, to the end of the 25th verse, expresses the indignation of the Lord, and His denunciations, that He would reject apostate Israel, and adopt in their room the believing Gentiles; according to the interpretation of St. Paul, Rom. x. 19, citing ver. 21; and the parallel prophecy of Isaiah, chap. lxv. 1, 2. This part describes also, in the glowing colours of the preceding prophecies, all the calamities of the Babylonian and Roman captivities. *Dr. Hales.*

——*the provoking of his sons, and of his daughters.*] For such they were, till they corrupted themselves, and thereby highly incensed Him against them. For nothing can be so provoking as the rebellion of children against a most indulgent parent. *Bp. Patrick.*

The "daughters" are here expressly named, because the women were notoriously guilty of provoking God by their idolatry. See Jer. vii. 18; xliv. 15; Ezek. viii. 14. *Bp. Kidder.*

20.—*I will see what their end shall be:*] I will not cease My judgments, till I have brought the sorest calamities upon them, and made an end of their polity and government. *Bp. Patrick.*

21.—*I will move them to jealousy* &c.] The meaning is, that God would, by a people that was not peculiar to Him, as the Israelites were, provoke them to jealousy. And this He fulfilled, by delivering them to the Assyrians, Chaldeans, and their other enemies, who were

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22 For a fire is kindled in mine anger, and ‖ shall burn unto the lowest hell, and ‖ shall consume the earth with her increase, and set on fire the foundations of the mountains.

‖ Or, *hath burned.* ‖ Or, *hath consumed.*

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with † burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

† Heb. *burning coals.*

25 The sword without, and terror † within, shall † destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

† Heb. *from the chambers.* † Heb. *bereave.*

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

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27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, ‖ Our hand *is* high, and the LORD hath not done all this.

‖ Or, *Our high hand, and not the LORD, hath done all this.*

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should [b] one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

b Josh. 23. 10.

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

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not His people; and by rejecting *them*, and taking the Gentiles into His favour and into the Church of Christ, Rom. xi. 14. And to this purpose the Apostle applies the words of the Prophet, "I will call them My people, which were not My people," Rom. ix. 25. This greatly "provoked" the Jews, to see "a foolish nation" taken into God's Church: for such the Gentiles were, while they served idols, and diverse lusts, Rom. i. 21, 22. Compare Acts xi. 2, 3; 1 Thess. ii. 15, 16; Acts xxii. 21, 22. *Bp. Kidder.*

22. *For a fire is kindled in mine anger,*] Great and sore calamities are compared to "fire" in Scripture, Ezek. xxx. 8. God here threatens to send such calamities upon the Jews, as the woeful effects of His heavy displeasure, which should never cease till they were destroyed. For "hell" and "destruction" seem to be the same, Prov. xv. 11. And therefore "the lowest hell" signifies the depth of misery. *Bp. Patrick.* This verse gives an account, in a figurative manner, of the destruction of the land, in words which seem to import the total consumption of it. "Hell" signifies the lower parts of the earth, Numb. xvi. 30. *Bp. Kidder.* Such a fire is threatened, as should not only burn the earth, but penetrate the abyss below, and in its way consume the very "foundations of the mountains." *Edit.*

24.— *the teeth of beasts* &c.] They were exposed to these calamities, when they were forced to fly into wildernesses, and hide themselves in dens and caves: where some of them could not avoid being devoured by wild beasts, and stung by serpents, the sting of which is venomous, and which creep upon "the dust." It has been observed, that this denunciation was partly fulfilled, when the Jews were thrown by the Romans to wild beasts in the theatre, as Josephus relates. *Bp. Patrick.* Or the words may be a prophecy of the desolate state of the country, which should be overrun with wild beasts and serpents. *Edit.*

26. *I said, I would scatter them* &c.] The fifth part, to the end of ver. 35, states the wise and gracious reasons of the dispersion of the Jews into all lands, rather than their confinement to one corner, as in the Assyrian captivity: both for their preservation from the collected force of their enemies; and to prevent the boasts of the latter, ascribing to themselves their destruction. *Dr. Hales.*

27. *Were it not that I feared* &c.] He, that is Omnipotent, is not capable of fearing any thing: but He speaks in our language, and gives this reason why He did not make them cease to be a nation, because He would not have their enemies insult, and use insolent language even against Himself. Of this we have an instance, Is. xxxvii. 28, 29. *Bp. Patrick.* Fear is imputed to God after the manner of men, who refrain from doing things from that principle. *Bp. Kidder.*

28. — *void of counsel,* &c.] He that considers the lives and actions of the greatest part of men would verily think, that they understood not that there is such a being as God, and that it is their duty to demean themselves religiously towards Him. Therefore the Scriptures represent wicked men as "without understanding:" not that they are destitute of the natural faculty of understanding, but they do not use it as they ought: they are not blind, but they wink; they "hold the truth of God in unrighteousness, and though they know God, yet they do not glorify Him as God," nor suffer the apprehension of Him to have a due influence upon their hearts and lives. *Abp. Tillotson.*

30. *How should one chase a thousand,* &c.] Whence should such an amazing change proceed, that the Israelites, who formerly with an handful of men put vast armies to flight, Lev. xxvi. 8, should now, though never so numerous, be beaten by one or two of their enemies, and flee when none pursued them? *Bp. Patrick.* The Prophet here states the true reason of the timidity of the Israelites, so that a thousand would flee from one enemy; as God had warned them repeatedly before in even stronger terms. See Lev. xxvi. 17—36; Deut. xxviii. 25. *Dr. Hales.*

31. *For their rock is not* &c.] This is a parenthetical observation of Moses himself, introduced incidentally into the Divine speech, stating the superiority of the God of Israel over the gods of their enemies, even by their own confession. Thus Jethro acknowledged it, Exod. xviii. 11; the Egyptians confessed it, Exod. xiv. 25; Balaam, Numb. xxiii. 19—23; the Canaanites, Josh. ii. 11; the Gibeonites, Josh. ix. 9—24; the Philistines, 1 Sam. iv. 7; Nebuchadnezzar, the haughty king of Babylon, Dan. iii. 29; iv. 37; Darius the Mede, Dan. vi. 26, 27; Cyrus, king of Persia, Ezra i. 3; Artaxerxes Longimanus, Ezra vii. 23. And Philostratus

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32 For their vine ‖ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

‖ Or, is worse *than the vine of Sodom*, &c.

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

c Ecclus. 28. 1. Rom. 12. 19. Hebr. 10. 30.

35 To me *belongeth* [c] vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* †power is gone, and *there is* none shut up, or left.

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† Heb. *hand.*

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be †your protection.

† Heb. *an hiding for you.*

39 See now that I, *even* I, *am* he, and *there is* no god with me: [d] I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

d 1 Sam. 2. 6. Tob. 13. 2. Wisd. 16. 13.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword,

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has preserved a remarkable declaration of Titus, modestly attributing his conquest over the Jews to the Divine assistance: "That he was only an instrument in the hand of God, whose wrath had been so signally manifested against them." *Dr. Hales.*

32. *For their vine* &c.] The Prophet next proceeds to state, that the enemies of the Jews had no claim to the Divine assistance from any superiour merits of their own: for that, on the contrary, their idolatries and corruptions were still more abominable than those of the Jews; not only compelling them in their captivities to serve their gods, by the most dreadful persecutions, such as those of Nebuchadnezzar, Dan. iii. 8—28; of Antiochus Epiphanes, 1 Mac. i. 41—64; of the Romans, &c. Dan. xi. 35; xii. 1; but corrupting the whole world by their mischievous example and influence. Thus Babylon is represented as making all the nations of the earth drunken and mad with the *wine* of her idolatrous fornication, Jer. li. 7; and the mystical Babylon, or Rome Imperial and Papal, likewise, Rev. xvii. 2; xviii. 3. The bitter and poisonous ingredients of which are here emphatically described. Of all these, God declares in the sequel, that He will keep an account, or registry, and severely punish them in the day of vengeance. *Dr. Hales.*

—— *the vine of Sodom,*] This is a vine of a plant from Sodom, which brings only bitter and useless grapes; wine as bad or deadly as the gall of a serpent; grapes as bitter as gall; the fruits which grow about the Dead sea are said to be rotten within, and only full of dust. *Calmet.*

33. — *the poison of dragons,*] As the Hebrew word signifies any kind of serpent, so it is certain that the dragons of Africa and Arabia had in them a deadly poison, though those of Greece had not, as Bochart observes. The poison of asps is called "cruel," because it is accounted particularly acute, instantly penetrating into the vital parts: whence the proverb, *the biting of asps* for an incurable wound. Those, who are bitten by an asp, seldom escape with life; as many naturalists observe. *Bp. Patrick.*

It is probable that by the word, rendered "dragons" in this place, is to be understood a species of lizard, called *Gekko*, extremely venomous and deadly. This reptile yields in malignity to no serpent whatever: he inhabits Cairo, and the country of Egypt, so that he could not have been unknown to Moses: nor is he confined to desert places, but visits houses, and makes his abode in them, so that the people of Israel, to whom Moses speaks, may have been well acquainted with him. His poison, for its noxious qualities, is justly associated with the *cruel* venom of asps: his slaver, &c. being collected for the express purpose of smearing arrows, and rendering the wounds made by them fatal. *Script. illust.*

34. *Is not this laid up in store with me,* &c.] That is, is not this vengeance, with which I now threaten them, though they flatter themselves in their present impunity, reserved for them, and kept in store for them against the time, when their iniquities shall be full and shall require it? *Bp. Kidder.*

36. *For the Lord shall judge* &c.] The sixth and last part of the song rehearses the consolation of Israel, and signal punishment of their foes. It begins with God's expostulation with His people, when reduced to their lowest state of desolation, referring them for relief, ironically, to the *vain idols* in which they had trusted, and to which they had sacrificed; and by an admirable contrast describing His own self-existence, as "living for evermore;" and His sole and exclusive power "to kill" and "to make alive," to "wound" and to "heal." Hence the captivity is called the wound of Israel, which is to be *healed* at the restoration of Israel, Is. xxx. 26: while His power to "kill" or destroy His adversaries, as a mighty warriour, with "sword and arrows," or the miseries of war, forms the conclusion of it. *Dr. Hales.*

—— *shall judge his people,* &c.] After having punished them, "the Lord shall judge" or plead the cause of "His people," and act as one that "repents himself" for the evils which He has been obliged in justice to bring upon "His servants:" "when He sees that their power is gone," so that they cannot help themselves; and that "there is none shut up or left;" that is, that they have neither garrisons nor army left sufficient for their deliverance. *Dr. Wells.*

40. *For I lift up my hand* &c.] In Scripture there are two ceremonies mentioned of swearing. One, of putting the hand under the thigh of him to whom the oath was made, Gen. xxiv. 2, and xlvii. 29. The other was by lifting up the hand to heaven, Gen. xiv. 22. Thus God, condescending to the manner of men, expresses Himself in this place. In allusion to this custom the Psalmist describes the perjured person, "whose mouth speaketh vanity, and whose right hand is a right hand of falsehood," Ps. cxliv. 8. *Abp. Tillotson.*

This verse is connected with the two next, and the sense of the whole is as follows: "For I lift up My hand to heaven, and say, *As* I live for ever," (the cere-

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and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

‖ Or, *Praise his people, ye nations.* Or, *Sing ye.*
e Matt. 7. 6. Rom. 15. 10.

43 ‖ [e] Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and ‖ Hoshea the son of Nun.

† Or, *Joshua.*

45 And Moses made an end of speaking all these words to all Israel:

f Chap. 6. 6. & 11. 18.

46 And he said unto them, [f] Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

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47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 [g] And the LORD spake unto Moses that selfsame day, saying,

g Numb. 27. 12.

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as [h] Aaron thy brother died in mount Hor, and was gathered unto his people:

h Numb. 20. 25. 28. & 33. 38.

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monial and form of the oath,) "If I whet My glittering sword, &c. I will render vengeance to mine enemies, and will reward them that hate Me; I will make Mine arrows drunk with blood, &c." *Edit.*

42.—*from the beginning of revenges*] That is, from such time as I shall begin to take vengeance. *Bp. Kidder.* Instead of the received translation of the last line, "from the beginning of revenges upon the enemy," until their final completion, in which the rendering of the original word by "revenges" is unsupported by any of the ancient versions, the phrase may be translated "hairy head:" and by adjusting the order of the lines, the whole verse will run thus: "I will make Mine arrows drunk with blood, with the blood of the slain and of the captives; and My sword shall devour flesh, from the *hairy head* of the enemy." The literal expression "head of locks," remarkably corresponds to "scalp of hair," or "hairy scalp," in the following parallel passage: "God shall wound *the head* of His enemies, and the *hairy scalp* of such an one as goeth on still in his trespasses," Ps. lxviii. 21. *Dr. Hales.*

43. *Rejoice, O ye nations, with his people:*] This last verse terminates the whole song with the joint exultation of the Gentile with the Jewish converts to Christianity, arising from the prospect of the approaching judgments of God to be inflicted both upon His adversaries and the persecutors of His servants. St. Paul has cited this verse to prove the future conversion of the Jews and of the Gentiles to Christ, Rom. xv. 10—12, supported by the parallel prophecies of Ps. cxvii. 1; Isa. xi. 1—10.

Theodoret has well paraphrased the last verse: "The Gentiles and the Jews, the people of God, might well rejoice together: for even among the Jews there were many myriads who believed (early) in Christ, Acts xxi. 20, as well as by far the greatest part of the Gentile world. But the heathens were indebted to the Jewish believers for their knowledge, and received the principles and precepts of the Christian religion solely from them: for the holy Apostles were Jews. The prophet therefore, enjoying a clear view of this great period, exults, "Rejoice, O ye nations, with His people," the converted heathens with the believing Jews.

Such was the extensive range of prophetick vision vouchsafed to the great lawgiver of the Jews, comprising the whole fortunes of their state, from the first redemption, after the Egyptian bondage, until the last, on their final return to their own land, after the long-continued Roman desolation, which it is the business of the succeeding Prophets under the former dispensation, and of our Lord and His Apostles, under the new, to unfold more explicitly and circumstantially. *Dr. Hales.*

It would be endless to quote the various passages in the Old Testament, in which the Gentiles are called upon to glorify God for His mercy. St. Paul in Rom. xv. points out some of the most remarkable; in particular this from Moses. The prophecy of Isaiah is full of them; and the Psalmist, in many of his divine hymns, no less clearly declares those "glad tidings of great joy which shall be to all people." "Rejoice in the Lord" is the language of the inspired writings throughout: "Rejoice in the Lord alway," says the Apostle; "and again, I say, rejoice," Phil. iv. 4. Exhortations of this kind, one would think, were needless to those who live under the light of the Gospel, and steadfastly believe the promises of God in Christ Jesus. Can they who are redeemed from endless death and misery, and made capable of obtaining everlasting life and happiness, want motives or persuasions to *rejoice?* Can the "light afflictions" of this world, "which are but for a moment," depress the spirits, or abate the joy, of those, who firmly expect "an eternal weight of glory?" Does our gracious and merciful God require us to be joyful and happy, and shall we refuse to obey so pleasing a command? Yet, if one might judge from the gloomy and dejected appearance of many Christians, one would imagine that they thought it their duty to be melancholy, and to make themselves unhappy. So prevalent is the force of superstition and enthusiasm against the plainest dictates of reason and religion. *Waldo.*

50. *And die in the mount*] It was no small favour, that God warned Moses of his end. He that had so often apprized Moses of what He meant to do to Israel, would not now do aught to himself, without his knowledge. Expectation of any important event is a great

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51 Because [i] ye trespassed against me among the children of Israel at the waters of || Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

[i] Numb. 20. 12, 13. & 27. 14.

|| Or, *strife* at *Kadesh.*

CHAP. XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

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2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* † a fiery law for them.

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† Heb. *a fire of law.*

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

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advantage to a wise heart. God forewarns one by sickness, another by age, another by His secret instincts, to prepare for their end: if our heart be not now in readiness, we deserve to be surprised. *Bp. Hall.*

51. *Because ye trespassed against me*] Death, though it were to Moses an entrance into glory, yet was also a chastisement of his infidelity. How many noble proofs had he given of his courage and strength of faith! How many gracious services had he done to his Master! Yet for one act of distrust he must be gathered to his fathers. All our acts of obedience cannot bear out one sin against God. How vainly shall we hope to make amends to God for our former trespasses by our better behaviour, when Moses hath this one sin laid to his charge, after so many and worthy testimonies of his fidelity! When *we* have forgotten our sins, yet GOD remembers them; and although not in anger, yet He calls for payment. Alas, what shall become of *them,* with whom God hath ten thousand times greater quarrels; who, amongst many millions of sins, have scattered some few acts of formal services! If Moses must die the *first* death for one fault, how shall they escape the *second* for sinning always? *Bp. Hall.*

Chap. XXXIII. ver. 1. *And this is the blessing,* &c.] As Jacob blessed his children at his departure out of the world, when God had begun to fulfil the promise to Abraham of giving him a numerous offspring; so Moses, having seen them vastly increased, and ready to enter upon the promised land, takes his farewell of them with a blessing pronounced upon the people in general, and upon each tribe in particular. This blessing is in part prophetical, as that of Jacob was, and delivered in the prophetick style; and consequently it is not without some difficulty and obscurity. *Bp. Patrick.*

As Moses had before composed a song, to celebrate the miraculous passage of the Israelites through the Red sea, so his view in this song seems to have been, to commemorate God's gracious dealings with them since that time. A more proper subject could not have been thought of, in order to awaken their attention, and raise a due sense of gratitude in all Israel, before the several tribes heard, from the mouth of their great Prophet now speaking for the last time, what Providence intended to do farther for each of them. *Dr. Durell.*

2. — *The Lord came from Sinai,* &c.] God, like a glorious sun, imparted His beams unto Israel: beginning His course at their first entering into the wilderness, and still "rising up" to them by the proof of His goodness, in their passage through the land of Edom: He "shined forth" brightly, as at noonday, to them, when He blessed the elders of Israel with a large portion of His Spirit; and He guarded His people with "ten thousands" of His powerful angels; in whose presence He did, in fire, deliver His law majestically and terribly to Israel. *Bp. Hall.*

As if he had said, This is the favourite nation, to whom God was pleased with most dreadful solemnity, with the appearance of innumerable hosts of angels, attending the symbols of His Divine presence, to deliver His laws; and take the people into special covenant with Himself at mount Sinai. Whom, by the same cloud of glory, He safely and miraculously conducted through the Arabian desert, the wilderness of Paran, and the borders of Idumea; preserving them, as His peculiar and holy people, and instructing them by His own word and precepts. *Pyle.*

—— *he came with ten thousands of saints:*] Or, "of holy angels." The law, which He gave, as men do when with their "right hands" they deliver their gifts, is called "a fiery law;" because God spake the words thereof "out of the midst of the *fire,*" Deut. v. 22. *Bp. Kidder.*

3. — *all his saints are in thy hand:*] He hath a special care of the Israelites, that "*holy* nation," Exod. xix. 6, who sat at His feet, and promised subjection and obedience to Him. *Bp. Kidder.* The change of the person from *his* to *thy* is very frequent in the Hebrew language. See particularly Dan. ix. 4. *Bp. Patrick.*

—— *they sat down at thy feet;*] Meaning, they received instruction from thee. To the same effect St. Paul says, "I was brought up *at the feet* of Gamaliel," Acts xxii. 3. If the same mode of sitting prevailed anciently in the East, as now prevails, in respect of master and scholars, the phrase is very descriptive and accurate. For the master is seated on a carpet spread on the ground with his books before him; and around him, at a little distance, beyond his books, sit his scholars in a circle, attending to his instructions. *Fragments to Calmet.*

4. *Moses commanded us a law,*] Josephus remarks, that the Greek legislators were modern in comparison of Moses; and that the ancient Greeks were unacquainted with the very term (Nomos) Law. It is not in Homer, the most ancient Greek writer. *Calmet.*

5. — *he was king in Jeshurun,*] Many persons are called kings in Scripture, whom we should rather denominate *chiefs* or *leaders.* Such is the sense of the word in this passage. Moses was the *chief,* the *leader,* the

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6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

a Exod. 28. 30.

8 ¶ And of Levi he said, [a] *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

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9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

‖ Or, *Let them teach*, &c.

10 ‖ They shall teach Jacob thy judgments, and Israel thy law: ‖ they shall put incense † before thee, and

‖ Or, *let them put incense.*

† Heb. *at thy nose.*

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guide of his people, fulfilling the duties of a "king:" but he was not *king* in the same sense as David, or Solomon, was afterwards. This remark reconciles Gen. xxxvi. 31, "These kings reigned in Edom, before there reigned any king over the children of Israel:" for Moses, though he was *king*, in an inferiour sense, yet did not *reign*, in the stronger sense, over the children of Israel, their constitution not being monarchical under him. *Calmet's Dictionary.* Moses was king; that is, under God the supreme ruler and governour of Israel. *Bp. Patrick, Dr. Wells.* Moses was a prince or governour, he gave laws and ruled the people. *Bp. Kidder.* Was appointed of God the leader and governour of the Israelites. *Pyle, Bp. Hall.*

6. *Let Reuben live*, &c.] Though it was formerly prophesied of this tribe, that, in punishment of the sin of its founder, it should not be so honourable or so numerous as several of the rest, yet shall it continue in some measure to flourish. *Pyle.* In the last clause of this verse, the word *not* is wanting in the original. The words may be thus translated exactly: "Let Reuben live and not die, though his men be few:" which seems to be a confirmation of the prophecy of Jacob, Gen. xlix. 4, "that he should not excel," and yet should live and not perish: that is, he should be in some measure a flourishing tribe, though not so numerous as some others. *Bp. Patrick.*

—— *live, and not die;*] When a thing is intended to be described in a striking manner, it is usual in Hebrew to repeat the same terms, a little varied; or to express the sentiment both affirmatively and negatively, as here and in other places: see Gen. xliii. 8; Ps. cxviii. 7; Is. xxxviii. 1. *Dr. Durell.*

7. *And this is the blessing of Judah:*] He speaks of Judah next, as that which was to be the royal tribe in time, and the principal tribe in the wars all along after: he therefore says, "Hear, Lord, the voice of Judah," when he calls for Thy help at going out to war before his brethren; "and bring him home unto his people" again, safe and victorious. *Dr. Wells.*

This benediction cannot relate to the time when it was given; for then Judah's "hands" were very "sufficient for him," this being by far the greatest of the twelve tribes; see Numb. i. and xxvi: and there was more reason to put up this petition for several other tribes than for Judah. It is to be referred therefore to the prophecy of Jacob, and to the continuance of the sceptre of Judah, after the destruction of the other tribes. Judah, in Moses's time, consisted of 74,600, reckoning only those of twenty years old, and upwards, Numb. ii. 4. But on the return from Babylon, Judah, with Benjamin, the Levites, and the remnant of Israel, made only 42,360, Ezra ii. 64; and they were in so weak a state, that Sanballat in great scorn said, "What do these feeble Jews?" Neh. iv. 2. Now Moses, in the spirit of prophecy, seeing the desolation of all the tribes; seeing the tribes of the children of Israel carried away by the Assyrians, the people of Judah by the Babylonians; seeing that Judah should return weak, harassed, and scarcely able to maintain himself in his own country, conceives for him this prophetic prayer, "Hear, Lord, the voice of Judah, and bring him unto his people, &c." *Bp. Sherlock.*

In these benedictions no notice is taken of Simeon. This tribe was, by way of judgment upon Simeon's act of cruelty, mixed and scattered among the rest, having not so distinct and honourable a settlement, as each of them had, according to Jacob's prediction, Gen. xlix. 5, 7. But as the greatest part of their inheritance was amongst the sons of Judah, Josh. xix. 1, it is probable that the tribe of Simeon is here included in that of Judah. *Pyle.*

8. — *Let thy Thummim and thy Urim* &c.] Continue in this tribe the high dignity of consulting with Thee, and receiving directions from Thee, by the high priest, concerning the publick safety. Aaron is called "the saint of the Lord," Ps. cvi. 16. *Bp. Patrick.*

Be gracious to the tribe of Levi, and furnish Thou Thy high priest, whom Thou hast chosen out of it, with those excellent graces, which Thou hast figured in his breastplate, with perfection of knowledge, and sanctity. Thus do Thou bless the son of that Thy servant Aaron, whom Thou provedst at Massah, &c. *Bp. Hall.*

—— *with whom thou didst strive*] Whom Thou didst punish and chastise, as the Hebrew word signifies, but didst not deprive of the dignity of the priesthood. *Bp. Kidder.*

9. *Who said unto his father* &c.] We have in general the most *concern* for those, of whom we have the most *knowledge*. Hence, in the sacred books, knowing or owning any person signifies having a regard for him: and denying or disowning any one, the contrary. Thus wicked men are said to "deny God, while they profess to know Him," Tit. i. 16, and our Saviour in return will deny them at the great day, saying, "I never knew you, depart from Me," Matt. vii. 23; Luke xiii. 25, 27. Thus in the Old Testament, when the children of Levi had suppressed a rebellion of the people against God and their lawful governours, by falling without distinction upon all whom they found engaged in it, Moses describes the heroick behaviour of that tribe in these terms: "Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for he observed Thy word and kept Thy covenant:" that is, they preferred their duty to Heaven and the publick, before the tenderest private regards. So also Job: "Though I were perfect," which he had just been disclaiming, "yet would I not know my soul," Job ix. 21. Were I freer from faults than I am, it should not tempt me to self-partiality. *Abp. Secker.*

10. *They shall teach Jacob thy judgments*, &c.] The Levites were not only commissioned to instruct the people in the law of Moses, but were also appointed by that law

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whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, [b] Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that croucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things † put forth by the † moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* [c] separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

[b] Gen. 49. 25.

† Heb. *thrust forth.*

† Heb. *moons.*

[c] Gen. 49. 26.

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to be judges and interpreters of it in civil, as well as in religious cases, Lev. x. 11; Deut. xvii. 8, 9; xix. 17; xxiv. 8. They actually enjoyed this power in its full extent for many centuries, 2 Chron. xxx. 22; xxxi. 2; xxxv. 3. And though they were abridged of it afterwards in some respects, they still had a considerable share of it about the time of the dissolution of their national polity; as appears by many instances in the New Testament, John xviii. 31; Acts xxiii. 3. To "put incense before the Lord" was another part of the priest's office. *Dr. Durell.*

12. *And of Benjamin he said,*] He mentions Benjamin next to Levi, because the temple, in which the priests officiated, was partly situated in his lot. *Bp. Patrick.*

—— *The beloved of the Lord shall dwell* &c.] Benjamin, favoured of God, shall have his inheritance in a safe place; namely, about Jerusalem the holy city, and the temple, or place of God's special residence among the Israelites. Compare Josh. xviii. 11. 28. *Bp. Kidder.*

—— *he shall dwell between his shoulders.*] That is, The Lord's temple shall be situated in his land. *Bp. Kidder.* "Between his shoulders," or, by his *sides* or *borders*: so the word, translated "shoulders" is used in Numb. xxxiv. 11. And it is plain that the lot of Benjamin touched on that of Judah, at Jerusalem: the temple being included within the limits of Benjamin's tribe. *Bp. Patrick, Pyle.*

It is with reference to this circumstance, that wha Moses here predicts of Benjamin, is to be understood: namely, that God's providence would remarkably continue over him until the dissolution of their state; and that He would, for a season, vouchsafe to dwell by His visible representation in the inheritance of Benjamin. *Dr. Durell.* See the note on Gen. xlix. 27; latter part of the verse.

13. *And of Joseph he said,* &c.] Joseph's tribe shall have a country fall to its share, most plentifully blest with every thing, that can render it fruitful and pleasant: with seasonable rains, dews, and convenient springs of water: with a soil yielding the fattest crops, and fairest fruits. Such will be the ancient and famous hills and valleys of Ephraim, Samaria, and Bashan. *Pyle.*

Whether we consider Joseph, with respect to his situation in the land of Canaan, or to the eminent dignity by which his descendants were distinguished, he is here in his proper rank. Moses in blessing him copies after Jacob, Gen. xlix. 22—26. *Dr. Durell.*

—— *the deep that croucheth beneath,*] Springs of water which burst out of the bowels of the earth. *Bp. Patrick.*

14. — *fruits — by the sun,*] Whose kindly heat brings them forth and makes them grow to maturity. *Bp. Patrick.*

—— *put forth by the moon,*] And for those precious fruits which are brought forth by the warmth of the sunbeams, and by the kindly moisture of the night, under the influence of the moon. *Bp. Hall.* Or by this may be meant, what most of the ancient versions understand, what is produced every *month*, or several times in the year, as grass, and herbs; in opposition to what comes but once in the year, as corn, &c. implied in the fruits of the sun. *Dr. Durell.*

16. — *the earth and fulness thereof,*] "Earth" being here opposed to "hills" and "mountains," seems to imply a champaign country; and "the fulness thereof" to signify a most plentiful champaign country. This sense will appear more probable from the event: for besides the *great plain* near Jordan, which Joseph had in common with some other tribes, and the *plain of Sharon* near the Mediterranean sea, there seems to have been another great plain near Samaria, which Josephus calls *the great plain of Samaria;* and near mount Ephraim was *the valley of fatness. Dr. Durell.*

17. — *unicorns:*] See note on Numb. xxiii. 22. The Jerusalem Targum expounds this verse of the victories gained over the Canaanites by Joshua and Gideon, who were both of this family; to whom, for the same reason, might have been added Jephthah, who distinguished himself signally in the war against the Ammonites. *Dr. Durell.*

18. — *Rejoice, Zebulun, in thy going out;* &c.] Zebulun and Issachar are here joined together; they were brothers by the same mother; but the disposition of their respective posterities was to be very different: the former, it is intimated, would delight in commerce, and the latter in agriculture. By trade and manufactures the descendants of Zebulun would enrich themselves, as the others might by disposing of the produce of their

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19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of a lawgiver, *was he* † seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

† Heb. *cieled.*

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

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23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 ‖ Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be.*

‖ Or, Under *thy shoes* shall *be iron.*

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farms; by which means they might be enabled to offer large burnt offerings at the solemn festivals, and hospitably receive the people, whom they invited to go up with them to Jerusalem. *Dr. Durell.*

19. *They shall call the people unto the mountain;*] Here Moses predicts, that the house of God should be set upon a mountain; to which Zebulun should invite the rest of the tribes, by their forwardness and zeal, to go up and worship God at the three great festivals. *Bp. Patrick.*

—— *they shall suck of the abundance of the seas,* &c.] They shall grow rich by importing abundance of commodities, particularly gold, silver, and precious stones, which are dug out of the earth. *Dr. Wells, Bp. Patrick.* Or, the former clause in this passage may have a particular reference to the produce of the seas, especially the shell-fish, called *murex,* the use of which is well known in dying of a purple colour: and the latter clause may refer to the art of making glass from sand. Jonathan in his paraphrase thus explains it: "They shall dwell near the sea, and feast on the tunny fish, and catch the chalson, (or murex;) with the blood of which they will die of a purple colour the threads of their cloths; and from the sand they will make looking-glasses and utensils of glass." It is certain from various authors, that purple was found on the coast of Tyre, adjoining to Zebulun; and that glass was made from the sand of the river Belus, which ran by the border of this tribe. *Dr. Durell.*

20. — *Blessed be he that enlargeth Gad:*] That is, Blessed be God, who hath allotted to him such a large inheritance, which he afterwards further enlarged, 1 Chron. v. 20. "He dwelleth as a lion;" lives secure and fearless, though encompassed by enemies: "and teareth the arm with the crown of the head;" kills the princes with their kings: for by "arms" are meant *men of strength and power;* and by "the crown of the head" is properly to be understood the *chief commander, ruler,* or *king. Bp. Patrick.*

21. *And he provided the first part for himself,*] That is, he chose his inheritance with the first on this side Jordan, Numb. xxxii. 1, "in a portion of the lawgiver;" that is, that part of the country, which Moses the lawgiver entered upon, and which he divided, Numb. xxxii. 33. "And he came, &c." that is, after he had made provision for the safety of his family and cattle, he accompanied the leaders and captains of the people; and assisted them in conquering the land, and destroying the inhabitants, who were justly devoted by God to destruction, Josh. i. 14. *Bp. Kidder.*

22. — *Dan is a lion's whelp:*] The Danites will be eminent for stratagems and strength in war; and may be compared with the lions of Bashan, which was celebrated for its breed of very fierce ones, that leap upon their prey with great force and subtilty. This was eminently verified in Samson, who was of the tribe of Dan. *Pyle, Bp. Patrick.*

23. — *possess thou the west and the south.*] The tribe of Naphtali lay north and east: yet it was so situated, that by Zebulun, which lay next him, and upon the coast of the Great sea, he could easily be possessed of the commodities of the *sea,* which we here translate "west:" and lying on the river Jordan, Josh. xix. 33, he had the advantage of enjoying those commodities, which came by that river from the "southern" parts of the land. *Bp. Kidder, Pyle.*

24. — *Let Asher be blessed* &c.] May the tribe of Asher truly answer the meaning of its name, "Happy," by being blessed with a numerous posterity, and with a plenty of such products of the country where they live, that they may oblige the rest of the neighbouring tribes. God will plant them in a soil, where the choicest oil, and such like good things, shall be in the utmost fulness; and useful metals be dug from the bowels of their hills. *Pyle.*

—— *let him dip his foot in oil.*] This figurative expression is allowed to denote such plenty, that oil would be very little regarded in this tribe; as in Jacob's prophecy, where it is said of Judah, "he washed his garments in wine," it is understood to signify that wine should be as plentiful as water. With respect to this promise it may be observed, not only that Asher's portion was generally fertile in oil, as in corn, wine, &c.; but during a famine of three years and a half, when the Prophet Elijah wanted sustenance, he was directed by the Holy Spirit to go to a poor widow at Sarepta, in whose house he was supplied with bread and *oil.* Sarepta was a town of this tribe. *Dr. Durell.*

25. *Thy shoes shall be iron and brass;*] This verse informs us that shoes *clouted,* as the old English expression is, were used as early as the days of Moses. We know that the Roman soldiers used *brasen* or *copper* soles to their shoes; and *clouted* shoes, that is, shoes well coated with iron, were anciently part of a soldier's dress in this country, from which, shoes well filled with nails, &c. for strength, are now called *clouted. Script. illust.* In the East at this day, all the people, both rich and poor, wear iron plates at the heels and toes of their shoes. *Calmet.*

—— *as thy days, so shall thy strength be.*] Thy strength shall bear proportion to thy days. *That* shall be great; and *these* shall be many. *Bp. Kidder.*

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26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

d Jer. 23. 6.

28 [d] Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies ‖ shall be found liars unto thee; and thou shalt tread upon their high places.

‖ Or, *shall be subdued.*

CHAP. XXXIV.

1 *Moses from mount Nebo viewed the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

Before CHRIST 1451.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of ‖ Pisgah, that *is* over against Jericho. And the LORD shewed him [a] all the land of Gilead, unto Dan,

‖ Or, *the hill.*

a Chap. 3. 27. 2 Mac. 2. 4.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, [b] This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

b Gen. 12. 7. & 13. 15.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

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26. *There is none like unto the God of Jeshurun,*] Moses, having made an end of declaring to each tribe some of the particular circumstances, which would distinguish them from the rest, and having prayed for their respective prosperity, now concludes the whole with a general benediction. *Dr. Durell.*

—— *who rideth upon the heaven in thy help,*] Who commandeth in the heavens, as well as in the earth; and sends help and succour to thee from thence by thunder, lightning, and hailstones. Thus had God done, Exod. ix. 23, and thus did He do afterwards, Josh. x. 10, 11. Compare Ps. xviii. 9, 10; lxviii. 33, 34. *Bps. Patrick* and *Kidder.* The Supreme Being is frequently described as "riding on the skies, and making the clouds His chariot," in condescension to the gross conceptions of a carnal people, who were unable to consider the attributes of the Lord Jehovah abstractedly. *Dr. Durell.*

27. — *underneath are the everlasting arms:*] To support all those with an unwearied power and care, who commit themselves unto Him. *Bp. Patrick.*

28. *Israel then shall dwell in safety alone:*] The Israelites were separated from the rest of the world by their peculiar institutions, religious and civil; and they were sufficiently secure under the theocracy without entering into leagues, offensive or defensive, with any power. This seems to be an allusion to Balaam's prophecy, Numb. xxiii. 9. *Dr. Durell.*

—— *the fountain of Jacob*] That is, his posterity; who were derived from him, as a river from a fountain, Is. xlviii. 1; li. 1. *Bp. Patrick.* Or, "the fountain" is taken literally, and opposed to "dew:" and the expression implies, that the land of Jacob should be a land of fountains, of corn, &c. according to the description of it, chap. viii. 7, 8. *Dr. Durell.*

29. — *thine enemies shall be found liars unto thee;*] Shall be so afraid, that with feigned stories they shall court their friendship, as the Gibeonites did: or, more simply, shall submit to them, though not heartily, yet out of fear, Ps. xviii. 44; lxvi. 3. *Bp. Patrick.*

The last verse of this concluding benediction answers to the first, ver. 26: God is there said to have none like Him; so is Israel here: He is superiour to all created beings, because the whole creation obeys Him; the Israelites are superiour to every other nation, because He has saved them: in both places they are represented as being under His particular providence, assisted by Him in conquering their enemies, and admitted by Him into their country. *Dr. Durell.*

Chap. XXXIV. ver. 1. — *unto the mountain of Nebo, to the top of Pisgah,*] The mountains Nebo, Pisgah, and Abarim make but one chain of mountains, in the country of Moab, near mount Peor, over against Jericho. *Calmet.*

—— *Dan,*] It has been said, that some names, used in the Pentateuch, were not applied to the places which they describe till after the death of Moses. If the truth of this remark could be proved, we might suppose the modern names to have been substituted by Ezra, or by some Prophet, posterior to Moses, for the information of later times. But the assertion often proceeds from mistake, and from a want of distinction: for instance, the Dan, spoken of by Moses, might be different from the place afterwards so named in Judg. xviii. 29. Josephus conceives it to have been a river, one of the sources of the Jordan. *Dr. Gray.*

3. — *the city of palm trees,*] Several of the ancient writers describe Jericho and its neighbourhood as abounding with palm trees. Several of these trees still remain there; for there is the convenience they require of being often watered; the climate likewise is warm, and the soil sandy, and such as they delight to grow in. *Dr. Shaw.*

5. *So Moses — died*] The account of the death and burial of Moses, and some other seemingly posthumous particulars described in this chapter, have been produced to prove, that it could not have been written by Moses: and in all probability these circumstances may have been inserted by Joshua, to complete the history of this illustrious Prophet; or were afterwards added

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6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his †natural force † abated.

† Heb. *moisture.* † Heb. *fled.*

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

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10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

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by Samuel, or some Prophet who succeeded him. They were admitted by Ezra as authentick, and we have no reason to question the fidelity of the account. *Dr. Gray.* It is an opinion, which seems very consonant to reason, that the book of Deuteronomy ended with the prophetick blessing of Moses upon the twelve tribes. Before the invention of sections and other divisions, and when sometimes several books were connected together, and followed each other upon the same roll, according to the ancient method of writing, it is no hard matter to conceive how easily the beginning of one book may have been transferred to the end of another; so that in process of time that may have been reputed the conclusion of Deuteronomy, which was originally intended for the introduction to Joshua. *Stackhouse.*

6. *And he buried him*] The same God, that by the hands of His angels carried up the soul of Moses to His glory, doth also by the hand of His angels carry his body down into the valley of Moab, to his sepulture. Those hands, which had received the law from Him, those eyes that had seen His presence, those lips that had conferred so often with Him, that face that did so shine with the beams of His glory, may not be neglected when the soul is gone: He, that took charge of his birth and preservation in the reeds, takes charge of his carriage out of the world: the care of God ceaseth not over His own, either in death, or after it. *Bp. Hall.*

10. *And there arose not a prophet — like unto Moses,*] Moses was mighty both in words and deeds, Acts vii. 22. He excelled in miracles and prophecies, and still more in legislation. His laws and institutions have been admired and adopted by the wisest sages of antiquity. And upon the closest scrutiny, they breathe a spirit of the most exalted piety, the most extensive benevolence, and the most enlightened policy, worthy indeed of the tutelar God of Israel, by whom they were dictated to this most highly favoured "man of God," because most "faithful servant of the Lord;" Deut. xxxiii. 1; Numb. xii. 7; Heb. iii. 2; with whom God conversed "face to face," or familiarly, "as a man speaketh unto his friend," Exod. xxxiii. 11.

The faculties of this illustrious legislator, both of mind and body, were unimpaired at the age of 120 years, when he died. "His eye was not dim, nor his natural strength abated," ver. 7. And the noblest of all his compositions was his Song, or the Divine Ode, which Bp. Lowth elegantly styles, "the dying swan's oration."

His death took place after the Lord had shewn him from the top of Pisgah a distant view of the promised land, throughout its whole extent: and He then "buried his body in a valley opposite Beth-peor, in the land of Moab; but no man knoweth his sepulchre unto this day," observes the sacred historian, who annexed the circumstances of his death to the book of Deuteronomy, ver. 6. From an obscure passage in the New Testament, in which "Michael the archangel is said to have contended with the devil, about the body of Moses," Jude 9, we may collect, that he was buried by the ministry of angels, near the scene of the idolatry of the Israelites; but that the spot was purposely concealed, lest his tomb might also be converted into an object of idolatrous worship among the Israelites, like the brasen serpent. Beth-peor lay in the lot of the Reubenites, Jos. xiii. 20. His death was announced by the Lord Himself to Joshua, "Moses My servant is dead, &c." Josh. i. 2. So that there was no human witness of his decease; the account of which was probably added by Joshua from revelation.

The preeminence of his character is briefly described by the sacred historian, Samuel or Ezra: "And there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terrour which Moses shewed in the sight of all Israel."

The noblest trait in his moral character was his patriotick disinterestedness. He twice refused the tempting offer of the aggrandizement of his own family, when God threatened to reject the Israelites for their rebellions, and make of him "a great nation" in their stead. And he left his sons, without rank or patrimony, as private Levites, to subsist on the national bounty, in common with their brethren!—And, melancholy to relate, his grandson, "Jonathan, the son of Gershom," and his family, became idolatrous priests to the Danites, until the capture of the ark by the Philistines, Judg. xviii. 30; where the Masorite doctors, to hide the disgrace to his memory, changed "Moses" into "Manasses," by interpolating the letter N in the present copies of the Hebrew text. The posterity of his son Eleazar were numerous in Solomon's time, and some of them high in office, 1 Chron. xxiii. 14—17; xxvi. 24, 25. *Dr. Hales.*

Thus, with the death of this eminent Prophet and Lawgiver, ended the PENTATEUCH: containing the sacred history of the world, and of mankind in general, and of the Abrahamick family in particular, for the first two thousand, five hundred, and fifty-three years: namely, from the Creation to the arrival of the Israelites in the land of Canaan. *Pyle.*

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DEUTERONOMY.

The following are the Chapters from the Book of Deuteronomy, appointed for Proper Lessons on Sundays and Holydays.

CHAP. IV.	3d Sunday after Easter,	Morning.
—— V.	ditto,	Evening.
—— VI.	4th Sunday after Easter,	Morning.
—— VII.	ditto,	Evening.
—— VIII.	5th Sunday after Easter,	Morning.
—— IX.	ditto,	Evening.
—— X.	Ascension-day,	Morning.
—— X. *from ver.* 12.	Circumcision,	Evening.
—— XII.	Sunday after Ascension-day,	Morning.
—— XIII.	ditto,	Evening.
—— XVI. *to ver.* 18.	Whitsunday,	Morning.
—— XXX.	Tuesday in Whitsun-week,	Evening.

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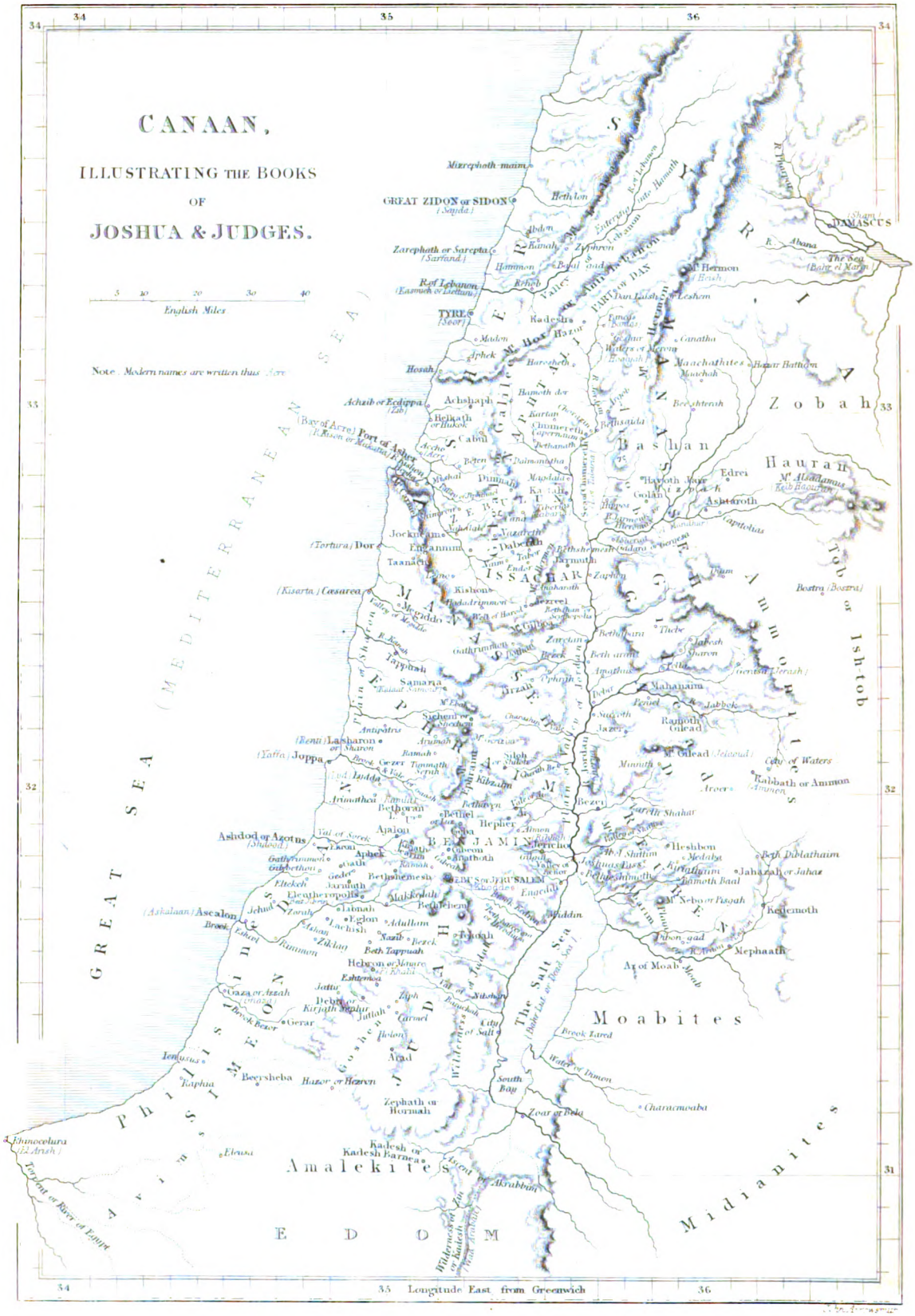

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THE BOOK OF

JOSHUA.

INTRODUCTION.

AFTER the Pentateuch, we enter on those, which are commonly called the Historical Books of the Old Testament; comprising the books of Joshua, Judges, Ruth, the two books of Samuel, Kings, and Chronicles; also those of Ezra, Nehemiah, and Esther. These books contain a compendium of the Jewish history for a period of 1042 years: that is, from the death of Moses, in the year of the world 2553, (before Christ 1451,) to the reformation established by Nehemiah, after the return from the captivity, in the year of the world 3595 (before Christ 409). In these books, the object of the sacred historians is, to communicate instruction to mankind, and to illustrate the nature of God's providence, in small as well as great occurrences; in particular instances as well as general appointments. They therefore often descend from the great outline of national concerns to the minute details of private history. The relations however of individual events occasionally interspersed are highly interesting: and admirably develop the designs of the Almighty, and the character of those times to which they are respectively assigned. Those seeming digressions too, in which the inspired writers have recorded such remarkable events as related to particular personages, or such occurrences in foreign countries, as tended to affect the history of the Jews, are not only valuable for the religious spirit which they breathe, and the incidental evidence of authenticity which they afford, but are to be admired, as strictly consistent with the sacred plan. These books therefore constitute an important part of the sacred volume; furnishing a complete code of instructive lessons, conveyed under every form, diversified with every style of composition, and enlivened with various illustrations of circumstance and character.

The book of Joshua continues the sacred history from the death of Moses to the deaths of Joshua and Eleazar, a space of about thirty years. It contains an account of the conquest and division of the land of Canaan, the renewal of the covenant with the Israelites, and the death of Joshua. There are two passages in this book which shew that it was written by a person, who lived at the time when the events happened. In the 1st verse of chap. v, the author speaks of himself as being one of those who passed into Canaan, by using the expression, "Until *we* were passed over." And in the 25th verse of the following chapter, it appears that the book was written when Rahab was alive: for it is said of her, "she dwelleth in Israel unto this day." There is not a perfect agreement among the learned, respecting the author of this book: but by far the most general opinion is, that it was written by Joshua himself. The five last verses, giving an account of the death of Joshua, were added by one of his successors, probably by Phineas or Samuel. *Dr. Gray, Bp. Tomline.*

Before CHRIST 1451.

CHAP. I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *The borders of the promised land.* 5, 9 *God promiseth to assist Joshua.* 8 *He giveth him instructions.* 10 *He prepareth the people to pass over Jordan.* 12 *Joshua putteth the two tribes and half in mind of their promise to Moses.* 16 *They promise him fealty.*

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NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' [a]minister, saying,

a Deut. 1. 38.

Chap. I. ver. 1.—*Joshua the son of Nun,*] His original name was Hoshea or Oshea, Deut. xxxii. 44, which Moses, whose minister he was, Exod. xxiv. 13, changed into Jehoshua, Numb. xiii. 16; and by contraction, Joshua or Jeshua, or Jesus, (according to the Greek pronunciation,) Acts vii. 45; Hebr. iv. 8; signifying "Saviour." He therefore was a type of Christ, both in his name and in his actions, as well as Moses. The first notice of him is on the occasion of the Amalekite war, Exod. xvii. 9, where he was appointed captain of a chosen party to repel their attack, at which time he was about forty-four years of age, and was called a young man, Exod. xxxiii. 11. Even then he was pre-ordained by the Lord to put the Israelites in possession of the promised land, as appears from the injunction to Moses to record in a book the aggression of the Amalekites, and the decree of their extermination, and to rehearse it in the ears of Joshua, as a memorial to him and the future judges, Exod. xvii. 14. The Lord appointed him to succeed Moses, at Numb. xxvii. 18. Joshua was about the age of eighty-

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2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

b Deut. 11. 24. chap. 14. 9.

3 [b] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I

c Hebr. 13. 5.

will be with thee: [c] I will not fail thee, nor forsake thee.

d Deut. 31. 23. ‖ Or, *thou shalt cause this people to inherit the land*, &c.

6 [d] Be strong and of a good courage: for ‖ unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee:

e Deut. 5. 32. & 28. 14. ‖ Or, *do wisely.*

[e] turn not from it *to* the right hand or *to* the left, that thou mayest ‖ prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way

‖ Or, *do wisely.*

prosperous, and then thou shalt ‖ have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

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10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [f] the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

f Numb. 32. 20.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren †armed, all the mighty men of valour, and help them;

† Heb. *marshalled by five.*

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us

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four, when, on the present occasion, after Moses' death, he was commanded to pass over Jordan and take possession of the promised land. *Dr. Hales.*

2. — *this Jordan,*] Within sight of which they lay encamped, and which flowed between them and the land of Canaan. *Bp. Patrick.*

4. *From the wilderness* &c.] From the wilderness of Zin, which was the boundary on the south, and *this* mountain, Lebanon, (so high that the top of it was seen from the place where they then were,) which was the boundary on the north, to the river Euphrates, which bounded the extent of the dominions of the Israelites on the east, (which afterwards came to pass in the days of David and Solomon,) and to the Mediterranean sea, which bounded it on the west, or towards the going down of the sun. *Dr. Wells.*

—— *the Hittites,*] As these were a very powerful people inhabiting the country, some of which were of the race of the giants; they are therefore particularly mentioned, to shew that the most terrible people should not stand before Joshua. *Bp. Patrick.*

6. *Be strong and of a good courage:*] He commands Joshua to be "strong and courageous," not only against the heathen, who were his outward enemies, but also in steadily persevering to obey the Divine commands, and to enforce similar obedience in those who were placed under his government. *Dr. Wells.*

7. — *turn not from it* &c.] This is a metaphor taken from men on a journey, who go straight forward in the plain highway, and turn not aside into by-paths, which lead they know not whither. *Bp. Patrick.*

11. — *within three days*] The Hebrew word may be rendered, and ought to be rendered, *after* three days, for it is evident from chap. iii. 2, that the Israelites passed not over Jordan till *after* three days, namely, the next day after. *Dr. Wells.*

14. — *all the mighty men*] It appears that Joshua picked out the ablest warriours; for it is evident they did not all go over, but only 40,000 of them. See Josh. iv. 13. The rest, though fit for war, were left to defend their wives, children, and flocks, while those mighty men of valour went to help their brethren. *Bp. Patrick.*

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we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and [a] came into an harlot's house, named Rahab, and [†] lodged there.

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[a] Hebr. 11. 31. James 2. 25.
[†] Heb. *lay.*

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

Chap. II. ver. 1. *And Joshua — sent out of Shittim*] Rather, *had* sent, before the directions given to the officers, as mentioned in the last chapter. This best agrees with ver. 22 of this chapter, and with the rest of the narrative. Shittim was in the plains of Moab, where the Israelites now lay encamped, and where they had remained about two months, ever since the conquest of Sihon and Og. *Bp. Patrick.*

—— *into an harlot's house, named Rahab,*] Rahab probably kept a publick house or inn, for the entertainment of strangers, by going into which the spies thought that they would be less suspected of any design. *Bp. Patrick.* She is called *harlot* either because persons who kept publick houses in those days often made their persons as common as their houses, or because Rahab had formerly been of this description, although she was now converted to better sentiments. *Pyle.* It cannot be denied, that in ancient times there was great affinity between the business of an hostess and a harlot; for this reason perhaps it is, that in the Hebrew tongue the same word denotes persons of both professions. For the same reason, the Septuagint, or Greek translators, have given Rahab the appellation of a harlot; and the two Apostles, St. Paul and St. James, (Heb. xi. 31, and Jam. ii. 25,) make use of the same expression, from this translation. It is to be observed however, that, as the expression is capable of another sense, the Chaldee paraphrast calls her by a word which signifies a *woman who keeps a publick house,* without any mark of infamy. Therefore, charity should incline us to think the best of a person, whom both these Apostles have ranked with Abraham, the father of the faithful, and propounded as an example of faith and good works. Rahab was afterwards married to Salmon, a prince of Judah; and king David descended from her: so that Jesus Christ did not disdain to reckon this Canaanitish woman among His ancestors. *Stackhouse.*

4. — *I wist not whence they were:*] In judging of Rahab's conduct on this occasion in telling an untruth, we should remember, that she had sufficient intimations of what God intended for His people Israel; and she expressed her faith in Him, by saying, "The Lord your God, He is God in heaven above, and in earth beneath." See ver. 11. She was deeply sensible, that the high Lord of heaven and earth had given that land to Israel, and she acted under a full persuasion of it; which faith of her's is that commended at Heb. xi. Therefore, not doubting but that the God of the universe had an uncontrollable right to set up, or to pull down; and to dispose of all kingdoms and countries, according to His good pleasure, she judged it reasonable to obey God rather than man; and therefore she endeavoured, as much as in her lay, to deliver up the land to the *true owners,* to those whom God had made the rightful proprietors. She would have been treacherous both to God and to them, if she had not done it, when she knew, as she expressly says, that the Lord had given them the land. *Dr. Waterland.* On the supposition that Rahab acted on this occasion in conformity with the intimation she had received of God's design towards the inhabitants of Canaan, her whole conduct will not only stand clear of every criminal imputation, but be highly commendable, and justly deserve a rank among those illustrious patterns which the Apostle proposes to our imitation, as being a person justified not only by her faith, but also by her works, James ii. 25. *Stackhouse.*

It is probable that Rahab was informed by an express revelation of the will of God on this occasion, and acted in obedience to it, or she could not have been an instance of the faith, which the inspired writer mentions in the Epistle to the Hebrews. If she had proceeded only on a general report respecting the people, who were invading the land, being raised up and supported by the miraculous power of God, her conduct would not have been justified; her concealment of the spies would have been treachery to her country, and might at last have proved an unavailing as well as a wicked action. But, on the other hand, if the design of God towards the inhabitants of Canaan had been made known to the king and people of Jericho; and he and they, though sufficiently warned to save themselves from destruction, refused to be guided by the warning, while Rahab on their refusal believed, and obediently acted according to what was required of her, her whole behaviour will then stand clear of every imputation, and her faith will be such as the Apostle might justly commend. *Shuckford.*

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6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land † faint because of you.

† Heb. *melt.*

10 For we have heard how the LORD [b] dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, [c] Sihon and Og, whom ye utterly destroyed.

b Exod. 14. 21. chap. 4. 23.

c Numb. 21. 24.

11 And as soon as we had heard *these things*, our hearts did melt, neither † did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

† Heb. *rose up.*

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

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14 And the men answered her, Our life † for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

† Heb. *instead of you to die.*

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt † bring thy father, and thy mother, and thy brethren, and all thy father's houshold, home unto thee.

† Heb. *gather.*

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

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6. — *to the roof of the house,*] The houses in Eastern countries had flat roofs, so that men might walk or lie upon them. The stalks of flax were either newly cut and laid upon the roof of the house to be dried by the sun, till they were fit to be peeled; or they had been cut the year before, and were now made use of by Rahab to make the king's officers think that nobody had gone upon the roof where the stalks were. *Bp. Patrick.* In the East, they still use the roofs of their houses for drying raisins, flowers, &c. *Harmer.*

9. — *I know that the Lord* &c.] She here tells them the reasons for which she had ventured on an action so contrary to the common interests of her native country, and to the duties of a subject towards her prince; namely, that in reality she was a servant of the same one Almighty God with themselves: for that the plain and evident demonstrations of His power and justice in the deliverance of the Israelites from Egypt, &c. had fully convinced her that the same irresistible arm would undoubtedly give the whole country into the hands of His chosen people, as a punishment on the sins of these Canaanitish nations. *Pyle.*

11. — *is God in heaven*] This is a plain confession of the true God, the Creator of heaven and earth; wherein He rules and governs all things according to His pleasure. This is her faith, celebrated by the Apostle to the Hebrews, which moved her to entertain the spies, and to preserve them with the danger of her own life, if she had been discovered. *Bp. Patrick.*

14. — *Our life for your's,*] They here pledge their lives for her's (swearing to her, as appears from ver. 17,) and wish they might perish themselves if they performed not what she desired; provided, on the other hand, she and her kindred did not make known the business they came about, and the agreement they had made with her. *Dr. Wells.*

15. — *she dwelt upon the wall.*] The meaning probably is, that the apartment she reserved to herself was next to the wall, and built upon it; the rest of her house towards the street being kept for strangers. This gave her the fair opportunity, without any noise, to let them down. *Bp. Patrick.*

17. — *We will be blameless*] Meaning, that the fault should not be their's, if this oath were not duly kept. *Bp. Patrick.*

18. — *scarlet thread*] It is probable that this was something more than a mere thread or line, as it was distinguished from a distance when hung in a window,

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20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do † faint because of us.

† Heb. *melt.*

CHAP. III.

1 *Joshua cometh to Jordan.* 2 *The officers instruct the people for the passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

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4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way † heretofore.

† Heb. *since yesterday and the third day.*

5 And Joshua said unto the people, [a] Sanctify yourselves: for to morrow the LORD will do wonders among you.

[a] Lev. 20. 7. Numb. 11. 18. chap. 7. 13. 1 Sam. 16. 5.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, [b] as I was with Moses, *so* I will be with thee.

[b] Chap. 1. 5.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve

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and as it was used for lowering the men. Le Clerc would translate it, "this tissue of scarlet thread." *Script. illust.*

Chap. III. ver. 1. — *early in the morning:*] The morning of the last of the three days mentioned at chap. ii. 11.

The distance from Shittim to Jordan is, according to most opinions, seven miles. *Bp. Patrick.*

3. — *priests the Levites*] Those of the tribe of Levi, who were priests. The Kohathites had generally the charge of the ark, Numb. iii. 28; iv. 15; but now, on this occasion, the priests are appointed to it. *Bp. Patrick, Dr. Wells.*

3. — *and go after it.*] The ark, which in their former marches was generally wont to go in the middle of the camp, Numb. ii. 17, &c. is now appointed to go in front, to lead and direct their course, in the same manner as the cloud of glory (which had now left them) used to do; and, as the cloud was wont to keep at some distance before the camp, so it was now ordered, that the ark should be followed at the distance of 2000 cubits, (about 800 or 1000 yards,) as the only remaining symbol of the Divine guidance through the unknown passages of the river. *Pyle.*

5. — *Sanctify yourselves:*] They were commanded to prepare themselves, by the means of sanctification, usual on extraordinary occasions, (see Numb. xi. 18; Exod. xix. 10,) for receiving the Divine benefits with proper feelings and meditations. *Bp. Patrick.*

10. — *Hereby ye shall know that the living God* &c.] Hereby, that is, by the miraculous passage God is about to make for you through Jordan, ye shall know that the living God, that is, the only true God, who has life of Himself, and is the Fountain or Giver of life to all things, is among you. *Dr. Wells.*

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men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they [c] shall stand upon an heap.

c Psal. 114. 3.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the [d] ark of the covenant before the people;

d Acts 7. 45.

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for [e] Jordan overfloweth all his banks all the time of harvest,)

e 1 Chron. 12. 15. Ecclus. 24. 26.

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

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CHAP. IV.

1 *Twelve men are appointed to take twelve stones for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst of Jordan.* 10, 19 *The people pass over.* 14 *God magnifieth Joshua.* 20 *The twelve stones are pitched in Gilgal.*

AND it came to pass, when all the people were clean passed [a] over Jordan, that the LORD spake unto [b] Joshua, saying,

a Deut. 27. 2.

b Chap. 3. 12.

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the

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13. — *it shall come to pass,*] He tells them of the miracle beforehand, that they might not attribute it to any accidental cause, but solely to God's providence and power. *Dr. S. Clarke.*

15. — *harvest,*] This is meant of barley harvest, which began about the passover: the snows now melted from the neighbouring mountains, particularly of Lebanon, at the foot of which are the springs of Jordan. By this overflowing of the river, the miracle was increased. *Bp. Patrick.* No modern traveller has seen the Jordan in its state of overflowing. Mr. Maundrell observed that this river has two banks, the first and outermost of which appears to be that to which the overflow reaches. He says, that, after having descended the outermost bank, they had to go about a furlong on the level strand, before they came to the immediate bank of the river. Now, as the river certainly formed the outermost bank by its inundation, this bank is a lasting testimony that it sometimes overflows. As each bank is about a furlong from the bed of the river, and the river about twenty yards across, we thus get the breadth of water crossed by the Israelites. In proportion as the swelling of Jordan was rare, and the security of the Canaanites increased by it, the passage of the river by the Israelites was a more illustrious instance of Divine interposition. *Script. illust.*

16. — *rose up upon an heap*] The waters above were made to stand still, rising in a heap, as if they were congealed. *Bp. Patrick.* As it is usual for waters to do when they are stopt by any common dam. *Dr. Wells.* The passage of this deep and rapid, though not wide river, at the most unfavourable season, was more manifestly miraculous, if possible, than that of the "Red sea." It seems therefore to have been providentially designed to silence cavils respecting the former; and it was done in the noonday, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants; and struck terrour into the kings of the Amorites and Canaanites, westwards of the river, whose "heart melted, neither was there spirit in them any more, because of the children of Israel," Josh. v. 1. *Dr. Hales.*

It requires no argument to prove that this fact was miraculous: it was not accidental, or it could not have been foreseen, ver. 5, 10, &c.: it was not natural, for the river was at its height, ver. 15: and the waters, that had been descending, stood on an heap, ver. 16: it was not the effect of art, for any artificial alteration of the channel the people must have known; and besides, the effect could not have been instantaneous. *Dr. Graves.*

——*Adam,* — *Zaretan:*] The waters rose in a heap "very far from the city Adam," which was probably situated at a short distance above the place where the ark was. As this was but a small place, its situation is further described by adding, "that is beside Zaretan," being a place of greater note. *Dr. Wells.* The place where the Israelites passed the Jordan was called Bethabara, or "the place of passage," in our Saviour's time, John i. 28. *Bp. Patrick.*

Chap. IV. ver. 3. — *Take you — out of the midst of Jordan, — twelve stones,*] It appears that the Jordan continued perfectly dry for some time after the Israelites had passed over; that is, till the priests removed from the place where they stood. They were to take twelve stones—great stones, as the Hebrew word imports, as big as they could well lift, and carry them to their lodging-place, that is, to Gilgal, the place where they lodged that night. *Bp. Patrick.*

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children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* † in time to come, saying, What *mean* ye by these stones?

† Heb. *to morrow.*

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

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12 And [c] the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

c Numb. 32. 27.

13 About forty thousand ‖prepared for war passed over before the LORD unto battle, to the plains of Jericho.

‖ Or, *ready armed.*

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were † lifted up unto the dry land, that the waters of Jordan returned unto their place, and † flowed over all his banks, as *they did* before.

† Heb. *plucked up.*

† Heb. *went.*

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children

9. — *set up twelve stones in the midst of Jordan,*] By altering a letter in the Hebrew text, this verse may be rendered, agreeably to some ancient translations, "Joshua set up twelve stones *from out* of the midst of Jordan, *from under* the place, &c." Josephus seems to have had no notion of any more than one monument set up on this occasion. *Shuckford.*

—— *and they are there unto this day.*] The stones remained until the time when this book was written, that is, till a short time before Joshua's death, when he is thought to have composed it. *Dr. Wells.* Many a great work had God done for Israel which was now forgotten. Joshua therefore will have monuments of God's mercy, that future ages might be both witnesses and applauders of the great works of their God. *Bp. Hall.*

12. — *Reuben,* &c.] They were the first that passed over (according to their engagement, Numb. xxxii. 20, 21, 27, of which Joshua put them in mind, Josh. i. 13,) ready to encounter any enemy that might have opposed their landing. *Bp. Patrick.*

18. — *flowed over all his banks,*] All this is so particularly taken notice of, to shew that the passage of the Israelites was purely owing to the miraculous power of God; and that the miracle was the greater, on account of the passage being made when the river was in this state. *Dr. Wells.*

19. — *the tenth day of the — month,*] In which same month they came out of Egypt, on the fifteenth day: so that there wanted just five days of forty years since their coming from thence. *Bp. Patrick.*

20. *And those twelve stones — did Joshua pitch in Gilgal.*] We find many publick memorials of the most signal miracles, which are recorded in the Jewish history, not only in the names given to the places where they had been wrought, from the event, and at the time, but in sensible objects and monuments, set up at the moment the miracles had taken place, and constantly preserved with the most religious reverence. Thus the tables of stone in the ark were a monument of the miraculous deliverance of the Law at Sinai: the vessel of

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of Israel, saying, When your children shall ask their fathers † in time to come, saying, What *mean* these stones?

† Heb. *to morrow.*

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea,

d Exod. 14. 21.

[d] which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God † for ever.

† Heb. *all days.*

CHAP. V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An Angel appeareth to Joshua.*

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AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee [a] || sharp knives, and circumcise again the children of Israel the second time.

a Exod. 4. 25.

|| Or, *knives of flints.*

3 And Joshua made him sharp knives, and circumcised the children of Israel at || the hill of the foreskins.

|| Or, *Gibeah-haaraloth.*

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manna, of the miraculous food in the wilderness: Aaron's rod that budded, and the censer of Korah and his company, formed into large plates for covering the altar, as a memorial to the children of Israel of their offence, and miraculous punishment. The brasen serpent, by looking on which God ordered the people should be healed of the bites inflicted by the serpents in the wilderness, was preserved even to the days of king Hezekiah. Thus also twelve stones were taken out of the midst of Jordan, at the time of the miraculous passage over it, and set up by Joshua at Gilgal, as a memorial unto the children of Israel for ever. The setting up of these stones at the very time of the performance of the miracle, and the ordinance to the people to teach their children from age to age, and to instruct them in the meaning of this monument, are an incontestable proof of the reality of the fact, which the monument was raised to commemorate. *Leslie, Dr. Graves.*

23. — *which he dried up from before us,*] His use of the word "us" is remarkable; he means himself and Caleb, the only two who were now alive of those who passed the Red sea. *Dr. Wells.*

24. *That all the people of the earth* &c.] These two great miracles were wrought by God, that all the nations round about might acknowledge the power of the God of Israel, and that the people of Israel especially, for whom these wonders were wrought, might *fear*, that is, religiously worship and serve Him for ever. *Bp. Patrick, Dr. Wells.*

Chap. V. ver. 1. — *Amorites, — Canaanites,*] Under the Amorites and Canaanites are here included the several other nations of Canaan, as the Hittites, Hivites, &c. these two being the most powerful nations. The Amorites on the side of Jordan "westward" are distinguished from the Amorites eastward of Jordan, whom the Israelites had subdued already. The Canaanites "by the sea," that is, by the Mediterranean sea, are the nation more properly called by this name, of which, however, there were colonies in other parts. In the consternation, or "melting of hearts," of this people, here mentioned, the providence of God is very discernible, since, by this means, the Israelites were securely circumcised, (as is now to be related;) whereas, if the people of Canaan had been at this time courageous and vigilant, they might have taken them at an advantage, as appears from the story of the Shechemites, Gen. xxxiv. 25. *Bp. Patrick.*

—— *until we were passed over,*] The use of the word "we" proves that this book was written by Joshua, or by some one else alive at the time. *Bp. Tomline.*

2. — *Make thee sharp knives, and circumcise again* &c.] Make to thee *knives of flints*, literally: at this day they circumcise in the East with knives made of stone. The great number of stone hatchets and knives found in Britain leaves no room to doubt that stones may be sharpened to answer all the purposes of metal; and that stone knives, similar to those in the East, were formerly used in our own country. *Script. illust.* See the note on Exod. iv. 25. "Circumcise again," that is, renew the rite of circumcision. This does not imply that those who had been already circumcised were now to be circumcised again, but that another general circumcision was to be held of those, on whom the rite had been omitted. It is probable that the first general circumcision had been held at mount Sinai, in the first month of the second year, after they came out from Egypt, when they kept the passover, Numb. ix. 1—3. The reason of the omission of this rite during the last forty years, is given at ver. 6. As they were then in a wandering condition, and wholly uncertain at what time the removal of the cloud would summon them to proceed on their journey, they would have endangered their lives by submitting to an operation which rendered them incapable of moving immediately with safety. *Bp. Patrick.* The Israelites, on the present occasion, gave a signal proof of their faith, in submitting to this painful operation in the face of their enemies, relying on the Divine protection till they were healed; for Gilgal was only two miles from Jericho. *Dr. Hales.*

3. *And Joshua — circumcised the children of Israel*] No person, left to himself, could have acted as Joshua did. He was arrived in an enemy's country, and it was necessary for him to keep the people upon their guard, as they had powerful nations to encounter. What then was his first action when he came among them? He made the whole army undergo an operation, which rendered every person in it incapable of acting. The people of the next hamlet might have cut them to pieces; see Gen. xxxiv. 25. The history tells us, that it was by Divine appointment, and so it must necessarily have

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4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness, by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [b] he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

b Numb 14. 23.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

† Heb. *when the people had made an end to be circumcised.*

8 And it came to pass, †when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

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9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called ‖Gilgal unto this day.

‖ That is, *rolling.*

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood [c] a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

c Exod. 23. 23.

14 And he said, Nay; but *as* ‖captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship,

‖ Or, *prince.*

been. The God, who insisted upon this instance of obedience and faith, would certainly preserve them for the confidence and duty which they shewed. But this was not in the power of their leader: the same conduct in him would have been madness. *Bryant.*

—— *at the hill of the foreskins.*] Some understand the Hebrew words thus translated, Gibeah-haaraloth, to be the name by which the place where they were circumcised was afterwards called. *Bp. Patrick.*

4. — *All the people that came out*] Namely, all that were then twenty years of age; for such only were reputed men of war, and were guilty of the sedition mentioned at Numb. xiv. for which they were doomed to perish in the wilderness. *Bp. Patrick.*

9. — *have I rolled away the reproach of Egypt from off you.*] I have rolled away that which you esteemed the reproach of all other nations, and more particularly of the people of Egypt, among whom you lived, namely, uncircumcision. *Shuckford, Dr. Wells.* I have taken away from you that your uncircumcision, which you have kept all this while, out of that irreligious carelessness, which your fathers brought with you out of Egypt. *Bp. Hall.* The reproach of Egypt is supposed by some to relate to the reproaches which the Egyptians cast upon the Israelites during their wanderings in the wilderness, from which God now delivered them by the assurance conveyed in the renewal of circumcision. But the most common opinion is, that by the reproach of Egypt is meant nothing else but uncircumcision, with which the Israelites always upbraided other people, and particularly the Egyptians, with whom they had lived long, and were best acquainted. *Stackhouse.*

10. — *and kept the passover*] The Israelites, having become circumcised, were now qualified to celebrate the passover, which had been omitted from the second time of their observance of that rite at Sinai, in consequence of their rebellions; (*Dr. Hales;*) and also on account of the want of unleavened bread, and other things required for the proper celebration of it. *Stackhouse.*

11. — *thay did eat of the old corn* &c.] "Old corn;" that which the inhabitants left in their barns when they fled into Jericho and other strong holds. *Bp. Patrick.* Or the Hebrew word may signify, the ripe corn then standing on the ground. *Shuckford.*

12. *And the manna ceased*] Now that the Israelites had arrived in a country where was a sufficient supply of natural food, God ceased to supply them with manna, which had been their constant food for forty years, wanting about a month. *Pyle.* We are supplied by the example here afforded with a proof that God, in His dispensations to His creatures, vouchsafes not miracles and extraordinary means, when ordinary means are sufficient. Although the manna had been daily showered from heaven during their long sojourning in a barren and dry wilderness, yet from the day they ate of the old corn of Canaan, that is, when they began to enjoy common sustenance, and were enabled, by their own care and industry, to provide themselves with it for the future, their feeding on a daily miracle ceased together with that necessity which called for it. *Dean Stanhope.*

13. — *a man*] One whom he took to be a man. *Bp. Patrick.*

14. — *captain of the host of the Lord*] By "host of the Lord" may be denoted the angels of heaven, and

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and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, [d] Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

d Exod. 3. 5. Acts 7. 33.

CHAP. VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 12 *The city is compassed.* 17 *It must be accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The builder of Jericho is cursed.*

† Heb. *did shut up, and was shut up.*

NOW Jericho † was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

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4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down † flat, and the people shall ascend up every man straight before him.

† Heb. *under it.*

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and

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also the whole body of the Jewish people, whom God led forth from Egypt. *Dr. Wells, Bp. Patrick.* Commentators have not been agreed who this person was, that appeared to Joshua. Some have supposed him to be a created angel; but there are several reasons for believing him to be a divine, and not a created being. For, besides his assuming the title of the "captain of the host of the Lord," he is called directly Jehovah or the Lord at ver. 2 of the next chapter, allowing that text to refer to the same Divine appearance; and Joshua's falling down and worshipping him, not only without being reproved for doing him too much honour, but, on the contrary, with a command to do him more, by loosing his shoe from his foot, ver. 15, (which was the highest acknowledgment of a Divine presence customary among Eastern nations,) is a circumstance which affords the surest evidence of the divinity of his person. *Stackhouse.* That he who thus appeared as a warriour, and called himself captain of the Lord's host, was no other than "the Word," was plainly the sense of the ancient Jewish church. *Dean Allix.* It was the Son of God, it is conceived, who appeared to Joshua, as captain of the Lord's host, whom Joshua worshipped with the most profound prostrations, and who made the ground holy, whereon he stood. *Dr. Woodward.*

The design of this appearance was to assure Joshua, that the same God, who had appeared to Moses, ordering him to pull off his shoes, because he stood on holy ground, had now appeared to him: and to serve as an encouragement to him in the war, in which he was about to engage with many nations; as a confirmation of his faith; and as a lesson to him to obey in all things the commands of God, and to give the glory of his conquests to the Author of them, the God of Abraham, Isaac, and Jacob. *Bp. Watson.*

Joshua was now encouraged by the appearance of the "captain of the Lord's host," with a drawn sword in his hand, the same who appeared to Moses in the bush at Horeb; as appears to follow from the sameness of the injunction, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy," ver. 13—15.

And most signally did He fight, for Israel: 1st, In the miraculous downfal of the walls of Jericho, chap. vi. 20. 2dly, In destroying the confederated southern nations with hailstones in their flight, chap. x. 11. 3dly, In prolonging the day of battle to an unusual length, at Joshua's petition, by making the sun and moon stand still about a whole day, chap. x. 12—27. And 4thly, By driving out some of the northern nations by the *hornet* or *gad-fly*, chap. xxiv. 12, as foretold by Moses, Exod. xxiii. 28; Deut. vii. 20. *Dr. Hales.*

Chap. VI. ver. 2. *And the Lord said*] This seems to be the same Divine Person who is called in the foregoing chapter, the captain of the Lord's host, and is here called the Lord or Jehovah; (*Bp. Patrick;*) at the same place of interview; (*Pyle;*) while Joshua was standing barefoot. *Dr. Wells.*

3. *And ye shall compass* &c.] Instead of a formal siege they are commanded to use only some particular circumstances and forms, which might shew the more plainly the subversion of that idolatrous place to be from the miraculous hand of God. *Pyle.* We must suppose that the people of Jericho had previously refused offers of peace, which God had directed to be made by the Israelites to their enemies, Deut. xx. 10. *Bp. Patrick.*

4. — *trumpets of rams' horns:*] The inside of the ram's horn is by no means hard, and may easily be taken out, except about four or five inches at the point, which was to be sawed off, in order to proportion the aperture to the mouth; after which the rest is easily pierced. Trumpets thus made are used by the shepherds in the south of Germany. *Universal History.*

5. — *shall fall — flat,*] Or *fall under it*, as it is in the Hebrew; which seems to signify, that the foundations of the wall were subverted, so that it sunk and fell into the ditch. The whole wall did not fall, as afterwards appears, ver. 22; for Rahab's house stood, which was upon the wall; but such wide breaches were made every where round about, that the Israelites went straight forward, and found an easy entrance into the city. *Bp. Patrick.*

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let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the †rereward came after the ark, *the priests* going on, and blowing with the trumpets.

† Heb. *gathering host.*

10 And Joshua had commanded the people, saying, Ye shall not shout, nor †make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

† Heb. *make your voice to be heard.*

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

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17 ¶ And the city shall be ‖ accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [a] she hid the messengers that we sent.

‖ Or, *devoted.*

a Chap. 2. 4.

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* †consecrated unto the LORD: they shall come into the treasury of the LORD.

† Heb. *holiness.*

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [b] the wall fell down †flat, so that the people went up into the city, every man straight before him, and they took the city.

b Hebr. 11. 30.

† Heb. *under it.*

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [c] as ye sware unto her.

c Chap. 2. 14. Hebr. 11. 31.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her †kindred, and left them without the camp of Israel.

† Heb. *families.*

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9. — *the rereward came after*] That is, such of the people as attended unarmed; old men, women, and children, who came in the rear of the ark. *Dr. Wells.*

17. — *the city shall be accursed,*] Shall be devoted to perpetual destruction. *Dr. Wells.* This word *cherem,* (which we translate *accursed,*) signifies sometimes the gift itself which is devoted to God for His uses, Levit. xxvii. 28; sometimes that which is devoted to perpetual destruction, by the right which God has to punish capital enmities to Him, as here in this place. *Bp. Patrick.* The city shall be devoted to an absolute destruction, and all the living creatures that are in it; and sequestered to a revenge and extirpation from the Lord. *Bp. Hall.*

18. *And ye, in any wise keep yourselves* &c.] Take heed lest you meddle with any of the spoils which are devoted to God, and appropriate them to your own use, lest you bring yourselves under the same sentence of being devoted to destruction, and, more than that, lest ye expose the camp to the same danger. *Bp. Patrick.*

20. — *the wall fell down*] This stupendous miracle, at the beginning of the war, was well calculated to terrify the devoted nations, and to encourage the Israelites, by shewing that the loftiest walls and the strongest barriers afforded no protection against the Almighty God of Israel. *Dr. Hales.*

23. — *left them without the camp*] It was not lawful to bring them into the camp, as it was rendered holy by the special presence or ark of the Lord, till they had ab-

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24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's houshold, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, [d] Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

d 1 Kings 16. 34.

27 So the LORD was with Joshua; and his fame was *noised* throughout all the country.

CHAP. VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by the lot.* 19 *His confession.* 22 *He and all he had are destroyed in the valley of Achor.*

BUT the children of Israel committed a trespass in the accursed thing: for [a] Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

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a Chap. 22. 20. 1 Chron. 2. 7.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let † about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

† Heb. *about 2000 men*, or, *about 3000 men.*

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them ‖ in the going down: wherefore the hearts

‖ Or, *in Morad.*

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jured their heathenism and idolatry, and been admitted into the body of the Israelites. *Dr. Wells.*

26. —*Joshua adjured them*] He made all the people bind themselves by a solemn oath, adding thereto this curse on themselves, and their posterity, if any of them broke the oath. *Dr. Wells.*

——*he shall lay the foundation thereof in his firstborn,*] He shall lose his firstborn on beginning the work. In the progress of it, the rest of his children shall die; and when he has finished it, (which is, when he has "set up the gates,") he shall lose the last of them. This was punctually fulfilled in the reign of Ahab, upon Hiel, who ventured to rebuild it, 1 Kings xvi. 34. *Bp. Patrick.* This remarkable prophecy, concerning the fate of those who should rebuild Jericho, was fulfilled near 600 years after the time of its delivery. The prophecy and its completion are so plain in sacred history, that it is merely necessary to compare the words of Scripture here and at 1 Kings xvi. 34, to perceive its full force. *Whiston.* This curse was pronounced on the *builder* of Jericho, not on those who might inhabit it after it was built: for in aftertimes it was inhabited without scruple. Indeed this place was afterwards famous on many accounts. Here the Prophet sweetened the waters of the spring that supplied it and the neighbouring countries; here Herod built a sumptuous palace: this was the dwelling-place of Zaccheus, and was honoured with the presence of Christ, who vouchsafed to work some miracles here. *Bp. Patrick, Stackhouse.*

The time will come, when every power of the world shall fall before the true Jesus, represented in the person of Joshua, whose name is also called Jesus in the Epistle to the Hebrews. As the wicked Canaanites were driven out of their land, when the measure of their iniquities was filled up; so shall the wicked be driven out of the earth, when that vengeance of God shall overtake them, which they have so long held in contempt and derision. The world itself shall be surrounded by the Son of God, as "the Captain of our salvation," and the army of saints and angels, which shall attend upon Him at His coming. The "last trumpet" shall sound, and the world shall be overthrown, as Jericho fell flat, when it had been compassed about seven days by the priests and ministers of God. When the priests blew, as they were commanded, at the time appointed, and all "the people shouted with a great shout," the fortifications of that proud city sunk at once into a heap of ruins. With reference to which history we are reminded, that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. iv. 16. *Jones of Nayland.*

Chap. VII. ver. 1. *But the children of Israel*] That is, *one among them* committed a trespass; it is not an unusual form of speech in the Holy Scriptures, to ascribe that to many indefinitely, wherein one alone is concerned. "Took of the accursed thing:" that is, Achan purloined to his own use some of the spoils which were devoted to destruction, or appropriated to God's treasury. *Bp. Patrick.* The Greek translation renders "took of the accursed thing," by words which signify "purloined the accursed thing," or "the thing that was consecrated to God," as was all the silver and gold, chap. vi. 19; and, when God relates to Joshua the sin of Israel, as the reason of their flying before their enemies, He represents Achan's crime as sacrilege, combined with theft and dissembling. *Jos. Mede.*

2. —*from Jericho to Ai,*] The distance from Jericho to Ai was three leagues, according to Masius. *Dr. Wells.*

5. —*smote them in the going down:*] In the descent from the hill on which Ai stood, to the plains of Jericho. *Dr. Wells.*

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of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when † Heb. *necks.* Israel turneth their †backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore † Heb. *fallest.* †liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

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13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by housholds; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought ‖ folly in Israel. ‖ Or, *wickedness.*

16 ¶ So Joshua rose up early in

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6. *And Joshua rent his clothes,* &c.] The behaviour of the people here is very remarkable. Ai could not muster much above 6,000 men; against whom were to be opposed all the myriads of Israel. But an advanced body was defeated, and thirty-six of the Israelites slain: upon which it is said, "the hearts of the people melted, and became as water. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads." But wherefore was all this humiliation shewn? and why this general consternation at so inconsiderable a loss? This was the people, who were led on with a prospect of gaining the land of the Hivites and Amorites, and other powerful nations; and who were to be opposed to the sons of Anak, men of great stature and prowess, that had cities walled to heaven. We see that they faint at the first check. How could any leader, with such people, and under such circumstances, entertain the least views of conquest? There were certainly none entertained by their leader, either from himself, or from his people. All his confidence was in the God of his fathers; and the whole history must be set aside, unless the interposition of the Deity be admitted. All the operations, which at first sight may appear strange, are calculated for this purpose, to shew throughout that God was the chief agent. This was particularly affected in the downfal of the city of Jericho, which was brought about merely by the priests of God, and the people going in procession round it for seven days, without the least military operation of the army. By these two events, they were shewn plainly the great object to which they were to trust; not to the prowess of man, but to the living God. *Bryant.*

7. — *wherefore hast thou*] This is not a sinful expostulation with God, but only a confession of his ignorance why these events were permitted. "Would to God," he adds, "we had been content." As far as he could apprehend, they had better have rested satisfied with what they had in possession, than be thus defeated in the attempt to acquire more. *Bp. Patrick.*

9. — *what wilt thou do unto thy great name?*] He feared that God would suffer the glory of all His miracles to be lost, and be thought unable to accomplish what he had begun to do to His people. *Bp. Patrick.* If those who had experienced so many miracles of God's mercies, and were the peculiar people whom He vouchsafed to love, should be driven back by a nation which knew not, or cared not for, His name and religion, Joshua could not see how God's own honour could be preserved. From such jealousy and apprehensions proceed all the passion and impatience which good and pious men express in great calamities. For this will always be a prevailing mode of reasoning, as it was in the days of Joshua. There will always be too many who will question God's providence from what He suffers his children to undergo. *Lord Clarendon.*

14. — *the tribe which the Lord taketh*] It is probable that this was done by lot, though it is not expressly so stated. The Jews affirm, that all the tribes were made to pass before the ark, and that the culpable tribe remained immoveable: but the casting of lots is frequently mentioned in Scripture on similar occasions, as in the election of Saul, 1 Sam. x. 20; and in the affair of

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the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houshold man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a † wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

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22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD.

† Heb. *poured.*

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

† Heb. *tongue.*

Jonathan, 1 Sam. xiv. 41; also in the distribution of the lands of Canaan. *Calmet.*

19. — *give — glory to the Lord God*] By acknowledging that nothing can be hid from Him who knoweth the greatest secrets. *Bp. Patrick.* As thou hast offended and dishonoured God by thy sin, so now give honour to His omniscience and justice, who hath found thee out in thy sin, by acknowledging this heinous offence, whereby thou hast provoked God's anger against His people. *Bp. Hall.*

We give glory to God, not only when we promote His honour, and acknowledge His supreme dominion, but also, when we confess to Him our past sins, with true humiliation, and a just sense of the unworthiness and ungratefulness of sin. Thus in the words of Joshua to Achan; the sense of which is, "Acknowledge that nothing can be hid from God's all-seeing eye, and that to Him there is no secret nor shadow of darkness, where the workers of iniquity may hide themselves." *Dr. S. Clarke.*

21. — *a goodly Babylonish garment,*] There was anciently a city called Arech, situated in Babylonia on the Tigris, and famous for weaving; here perhaps this garment was made. *Fragm. to Calmet.*

24. — *his sons, and his daughters,*] These were punished, because, perhaps, they were privy to their father's stealth, and concealed it. But some think Achan alone was stoned, (as we read in the next verse, "all Israel stoned him with stones,") and that his children were brought forth to be spectators of it; and when it is said, in the conclusion of the next verse, "they stoned *them* with stones," it relates to his oxen, asses, and sheep, which were stoned with him. *Bp. Patrick.* The actor alone does not smart with sacrilege; all that concerns him is enwrapped in judgment. Those that defile their hands with holy things, are enemies to their own flesh and blood. God's first revenges are so much the more fearful, because they must be exemplary. *Bp. Hall.*

25. — *troubled*] Joshua, by the Hebrew word Achar, which signifies "to trouble," alludes to the name of Achan: from henceforward they called him Achar, the troubler of Israel. *Bp. Patrick.*

Joshua, that true captain and faithful judge, made petition in his anguish and distress to Almighty God to shew him the cause of His wrath towards him, when his army was smitten and plagued. He obtained his prayer, and learnt that for one man's fault all the rest were punished. For the covetousness of Achan, who hid his money, as he thought, from God, many thousands were in agony, and fear of death. As soon as Joshua knew it, he straightway purged his army, and took away "the evil thing out of Israel," that is, wickedness from the people. For he called Achan before the people, and said, "Give glory to God, and make confession unto Him;" and forthwith he told the truth, and then he and his whole house suffered death. A godly ensample this, for all magistrates to follow. Joshua was the pattern of a true judge; he was no gift-taker, he was no winker; he was no by-walker. *Bp. Latimer.* The history of the foregoing chapter furnishes us with several useful reflections. 1st, In Achan, who, contrary to the most express prohibition, took of the accursed or devoted thing, we have an instance of the fatal effects of the love of riches, and a proof that nothing is sacred to those who are slaves to this passion. 2dly, The defeat of the children of Israel before Ai, occasioned by Achan's sacrilege, proves that the sin of one man may bring down the curse of God upon the publick, and that injustice and sacrilege deprive men of the Divine protection. 3dly, The wonderful manner of discovering Achan by lot must needs have filled the people with dread, and proves that no sin can escape the knowledge and the vengeance of the Almighty. 4thly, The tragical end of Achan shews that ill gotten wealth is never long possessed, and that a curse attends the sacrilegious and unjust. 5thly, This instance of severity must

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26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of ‖ Achor, unto this day.

‖ That is, *trouble.*

CHAP. VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 30 *Joshua buildeth an altar,* 32 *writeth the law on stones,* 33 *propoundeth blessings and cursings.*

AND the LORD said unto Joshua, [a] Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

a Deut. 1. 21. & 7. 18.

2 And thou shalt do to Ai and her king as thou didst unto [b] Jericho and her king: only the spoil thereof, and [c] the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

b Chap. 6. 21.

c Deut. 20. 14.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have †drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

† Heb. *pulled.*

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7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ‖ of the city.

‖ Or, *of Ai.*

13 And when they had set the people, *even* all the host that *was* on the north of the city, and †their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

† Heb. *their lying in wait.*

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time ap-

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be considered as necessary to teach the children of Israel that, if they did not reverence the laws of God, they would be severely punished; and to inspire them with reverential fear at a time when they were likely to be exposed to great temptations by their victories. *Osterv.*

Chap. VIII. ver. 2. — *only the spoil thereof,*] Only with this difference, that, whereas they were not to meddle with any of the spoil of Jericho, for their own use, in this instance they were permitted to take it for a prey unto themselves. *Pyle.*

—— *behind it.*] On the west of it; for they were now in Gilgal, which lay eastward. *Bp. Patrick.*

3. — *thirty thousand mighty men*] Some think that thirty thousand men were all that were employed in this expedition, and that the five thousand men (ver. 12) formed the whole of those placed in ambush: according to which they understand in this verse, that he "sent away by night," not the whole thirty thousand, but a part of them; namely, the five thousand for the ambush; and in the 1st verse, by "all the men," they understand *the choicest and most valiant* of them. Others consider the thirty thousand men to have been sent to lie in ambush, and the five thousand mentioned at ver. 12, to be a distinct party sent out for another purpose. *Bp. Patrick, Dr. Wells, Pyle.*

8. — *set the city on fire:*] Set on fire *some parts* of the city, as a token they were possessed of it. For they were to take the spoil of the city before they burnt it, ver. 28. *Bishop Patrick.*

13. — *went that night into the midst of the valley.*] He went apart, it is probable, to pray to God for a blessing on his enterprise. In the next verse, "when the king of Ai saw it," means, "when he was informed that the city was invested on the north side." *Bp. Patrick.*

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pointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no † power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

† Heb. *hand.*

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [d] let none of them remain or escape.

d Deut. 7. 2.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

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25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 [e] Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he [f] commanded Joshua.

e Numb. 31. 22, 26.

f Ver. 2.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and [g] raise thereon a great heap of stones, *that remaineth* unto this day.

g Chap. 7. 25.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the [h] book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

h Exod. 20. 25. Deut. 27. 5.

32 ¶ And he wrote there upon the stones a copy of the law of Moses,

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18. — *stretched out the spear*] Joshua hoisted up a spear, (most probably with a flag upon the top of it, so as to be visible at a distance,) as a signal for the ambuscade to enter the town; God giving direction as to the very point of time when to put it in execution. *Pyle.*

25. — *were twelve thousand,*] The men of Beth-el seem to be included in this number, agreeably to the report of the spies, chap. vii. 3. The folly of these people in attempting with so small a number to oppose the Israelites, is hence more apparent: the Deity in His wisdom commanded that the Israelites should subdue them, not by force, but by stratagem, in order to make them ascribe the glory to Him to whom it was due, and not to themselves. *Masius.*

29. — *the king of Ai he hanged* &c.] Being the head of a very wicked people, he was fit to be made a publick spectacle of God's displeasure. *Bp. Patrick.*

30. *Then Joshua built an altar*] As mount Ebal, on which he built this altar, was near to Shechem, and a great way distant from Ai, therefore we must suppose that what is related was not done till they possessed the country about Shechem. *Bp. Patrick.* After the conquests related in chapters x, xi, and all that happened in chapters xv, xvi, and xvii. *Dr. Wells.*

32. — *wrote — upon the stones a copy of the law*] He

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which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; [i] as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

i Deut. 11. 29. & 27. 12.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [k] with the women, and the little ones, and the strangers that † were conversant among them.

k Deut. 31. 12.

† Heb. *walked.*

CHAP. IX.

1 *The kings combine against Israel.* 3 *The Gibeonites by craft obtain a league.* 16 *For which they are condemned to perpetual bondage.*

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;*

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2 That they gathered themselves together, to fight with Joshua and with Israel, with one † accord.

† Heb. *mouth.*

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell

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wrote the chief heads of the law upon them, with the blessings and curses. *Pyle.* It is doubtful whether the "copy of the Law" here mentioned means the five books of Moses, or the book of Deuteronomy only, or the Ten Commandments. *Bp. Patrick.*

33. — *as well the stranger,*] "The stranger" here, and "the strangers conversant among them," ver. 35, are proselytes to the Jewish religion, who had undertaken to observe this law, and were to be made acquainted with it. *Bp. Patrick.*

35. *There was not a word of all that Moses commanded,* &c.] Such was the solemn promulgation of the Mosaick Law, at the very commencement of the settlement of the Jews in the land of their inheritance; and in every subsequent transaction of Joshua, we find he acted according to the same Law. See chap. xi. 15; see also chap. xiv. 2; xx. 2; xxii. 1; xxiii. 6; and the whole of the 23d and 24th chapters. "The book of the Law of God," or "of Moses," several times spoken of, is undoubtedly the same, of which it is said, that "when Moses had made an end of writing the words of the Law in a book, until they were finished, he commanded the Levites, saying, Take this book of the Law, and put it in the side of the ark of the covenant of the Lord your God, that it may be a witness against you," Deut. xxxi. 24—26: that book, which he commanded to be "read before all Israel, at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles," ver. 10, 11. This surely was the same with that which the Jews have received from the present hour back to the Babylonish captivity; which must have preceded that event, because it is also received by the hostile Samaritans, who were planted in Judea at the commencement of the captivity; which must have preceded the division of the kingdoms of Judah and Israel, because it was acknowledged in both; which must have preceded the establishment of the kings, because it supposes no such form of government, but rather condemns it: in a word, that "book of the Law," which every writer and every sect amongst the Jews have quoted and acknowledged, in every possible form of quotation and acknowledgment, from the present period back to the immediate successor of Moses himself, who solemnly attests its authenticity and divine original. *Dr. Graves.*

Chap. IX. ver. 3. — *the inhabitants of Gibeon*] Gibeon was a town not far from Ai, to the westward: its inhabitants were a part of the Hivite Canaanites. *Pyle.*

4. — *made as if they had been ambassadors,*] They pretended they were sent on an embassy from some distant country. *Bp. Patrick.*

—— *wine bottles, old, and rent,*] The Arabs, and all those who lead a wandering life, still keep their water, milk, and other liquors, in leathern bottles, which are generally made of goats' skins. The liquors thus keep more fresh than they would otherwise do. These nations never go a journey without a small leathern bottle of water hanging by their side like a scrip. When these bottles are old and much used, they mend them either by sewing in a piece, or by gathering up the broken place in the manner of a purse. *Sir J. Chardin.*

5. — *old shoes and clouted*] Shoes which had the appearance of being worn out by long travel, and were patched up. *Bp. Patrick.*

7. — *Peradventure* &c.] Their first question is, whether they were not of the country of Canaan, and belonged not to any of those idolatrous princes, who had

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among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals † with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

† Heb. *in your hand.*

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

‖ Or, *they received the men by reason of their victuals.*

14 And ‖ the men took of their victuals, and asked not *counsel* at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

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16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had [a] promised them.

[a] Ver. 15.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, say-

already refused terms of peace; for if they were, it was expressly against the Law of God to make any alliance, or have any dealings with them. See Exod. xxiii. 32; xxxiv. 12; Deut. vii. 2, 3, &c. with other places. *Pyle.*

9. — *From a very far country,* &c.] The Gibeonites, cunningly framing their answer, avoid making mention of any particular country from which they come, and pretend religion for the cause of their journey, which they knew would ensure them a favourable hearing: in reciting too the wonders which the God of Israel had wrought for His people, ver. 10, they prudently conceal their knowledge of the taking of Jericho and Ai, because they would have it supposed that the tidings of these events could not have reached their distant country. *Dr. Wells, Bp. Patrick.*

14. *And the men took of their victuals,*] That is, they ate with them, probably in token of friendship and by way of covenant. *Locke.*

—— *asked not counsel at the mouth of the Lord.*] In this consisted the fault of the Israelites on this occasion, that they depended on their own judgment, and did not consult the Divine oracle, which was at hand. It is no wonder that God should suffer them to be deluded by the Gibeonites, when they had an infallible Director so near to them, and yet, in a matter of such moment, as that of entering on a national treaty, never once thought of consulting Him. *Stackhouse.*

15. *And Joshua made peace with them,*] By concluding this treaty with the Gibeonites, the Israelites unadvisedly brought themselves into a great strait: they had been commanded to take away from the people of Canaan both their "place and nation," and to divide their lands and cities among their own tribes. Now they bound themselves to stop the war when they came to the cities of the Gibeonites; they thus disarmed themselves, and were not at liberty to smite or destroy this people, because of the oath they had sworn; and yet they could not perform what they had sworn without a manifest neglect and violation of what God had in the strictest manner required. *Shuckford.*

17. *And the children of Israel journeyed,*] A *party* of the Israelites journeyed, being sent to understand the truth. *Bp. Patrick.*

—— *Gibeon,* &c.] Gibeon was the capital city on which the three others were dependent.

21. — *unto all the congregation;*] They were not to be hewers of wood and drawers of water for every private person, but for the benefit of the whole congregation; see ver. 23; for the service of God at the tabernacle, for which they were bound to find wood and water. *Bp. Patrick.* See note at 1 Chron. ix. 2.

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ing, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall † none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

† Heb. *not be cut off from you.*

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [b] commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

b Deut. 7. 1.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

CHAP. X.

1 *Five kings war against Gibeon.* 6 *Joshua rescueth it.* 10 *God fighteth against them with hailstones.* 12 *The sun and moon stand still at the word of Joshua.* 16 *The five kings are mured in a cave.* 21 *They are brought forth,* 24 *scornfully used,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai,

a Chap. 6. 15.

and had utterly destroyed it; [a] as he had done to Jericho and her king, so

b Chap. 8. 3.

he had done to [b] Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

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2 That they feared greatly, because Gibeon *was* a great city, as one of the † royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

† Heb. *cities of the kingdom.*

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them

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23. — *cursed,*] Though they escaped the common doom of being cut off with the rest of the Canaanites, yet there was a curse still reserved for them: namely, a certain degree of servitude to be entailed on them and their posterity. *Pyle.* They were subjected to certain personal servitude: whereas, had they but acted sincerely, they might have been received upon the footing of simple tributaries. *Grotius.*

27. — *in the place which he should choose.*] In the place which the Lord should choose for His tabernacle; (*Dr. Wells;*) which was now at Gilgal, afterwards at Shiloh, &c. *Bp. Patrick.*

Chap. X. ver. 1. — *king of Jerusalem*] It is thought that this city retained the name of Salem, which it had in the days of Abraham, till the Israelites came into the land of Canaan; and that it was called Jerusalem by them, when they first took possession of it. *Bp. Patrick.* This city is called Jebus at 1 Chron. xi. 4. It is very frequently called the "Holy city," Isai. xlviii. 2; Dan. ix. 24, &c. because the Lord chose it to place there His name, His temple, and His worship, Deut xii. 5; xiv. 23; and to be the centre of union in religion and government for all the tribes of Israel. The name "Jerusalem" signifies "they shall see peace," derived probably from the name given by Abraham to mount Calvary, after his intended sacrifice of his son. *Dr. Hales.* Or else the name signifies "the vision of peace," or "the possession," or "the inheritance of peace." *Calmet.*

2. — *as one of the royal cities,*] Was *as* a royal city, that is, was not properly a royal city, having no king, but was, notwithstanding, equal to those cities which had kings. *Bp. Patrick.*

5. — *five kings of the Amorites,*] Called "of the Amo-

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suddenly, *and* went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

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12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [c] Sun, †stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

c Isai. 28. 21. Ecclus. 46. 4.
† Heb. *be silent.*

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rites," because these, being the most powerful people in Canaan, gave name to the rest; perhaps had brought the rest under their power. *Bp. Patrick.*

10. — *that goeth up to Beth-horon,*] To the place afterwards called by this name; the place itself was not built till the Israelites were settled in Canaan. See 1 Chron. vii. 24.

11. — *the Lord cast down great stones*] Great "hailstones," as is explained in the succeeding part of the verse. In working miracles, God usually employs natural causes and productions. He does not create any thing new for the purpose, but makes use of what was already created in a new and extraordinary manner; and therefore, though the shower of hail, and probably the wind too, which made it fall with such impetuosity, were both of them natural; yet, in sending them at this very instant of time, and directing them to fall upon the enemy only, there was manifestly the hand of God, and something supernatural. *Stackhouse.* Joshua fought, but God discomfited the Amorites: the praise is to the Workman, not to the instrument. *Bp. Hall.*

12. *Then spake Joshua to the Lord*] He preferred an earnest petition to God to grant what he was now about to desire for the completion of his victory. *Dr. Wells.*

—— *Sun, stand thou still upon Gibeon;* &c.] As Joshua is said to have "gone up from Gilgal all night," ver. 9, it is probable that the events now related took place in the morning. The sun appeared to rise over Gibeon, which lay to the east of the Israelites, and the moon to be about setting over Ajalon, which lay to the west of them, towards the Mediterranean sea. In this situation, Joshua, moved by a divine impulse, uttered this invocation in the sight of Israel; and, in consequence, the sun "hasted not to go down about *a whole day,*" that is, in that climate, near the vernal equinox, about thirteen hours; and thus about twenty-six hours of daylight were afforded them for the destruction of their enemies, during which they took the city of Makkedah, and slew the five kings who hid themselves in a cave near it, ver. 21, &c. *Dr. Hales.*

This signal miracle seems to have been particularly directed against the prevailing worship of "the host of heaven;" and nothing surely could be more strikingly calculated to correct this idolatry, than to behold "the sun and the moon stand still" at the command of the general of the armies of the God of Israel, "the Lord of heaven and earth." *Bp. Tomline.*

The sun and the moon were the ordinary gods of the heathen world; and who amongst them could not but think that their standing still but one hour would be the ruin of nature? But now all the heathen could well see that there is a higher than their highest; that their gods are but the servants to the God whom they themselves should adore, and whose will all nature obeys. *Bp. Hall.*

A miraculous perversion of the course of nature, such as this, instead of being properly brought forward as an objection, is a great argument of the almighty power of God: for, to cause the sun "not to haste to go down," that is, to stop the diurnal course of the globe for some hours, and then again to give it the same motion, required the same infinite power, which gave this vast globe its motion at the first. *Dr. Derham.*

It can never be affirmed, that the miracle here recorded of the sun standing still is impossible or incredible, since it is certain and self-evident that the great Author of nature, who gave being and motion to the sun and stars, may stop that motion when and as long as He pleases, especially when their rest will contribute to His glory, (as was the case in the present instance,) as much as their continued motion does. We talk of greater and lesser miracles, when, in reality, to the almighty power of God all things are equally easy. The motion and other properties of all created beings were at first impressed by Him; and, with the same facility, He can retard or suspend their operations, for they have no power of resisting the first movement of His will. Since therefore every thing, that is contrary to the ordinary course of nature, requires the interposition of an Almighty power, and whatever is not impossible in itself, is equally possible with God; with Him there can be no difference between stopping the waters of Jordan, and drying up the Red sea; between drawing water from the stony rock, and arresting the sun in the firmament of heaven; for "whatsoever He pleaseth, that He doeth, in heaven and in earth, in the sea and all deep places." *Stackhouse.*

It should well be observed, how remarkably pertinent this miracle was to the circumstances of the persons concerned in it. The sun, moon, and lights of heaven, were the deities at that time worshipped by the inhabitants of Canaan; but the Israelites were the servants of the true God, by whose command, and under whose protection, they were to war against these nations, and against their gods; and what greater demonstration could be given of the power of their God to support them, and of the inability of the false deities of the Canaanites to assist their worshippers, than to see that the God of Israel could cause these to contribute to, instead of preventing, the ruin that was coming on those who served them? We cannot imagine that Joshua should, without a special intimation from heaven, have addressed to God the prayer concerning the sun and moon, which he is recorded to have made in the sight of all Israel, ver. 12; for of how great extravagance would he have been proved guilty, if no effect had followed from his prayer? Or how could he be so wild as to think of an accomplishment of so strange an expectation, as this would have been, had the wish for it been only the private thought of his own heart? Unquestionably, the same Lord, who spake unto him before the battle, who

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13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of ‖ Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

‖ Or, *the upright.*

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

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19 And stay ye not, *but* pursue after your enemies, and † smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

† Heb. *cut off the tail.*

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out

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bade him not fear the armies of the Canaanites, who assured him that they should not be able to stand before him, directed him to ask for this wonderful miracle; and, in granting what he had asked for, gave a full testimony, both to the Israelites and their enemies, that the gods of the heathen were but idols; and that it is the Lord that made, and that ruleth in the heavens.

It is remarkable, that the terms, in which this event is recorded in the sacred writings, do not agree with what is now known concerning the motions of the heavenly bodies; for whereas it is recorded, that the sun and moon were made to stop for a whole day, it is now sufficiently known that day and night are not caused by any motion of the sun, but by the rotation of the earth on its own axis. It should be remembered, however, that, as in those early ages men had not the slightest notion of the modern discoveries in astronomy, it was unavoidably necessary that the events should be described according to the knowledge which then obtained. If God had dictated to Joshua to record the miracle in terms suitable to the modern discoveries in astronomy, Joshua would have appeared to express it in a manner directly contrary to all rules of science then known: and his account of what had happened would have been objected to, as false in astronomy. It would have appeared rather a wild fancy, or a gross blunder of his own, than a true account of a real miracle; and so would have been received with little attention by the persons for whom it was written. Thus, when God directed Joshua to record this miracle, He did not direct him to record it in a manner more agreeable to true astronomy; because, if He had done so, unless He inspired the world at the same time with a true knowledge of astronomy, the account would rather have tended to raise amongst those who read it and heard of it, disputes and "oppositions of science falsely so called," than have promoted the great ends of religion intended by it. *Shuckford.*

A confused tradition concerning this miracle of the sun standing still, and a similar one in the time of Hezekiah when the sun went back ten degrees, had been preserved amongst one of the most ancient nations, as we are informed by one of the most ancient historians. Herodotus, speaking of the Egyptian priests, says, "They told me that the sun has four times deviated from his course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises. This, however, had produced no alteration in the climate of Egypt; the fruits of the earth, and the phenomena of the Nile, had been always the same." The last part of this observation confirms the conjecture that this account of the Egyptian priests had a reference to the two miracles respecting the sun mentioned in Scripture; for they were not of that kind which could introduce any change in climates or seasons. I think it idle, if not impious, to undertake to explain how the miracle was performed; but one who is not able to explain the mode of doing a thing, argues ill if he thence infers that the thing was not done. The machine of the universe is in the hand of God: He can stop the motion of any part, or of the whole, with less trouble, and less danger of injuring it, than any of us can stop a watch. *Bp. Watson.*

13. — *written in the book of Jasher?*] Respecting the book of Jasher, which name means "the book of upright or righteous men," the opinions of the learned are much divided. We find mention of it no where else except at 2 Sam. i. 18; and there, on account of a song made by king David, which he caused to be recorded in this book. It probably contained an account of the lives, and some particular adventures of eminent Jewish worthies, and of all remarkable things which befell the nation. Some have supposed it to be a collection of verses, which the Israelites were used to learn by heart, the better to remember the miracles which God had been pleased to work in their favour. *Stackhouse, Bp. Patrick.*

15. *And Joshua returned,—unto the camp to Gilgal.*] Joshua did not return to Gilgal till the completion of the whole expedition, ver. 43: the meaning probably is, that he was about to return, when he heard of the five kings and of several others of the enemy remaining. *Bp. Patrick.*

16. — *hid themselves in a cave*] Caves, dug in the rocks, are very common in those countries: they are places of retreat, and forts, whither the people retire at the time of war and invasion. *Reland.*

21. *And all the people returned—in peace:*] Returned without meeting any enemy to attack them. *Dr. Wells.* "None moved his tongue against any of them;" an expression of the completeness of their victory, and of the great tranquillity in which they were. *Bp. Patrick.*

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those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterwards Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they [d] took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

d Deut. 21. 23. chap. 8. 29.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah [e] as he did unto the king of Jericho.

e Chap. 6. 21.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

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31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the coun-

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24 — *put your feet upon the necks of these kings.*] Joshua gave this command, not from insolence and pride, but in token of the complete fulfilment of the Divine promise, in bringing these kings and their countries under absolute subjection to the Israelites. *Bp. Patrick.*

29. — *Makkedah, — Libnah,*] For the situation of these and other places, the reader is referred to the map of Canaan, illustrating the books of Joshua and Judges.

37. — *the king thereof,*] The king of Hebron had been before mentioned as one of the five whom Joshua recently slew; it appears that the inhabitants had now set up a new king: Hebron was a place of note, as we read in this verse of "the cities thereof," that is, of other cities dependent on it. *Bp. Patrick.*

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try of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [f] commanded.

f Deut. 20. 16, 17.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 16 *All the country taken by Joshua.* 21 *The Anakims cut off.*

1450. AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

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3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were [†] met together, they came and pitched together at the waters of Merom, to fight against Israel.

† Heb. *assembled by appointment.*

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the

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40. — *the country of the hills, and of the south,*] The country of the hills *even* of the south; that is, the hill country lying in the south part of Canaan. "The country of the vale and of the springs," that is, the vale country adjoining, abounding more with springs. *Dr. Wells.*

—— *utterly destroyed all that breathed,*] This must be restrained to mankind, for they kept the cattle for a prey unto themselves. It is here expressly added, that they did this "as the Lord God of Israel commanded;" this being a complete justification of the Israelites from all imputation of cruelty or severity; in fact, they only executed a Divine sentence against the Canaanites for their abominable wickedness, with which they themselves were in danger of being infected. *Bp. Patrick.* God Himself being, all this time, the Supreme Director and Author of Joshua's success, by whose special command he executed these severities against idolatrous nations, now by an incurable degree of wickedness become ripe for exemplary destruction. *Pyle.*

If it be maintained, that it is contrary to God's moral justice to doom to destruction the crying or smiling infants of the Canaanites; why do we not maintain it to be equally contrary to His moral justice, that He should suffer crying or smiling infants to be swallowed up by an earthquake, drowned by an inundation, consumed by a fire, starved by famine, or destroyed by a pestilence? Perhaps it may be replied, that the evils which the Canaanites suffered from the express command of God were different from those which are brought on mankind by the operation of the laws of nature. Different in what? Not in the magnitude of the evil, not in the subjects of sufferance, not in the Author of it: for my philosophy at least instructs me to believe that God not only primarily formed, but that He hath through all ages executed, the laws of nature; and that He will through all eternity administer them for the general happiness of His creatures, whether we can, on every occasion, discern that end, or not. *Bp. Watson.* See the notes on Deut. vii. 2, 24; ix. 5; xx. 16.

41. — *country of Goshen,*] The Goshen here mentioned was in the tribe of Judah: it was probably so called from its excellent pasture, as was also the other Goshen in Egypt.

43. *And Joshua returned,*] From the account of all Joshua's victories, and of his speedy conquest of the land of Canaan, we learn that, while our success on every occasion depends on the Divine assistance, it is our duty always to join our own care and endeavours to our trust and confidence in God. We are hereby convinced too of the truth of all the promises which God had made to the children of Israel by Moses, that their enemies should not stand before them, and that He would give them their country and cities to dwell in. We are hence supplied with a proof that God is ever faithful to His promises, that He is almighty in fulfilling them, and that His blessing every where accompanies those that trust in Him and obey His commands. *Ostervald.*

Chap. XI. ver. 1. — *Jabin king of Hazor*] Hazor, and the other cities here mentioned, were in the northern parts of Canaan.

2. — *Chinneroth,*] Or, Gennesareth, an ancient city which stood on the sea of Chinneroth or Gennesareth, otherwise called the sea of Galilee. *Dr. Wells.*

4. — *chariots*] See the note on Exod. xiv. 7.

5. — *pitched — at the waters of Merom,*] These waters are generally supposed by learned men to be the lake Senechon, which lies between the head of the river Jordan, and the lake of Gennesareth. *Stackhouse.* These waters are not so large as the lake of Gennesareth, and the tract about them is marshy ground. *Dr. Wells.*

6. — *thou shalt hough their horses, and burn their cha-*

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people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto ‖ great Zidon, and unto ‖ † Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

‖ Or, *Zidon-rabbah.*
‖ Or, *salt pits.*
† Heb. *burning of waters.*

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not † any left to breathe: and he burnt Hazor with fire.

† Heb. *any breath.*

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, [a] as Moses the servant of the LORD commanded.

a Numb. 33. 52. Deut. 7. 2. & 20. 16, 17.

13 But *as for* the cities that stood still † in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

† Heb. *on their heap.*

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

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15 ¶ [b] As the LORD commanded Moses his servant, so [c] did Moses command Joshua, and so did Joshua; † he left nothing undone of all that the LORD commanded Moses.

b Exod. 34. 11.
c Deut. 7. 2.
† Heb. *he removed nothing.*

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from ‖ the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

‖ Or, *the smooth mountain.*

18 Joshua made war a long time with all those kings.

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19 There was not a city that made peace with the children of Israel, save [d] the Hivites the inhabitants of Gibeon: all *other* they took in battle.

1450.
d Chap. 9. 3.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir,

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riots with fire.] This is not the common practice in war; nor do princes, who want horses to mount their own troops, use to destroy those taken from the enemy, or render them useless by hamstringing them. But God had forbidden the people to have horses and chariots of war for their defence; see Deut. xvii. 16; xx. 1; not because they were thought useless in war, for it is well known that the strength of the ancient militia consisted chiefly in them, as appears in the Scripture-history, and in the oldest writers of profane story; but because He Himself had undertaken their cause, and He wanted neither horse nor foot to fight His battles. There can be no foundation for the command to Joshua to destroy the horses, but this, that it was not lawful for him to keep them for the reason here assigned. *Bp. Sherlock.*

8. — *Zidon, — Misrephoth-maim, — Mizpeh*] Zidon, a city of note, to the northwest of Canaan, on the Mediterranean sea. The word Misrephoth-maim is understood by some to denote "salt pits," by others, to signify "hot waters;" all agree in placing it near Zidon. The valley of Mizpeh must denote some valley adjoining to mount Gilead: as this lay "eastward," it appears that the defeated Canaanites in their confusion fled, some to the east, and others to the west. *Bp. Patrick, Dr. Wells.*

13. — *the cities that stood still in their strength,*] It appears that the Israelites forbore to destroy those cities, whose walls were not battered down, or which were seated on an eminence, and of greater strength, reserving them for habitations for themselves. *Dr. Wells.*

17. *Halak, — Baal-gad*] Halak, the boundary of the country of Edom, and consequently of Joshua's conquest, southward; Baal-gad, the boundary northward. *Dr. Wells.*

18. *Joshua made war a long time*] It is computed by many, that Joshua spent six years in this war before he could finish it. *Bp. Patrick.* Josephus reckons that it lasted five years. *Dr. Hales.* God Himself assigns the reason at Exod. xxiii. 29, why the war was so long continued: "I will not drive them out from before thee in one year; lest the land become desolate, &c." *Stackhouse.*

20. — *it was of the Lord to harden their hearts,*] God left these thoughtless and irreclaimable people to the impulse of their own passions, and the effects of those judgments which Moses had formerly pronounced upon them. *Pyle.*

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from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel [e] according to their divisions by their tribes. And the land rested from war.

e Numb. 26. 53.

1445.

CHAP. XII.

1 *The two kings whose countries Moses took and disposed of.* 7 *The one and thirty kings on the other side Jordan which Joshua smote.*

1452.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 [a] Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

a Numb. 21. 24. Deut. 3. 6.

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from || the south, under || [b] Ashdoth-pisgah:

Or, *Teman.* || Or, *the springs of Pisgah*, or, *the hill.* b Deut. 3. 17. & 4. 49.

4 ¶ And the coast of Og king of Bashan, *which was* of [c] the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

c Deut. 3. 11. chap. 13. 12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and [d] Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

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d Numb. 32. 29. Deut. 3. 12. chap. 13. 8.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto [e] the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

e Chap. 11. 17.

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ¶ [f] The king of Jericho, one; [g] the king of Ai, which *is* beside Beth-el, one;

1451. f Chap. 6. 2. g Chap. 8. 29.

10 [h] The king of Jerusalem, one; the king of Hebron, one;

h Chap. 10. 23.

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; [i] the king of Gezer, one;

i Chap. 10. 33.

13 [k] The king of Debir, one; the king of Geder, one;

k Chap. 10. 38.

14 The king of Hormah, one; the king of Arad, one;

15 [l] The king of Libnah, one; the king of Adullam, one;

l Chap. 10. 29.

16 [m] The king of Makkedah, one; the king of Beth-el, one;

m Chap. 10. 28.

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of || Lasharon, one;

|| Or, *Sharon.*

19 The king of Madon, one; [n] the king of Hazor, one;

n Chap. 11. 10.

20 The king of Shimron-meron, one; the king of Achshaph, one;

1450.

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kadesh, one;

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21. — *all the mountains of Judah, — of Israel:*] The mountainous country which, in the distribution of lands made soon after, fell to the tribe of Judah,—and to the rest of the tribes of Israel. *Bp. Patrick.*

22. — *Gaza, — Gath, — Ashdod,*] Three cities of the Philistines, whose country the Israelites did not possess till the time of David.

Chap. XII. ver. 1. *Now these are the kings of the land,* &c.] The inspired author of this book, before he gives an account of the division of the land, thinks fit to lay down, as in a table, before the reader's eyes, the lands which had been conquered, and were now to be divided.

8. *In the mountains, and in the valleys,* &c.] In the former part of this verse, the country is described according to its face and general condition: in the latter part, "the Hittites, Amorites, &c." it is described according to its former inhabitants. *Dr. Wells.*

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the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of [o] the nations of Gilgal, one;

o Gen. 14. 1.

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

1 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam slain.* 24 *The bounds of the inheritance of Gad,* 29 *and of the half tribe of Manasseh.*

1445.

NOW Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land † to be possessed.

† Heb. *to possess it.*

2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and ‖ Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

‖ Or, *the cave.*

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.

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6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, [a] which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

a Numb. 32. 33. Deut. 3. 13. chap. 22. 4.

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of [b] the remnant of the giants: for these did Moses smite, and cast them out.

b Deut. 3. 11. chap. 12. 4.

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23. — *king of the nations of Gilgal,*] This does not mean the Gilgal, where Joshua encamped when he first passed over Jordan. It is by some supposed to mean the country of Galilee. *Bishop Patrick, Dr. Wells.*

24. — *all the kings thirty and one.*] As so small a country was divided among so many kings, it is evident that, by the term "kings," we are merely to understand petty princes, or lords perhaps of some single cities, with a few dependent villages, whose inhabitants were their tenants. *Bp. Patrick.* See the note on Deut. xxxiii. 5.

Chap. XIII. ver. 1. *Now Joshua was old*] To what age he was now advanced we cannot certainly know, because we do not know what his age was, when he came out of Egypt. Some think he was then forty-three; according to which he was eighty-three when they came into Canaan; and now, it may be gathered from many probable conjectures, that he wanted not much of a hundred. Since from his declining years he could not hope to conquer the "land which yet remained," he is commanded now to begin the business of dividing the land of Canaan among the several tribes. It should be always remembered, that the promise made by God of driving out the old inhabitants, ("Them will I drive out," ver. 6;) was conditional, and depended on the adherence of the Israelites to His worship and service. Accordingly, in consequence of their flagrant and repeated disobedience, they only partially deserved the fulfilment of the promise. We do not read that the Sidonians, ver. 6, were ever conquered by the Israelites, and the people of Lebanon were not made tributary till the days of David and Solomon. *Bp. Patrick.*

For the situation of the several tribes, and the boundaries of their different allotments, the reader is referred to the map of Canaan, illustrating the book of Joshua, &c. in which the places here mentioned are laid down with as much accuracy, as our knowledge of the geography of the Holy Land admits.

9. *From Aroer,* &c.] Joshua, having in the foregoing verses, 1—8, set down what command he had received from God, saw fit to repeat here the division of the land east of Jordan, between the tribes of Reuben and Gad, and the half tribe of Manasseh, in order to prevent any future disputes about the matter, and to preclude the possibility of undue claims being set up by any of the tribes to the allotments of the others, whether east or west of Jordan. Accordingly, he begins with describing the extent of the whole country beyond or east of Jordan. *Dr. Wells.*

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13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon, and ‖ Bamoth-baal, and Beth-baal-meon,

‖ Or, *the high places of Baal, and house of Baal-meon.*

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

c Deut. 3. 17.
‖ Or, *springs of Pisgah,* or, *the hill.*

20 And Beth-peor, and [c] ‖ Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote [d] with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

d Numb. 31. 8.

22 ¶ Balaam also the son of Beor, the ‖ soothsayer, did the children of Israel slay with the sword among them that were slain by them.

‖ Or, *diviner.*

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

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27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the [e] children of Machir by their families.

e Numb. 32. 39.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 [f] But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, [g] as he said unto them.

f Chap. 18. 7.

g Numb. 18. 20.

CHAP. XIV.

1 *The nine tribes and a half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

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AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a] which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

a Numb. 34. 17.

2 [b] By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

b Numb. 26. 55. & 33. 54.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but

Chap. XIV. ver. 1. *And these are the countries*] This chapter is a kind of preface to the 15th, 16th, &c. chapters; and the countries here meant are those of which the division is detailed in them.

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unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

c Numb. 35. 2. chap. 21. 2.

5 [c] As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people to melt: but I wholly

d Numb. 14. 24.

[d] followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses,

† Heb. *walked.*

while *the children of* Israel † wandered in the wilderness: and now, lo, I

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am this day fourscore and five years old.

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11 [e] As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

e Ecclus. 46. 9.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

f Chap. 21. 12. 1 Mac. 2. 56.

14 [f] Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

g Chap. 15. 13.

15 And [g] the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. And the land had rest from war.

CHAP. XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel, for his valour, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the lot of the tribe of the children of Judah by their families; [a] *even* to the border of Edom the [b] wilderness of Zin south-

a Numb. 34. 3.

b Numb. 33. 36.

4. *For the children of Joseph were two tribes,*] The privilege of the firstborn was transferred from Reuben to Joseph, 1 Chron. v. 1, 2; so that a double portion was given to his descendants, as two tribes sprang from his two sons, Manasseh and Ephraim. Thus there were still twelve tribes to share the land, without reckoning Levi as one. The Levites, as it follows in this verse, had no part in the land, except cities to dwell in: they had them for a habitation, not for a possession, and could not sell them, as the other tribes could their possessions. *Bp. Patrick.*

6. *Then the children of Judah* &c.] Before the division of the land began, (perhaps before the conclusion of the war, as may be inferred from the last words of this chapter,) the claim of Caleb to a peculiar possession is preferred by some of his brethren, according to the promise made first by God Himself, Numb. xiv. 24: and repeated by Moses, Deut. i. 36. Joshua accordingly blessed him, ver. 13, that is, acknowledged his deserts, and besought God to prosper him in his undertaking; and gave him the mountain, (or mountainous country,) ver. 12, 13, of Hebron, not the city of Hebron, for that was a city allotted to the priests, Josh. xxi. 11, 13. *Bp. Patrick, Dr. Wells.*

10. — *these forty and five years,*] The children of Israel wandered in the wilderness thirty-eight years after the promise made to Moses respecting Caleb. Hence it appears, that at the time when Caleb spoke this, seven years had passed since their first arrival in Canaan. As to the time which followed, between the complete division of the land, and the death of Joshua, it is not set down in this book, nor have we any means of making a probable conjecture. It is said indeed at Josh. xxiii. 1, that a long time after God had given rest unto Israel, Joshua waxed old; from which expression it may well be inferred, that the period should not be restrained to seven or ten years, but may rather be thought to extend to twenty, as Dupin computes. *Bp. Patrick.*

Chap. XV. ver. 1. *This then was the lot* &c.] In respect to the division of the land of Canaan, it is well deserving of remark, that as Jacob and Moses, at the approach of their deaths, foretold the very soil and situation of every particular country that should fall to each tribe, so, on this distribution of the lots, it actually came to pass. To the tribe of Judah, there fell a country abounding with vines and pasture grounds, Gen. xlix. 11; to that of Asher, one plenteous in oil, iron, and

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ward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the † bay that looketh southward:

† Heb. *tongue.*

3 And it went out to the south side to ‖ Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

‖ Or, *the going up to Acrabbim.*

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [c] En-rogel:

c 1 Kings 1. 9.

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim:

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10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof.* This *is* the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [d] ‖ the city of Arba the father of Anak, which *city is* Hebron.

d Chap. 14. 15.
‖ Or, *Kirjath-arba.*

14 And Caleb drove thence [e] the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

e Judg. 1. 10.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenez, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him,* that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

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brass, Deut. xxxiii. 24; to that of Naphtali, one extending from the west to the south of Judea, Deut. xxxiii. 23; to that of Benjamin, one in which the temple was afterwards built, Deut. xxxiii. 12; to that of Zebulun, a country abounding in sea ports, Gen. xlix. 13; to those of Ephraim and Manasseh, countries renowned for their precious fruits, Deut. xxxiii. 14; and to those of Simeon and Levi, no particular countries at all, forasmuch as the former had a portion with Judah, and the latter was dispersed through the several tribes. Since, therefore, each particular lot answered so exactly to each prediction, we are supplied with the most indisputable proof that there was Divine inspiration in these predictions, and Divine direction in the distribution of the lots. *Stackhouse.*

12. — *This is the coast of the children of Judah*] Thus their lot was bounded on all sides, in the first draught of it: but being afterwards found too large, it was contracted into a narrower compass, that more room might be made for the tribe of Simeon, who had part of this lot given to them; and other places were taken out of it for the tribes of Benjamin and Dan, as will appear at Josh. xix. 1, 9, &c. *Bp. Patrick.*

18. — *she lighted off her ass;*] This was done in reverence to her father. The alighting of those that ride is considered in the East as an expression of deep respect.

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19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beersheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, ‖ and Gederothaim; fourteen cities with their villages:

‖ Or, *or.*

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that *lay* † near Ashdod, with their villages:

† Heb. *by the place of.*

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof:*

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And ‖ Janum, and Beth-tappuah, and Aphekah,

‖ Or, *Janus.*

54 And Humtah, and [f] Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

[f] Chap. 14. 15.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 Kirjath-baal, which *is* Kirjath-

Pococke tells us, that they descend from their asses in Egypt when they come near some tombs there, and that Christians and Jews are obliged to submit to this. *Harmer.* Caleb's daughter asked him for "a blessing," that is, for a gift or favour: he had given, as she describes, a south land, that is, probably, a dry and mountainous land towards the south, exposed to the sun and scorching winds, and she begs for a field with some springs of water. Caleb appears to grant her more than she desired, both "the upper and nether springs," those which were in the mountain and those which were below. *Bp. Patrick.*

32. —*all the cities are twenty and nine,*] No less than thirty-eight places have been mentioned. The difference is explained, either by supposing that twenty-nine only of the places mentioned could be called *cities;* or that, of the thirty-eight here mentioned as first given to Judah, nine were afterwards given to Simeon, Josh. xix. 2, 3; and so are considered in the general amount, as belonging to that tribe.

36. —*fourteen cities*] Fifteen have been mentioned: the two last are probably names of the same place, Gederah, *or* Gederothaim, as the margin gives it.

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jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

† Heb. *went forth.*

AND the lot of the children of Joseph † fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to

a Judg. 1. 26.

[a] Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

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7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAP. XVII.

1 *The lot of Manasseh.* 8 *His coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh; for he *was* the [a] firstborn of Joseph; *to wit,* for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

a Gen. 41. 51. & 46. 20. & 50. 23. Numb. 32. 39.

2 There was also *a lot* for [b] the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

b Numb. 26.

3 ¶ But [c] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no

c Numb. 26. 33. & 27. 1. & 36. 2.

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63. — *the Jebusites dwell*] The Jebusites (descended from Jebus, the son of Canaan) possessed the town of Jerusalem till after the death of Joshua, Judg. i. 8; and the castle till the reign of David. *Bp. Patrick.*

Chap. XVI. ver. 1. — *the children of Joseph*] That is, the whole tribe of Ephraim, and that half of the tribe of Manasseh, which had not been provided for, east of Jordan. *Dr. Wells.*

9. *And the separate cities*] That is, cities which were possessed by the Ephraimites, although they lay in the portion of Manasseh; on which account they are here called separate cities. *Dr. Wells.*

10. *And they drave not out* &c.] See notes on Judg. i. The conquest of Gezer, mentioned at Judg. i. 29, seems to be repeated from this place. As it is here said that "the Canaanites serve under tribute *unto this day,*" we are furnished with an incidental proof, if proof were wanting, that the author of this book wrote before the conquest of Gezer by the king of Egypt, to give it as a portion to his daughter the wife of Solomon, 1 Kings ix. 16. *Calmet.*

Chap. XVII. ver. 1. — *for he was the firstborn of Joseph;*] The Hebrew particle, translated *for,* may be translated *though;* then the meaning is plain, that the lot of Manasseh came up after that of Ephraim, not before it, *though* he was the firstborn of Joseph, for Jacob had preferred Ephraim before him, Gen. xlviii. 19, 20. The other half of the tribe of Manasseh, the descendants of Machir, Manasseh's eldest son, had received their portion beforehand, on the eastern side of Jordan, because Machir "was a man of war." *Bp. Patrick, Pyle.*

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sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto ‖ Or, *brook of reeds.* the ‖ river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

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11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the ‖ giants, if mount Ephraim be too narrow for thee. ‖ Or, *Rephaims.*

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joshua spake unto the

5. — *there fell ten portions to Manasseh,*] It appears that the lot was divided into six parts, according to the six sons of Manasseh, mentioned at verse 2; and one of these parts, that assigned to Hepher, was again divided into five parts for the five daughters mentioned at verse 3. Thus, on the whole, there were ten portions. *Dr. Wells.*

12. — *could not drive out the inhabitants* &c.] They could not drive them out, through want of faith in God, and of zeal to perform His commands. Here the fountain of all the evils which afterwards befell the Israelites, begins to be opened, in that, either through sloth or covetousness, or distrust of God's power, they did not attempt to drive out those people that were stronger than ordinary; or, through want of faith in God, failed in the attempt. *Bp. Patrick.*

13. — *they put the Canaanites to tribute:*] Herein they grievously offended against the Divine command; see Deut. xx. 16, 17; by which they were peremptorily commanded to destroy the Canaanites when they were able. In thus putting them to tribute, they were probably influenced by motives of indolence and gain. *Bp. Patrick.* This early degree of sloth and worldly mindedness, afterwards displayed in other instances, Judg. i. 28, laid the foundation of all the ensuing calamities which befell the people. *Pyle.*

14. — *Why hast thou given me but one lot* &c.] The children of Joseph, that is, the tribes of Ephraim and Manasseh, complain to Joshua of the narrowness of their allotment, which was increased by the Canaanites still retaining so large a portion of it. Joshua, though a descendant himself of Joseph, remained perfectly impartial; and told them, they must enlarge the country by their valour, by driving out their enemies from the woody and mountainous parts, and thus making them habitable for themselves. *Pyle.*

It appears that the children of Joseph, consisting of a tribe and a half, and in all respects a flourishing people, had only one lot or portion assigned to them in the division; whereas, according to the rate at which the lands were assigned to the other tribes, they ought to have had one portion and a half. *Shuckford.*

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house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:*

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAP. XVIII.

1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

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6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border

18. *But the mountain shall be thine;*] Joshua consents to add "the mountain" to their portion, which, as it was settled by a Divine decree, they could not enlarge in any other way. "The outgoings" of this were to be their's, meaning probably the passages to, from, and about it, and the places bordering on it. *Bp. Hall.* He concludes with an assurance, that, notwithstanding the great force and numbers of the enemies who now possessed it, they should be able, with God's help, to drive them out. *Bp. Patrick.*

Chap. XVIII. ver. 1. — *at Shiloh,*] This place was situated in the south part of the tribe of Ephraim; according to some, it lay about two hours' journey from Jerusalem. The ark, which was now removed to this place, continued there, not only during the remainder of Joshua's life, but also during all the times of the judges of Israel, to the time of Samuel the prophet, and just before the death of Eli the priest, as appears from 1 Sam. iv. 3, &c. Some suppose, from what is said at Deut. xii. 10, 11, that the ark was placed here by the immediate direction of God; but this seems rather to refer to Jerusalem, which is throughout Scripture mentioned, as the place where God caused "his name to dwell." The real reason of the ark being placed in the tribe of Ephraim for so long a time, was probably no other than this, that Joshua himself belonged to this tribe; and as he was, during his life, the chief administrator of the government, it was proper that the tabernacle and ark should be in the same tribe. It is further to be remarked, that, together with the tabernacle and ark, the camp of the Israelites was now removed from Gilgal to Shiloh, that is, the camp of the seven remaining tribes; for it has appeared, that two tribes and a half had already received their inheritance. *Dr. Wells.* The whole period, during which the tabernacle remained at Shiloh, is thought to be 350 years. *Bp. Patrick.*

9. — *and described it — into seven parts in a book,*] The Hebrew words may signify "delineated it—in a book or map." It is probable that they made a map of the country, drawn on a considerable scale, shewing every city and its boundaries, in seven parts, which, united together, formed a book. *Script. illust*

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went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adum-
a Chap. 15. 6. mim, and descended to [a] the stone of Bohan the son of Reuben,

18 And passed along toward the
‖ Or, *the plain.* side over against ‖ Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were
† Heb. *tongue.* at the north † bay of the salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

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21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages;

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

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14. — *compassed the corner of the sea southward,*] It is certain that the border of the tribe of Benjamin did not compass any corner of the Mediterranean sea, nor come near to it. On this account it should be observed that the Hebrew word translated "sea," may be understood to mean "the west," on which side the sea (that is, the Great or Mediterranean sea) lay: so the same word is translated in ver. 12. Thus the plain meaning of the expression, "compassed the corner of the west," seems to be, that the western border there made an angle or corner, as was really the case. *Dr. Wells.*

21. — *Jericho,*] As the city itself had been destroyed, the territory, probably, which was named from the city is here meant; or perhaps a few houses and walls were still standing in the city. *Bp. Patrick.*

Chap. XIX. ver. 2, — *Beer-sheba, Sheba,*] Beer-sheba, *or* Sheba; different names for the same place: it is ne-

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8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid;

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Rem-

‖ Or, *which is drawn.*

mon-‖ methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

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19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city † Tyre; † Heb. *Tzor.* and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

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cessary thus to understand, in order to make the number of places thirteen, as stated at ver. 6. *Dr. Lightfoot.*

9. — *the part of the children of Judah was too much for them;*] Those persons who were now sent to make a new survey of the whole land, found that those who had surveyed it formerly had not measured it exactly, but made one division, which fell to the tribe of Judah, too large in proportion to the rest. A portion accordingly was taken from them, and given to the tribe of Simeon. On this account the boundaries of the tribe of Simeon, on every side, are not described, as had been done with respect to the other tribes, because the boundaries of Judah's possession had already been given, and the same cities, which, at chap. xv. 26—32, were allotted to the tribe of Judah, are in this chapter, ver. 2—8, assigned to the tribe of Simeon. *Bp. Patrick, Dr. Wells.*

15. — *twelve cities*] More than twelve have been named; therefore some of them are probably only mentioned as boundaries of the country. In the same manner, at ver. 30, the cities are said to be twenty-two, although more than twenty-two have been mentioned; and the same at ver. 38.

26. — *Carmel westward,*] or Carmel *by the sea,* to distinguish it from another Carmel in the tribe of Judah, near Hebron. *Bp. Patrick.*

29. — *the strong city Tyre;*] A strong and celebrated city, called by the Hebrews Tsor or Zor, whence it is thought that the whole adjoining country had the name of Syria given it by the Greeks. *Dr. Wells.* Its Hebrew name Tsor or Zor signifies a rock. *Calmet.*

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32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

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43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‖ before ‖ Japho.

‖ Or, *over against.*

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [a] Dan, after the name of Dan their father.

‖ Or, *Joppa*, Acts 9. 36.

[a] Judg. 18. 29.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* [b] Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

[b] Chap. 24. 30.

51 [c] These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

[c] Numb. 34. 17.

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34. — *to Judah upon Jordan*] This cannot be meant of the *tribe* of Judah, which lay at a considerable distance from the border of Naphtali; it seems therefore most easy and natural to understand it of a place so named, lying on the river Jordan, which will account for its being called, by way of distinction, "Judah upon Jordan." *Dr. Wells.*

46. — *the border before Japho.*] This place afterwards became celebrated under the name of Joppa, and continues to this day, retaining the name of Japha or Jaffa, which in Hebrew signifies *fair* or *beautiful. Bp. Patrick.* By comparing the cities just mentioned with those at Josh. xv. 33, it appears that many of those which were at first assigned to Judah, were afterwards allotted to Dan: hence it is reasonably supposed, that the inheritance of the tribe of Dan was within the inheritance of the tribe of Judah; this tribe is therefore, with universal agreement, placed by geographers in the western part of the portion at first allotted to the children of Judah. *Dr. Wells.*

47. — *the coast of the children of Dan went out too little for them:*] In the Hebrew the words run thus: *The coast of the children of Dan went out from them;* that is, they were dispossessed of it in some parts by their powerful neighbours the Amorites, who forced them into the mountains. *Bp. Patrick.* The children of Dan therefore fought against, and took Leshem, a city not far from Jordan, called Laish in the book of Judges; in aftertimes Cesarea Philippi. They dwelt therein, or remained in undisturbed possession of it, and gave it the name of Dan; all this was done after Joshua's death, and is related more largely in the book of Judges, chap. xviii. It is supposed that Ezra, or some other, thought good in aftertimes to insert this verse here, in order to complete the account of the Danites' possessions. *Bp. Patrick, Shuckford.*

50. *According to the word of the Lord*] It hence appears, although it is no where else expressed, that the Lord granted to Joshua a peculiar privilege of choosing his portion, as He had done to Caleb. *Dr. Wells.*

51. — *So they made an end of dividing the country.*] It may generally be remarked, that, of the midland region to the north, which was allotted to the tribes of Ephraim, Issachar, and Naphtali, and the half of Manasseh, the lot of the sons of Joseph, especially that of Ephraim, was the richest and most considerable,

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CHAP. XX.

1 *God commandeth, 7 and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [a] Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

a Exod. 21. 13. Numb. 35. 6, 11, 14. Deut. 19. 2.

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* [b] until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

b Numb. 35. 25.

† Heb. *sanctified.*

7 ¶ And they † appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah.

c Deut. 4. 43. 1 Chron. 6. 78.

8 And on the other side Jordan by Jericho eastward, they assigned [c] Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

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9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAP. XXI.

1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites.* 43 *God gave the land, and rest unto the Israelites, according to his promise.*

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, [a] The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

a Numb. 35. 2.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of

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reaching from the Jordan eastwards, to the Mediterranean sea westward. The remainder of the maritime coast, westward, was allotted to Dan, Zebulun, and Asher, from the Philistine border southward, to Zidon northward: for Zebulun was foretold to be a maritime tribe by Jacob, Gen. xlix. 13, and Dan and Asher are declared to be so by Deborah, Judg. v. 17. Of the southern tribes, the most powerful was Judah; of the northern, Ephraim; whence originated a jealousy between the two, which broke out early, and laid the foundation of that fatal schism, which took place on the death of Solomon, by the revolt of the ten tribes under Jeroboam an Ephraimite. *Dr. Hales.*

Chap. XX. ver. 7. *And they appointed Kedesh* &c.] It has been remarked, that not only were these cities of refuge seated on high and eminent places, so that they might be seen afar off, but they were appointed at such distances from each other, that all the country might more easily have the benefit of one or the other of them. Kedesh was in the north, Hebron in the south, and Shechem between both. The cities on the other side Jordan, Bezer, Ramoth, and Golan, had been assigned by Moses, Deut. iv. 43, but did not, until now, obtain the privilege of cities of refuge. All these cities of refuge belonged to the Levites. The expression, ver. 8, "on the other side Jordan by Jericho eastward," means, "on the other side of Jordan, and to the east of Jericho." *Bp. Patrick.*

Chap. XXI. ver. 1. *Then came near the heads of the fathers of the Levites*] Although no division of the land was assigned to the tribe of Levi, yet abundant compensation was made to them, in having the priesthood of the Lord for their inheritance: and they were wisely distributed among the rest of the tribes, in order to maintain the national worship, and to superintend the education of youth. Thus forty-eight cities were

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Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon,

† Heb. *called.* these cities which are *here* †mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the first lot.

|| Or, *Kirjath-arba.* 11 And they gave them || the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to

b Chap. 14. 14. 1 Chron. 6. 56. b Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes,

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17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.

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appropriated throughout all the tribes, for the residence of the three families of the Levites, Kohath, Gershon, and Merari. *Dr. Hales.*

13. — *to the children of Aaron*] Of the forty-eight Levitical cities, thirteen, ver. 13—19, were properly sacerdotal, being assigned to the sons of Aaron, to whom the priesthood was exclusively confined. Although the cities were all assigned by lot, yet it was directed by a special Providence, that the share which fell to the priests should be in the tribes nearest to the great city, which God intended should be the fixed place of His worship, to the end that the priests might be always ready to give their attendance. *Bp. Patrick.*

It is remarkable, that all the cities of the priests lay within the southern tribes; eight belonging to Judah, four to Benjamin, and only one to Simeon. This was wisely allotted by Providence, to guard, as it were, against the evils of schism between the southern and northern tribes. For, by this arrangement, all these cities, except one, lay in the faithful tribes of Judah and Benjamin, to keep up the national worship in them, in opposition to the apostacy of the other tribes; and that one may have remained under the control of Judah, as being situated on his frontier. Otherwise, the kingdom of Judah might have experienced a scarcity of priests, or have been burdened with the maintenance of those who fled from the kingdom of Israel, 2 Chron. xi. 13, 14, when the base and wicked policy of Jero-

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30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

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43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 [c] There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass. c Chap. 23. 14, 15.

CHAP. XXII.

1 *The two tribes and half with a blessing are sent home.* 9 *They build the altar of testimony in their journey.* 11 *The Israelites are offended thereat.* 21 *They give them good satisfaction.*

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, [a] which Moses the servant of the LORD gave you on the other side Jordan. a Numb. 32. 33. chap. 13. 8.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, [b] to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to b Deut. 10. 12.

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boam made priests of the lowest of the people, without learning or religion, to officiate in their room. *Dr. Hales.*

43. — *the Lord gave unto Israel all the land*] He gave them a right to the whole country, which was distributed among them, as He appointed, by a lot which He ordered and directed; and He gave them the actual possession and enjoyment of the greater part of it, with power to subdue the rest, provided they continued in obedience; according to this understanding, "there failed not ought of any good thing which the Lord had spoken unto the house of Israel," ver. 45. *Bp. Patrick.*

44. *And the Lord gave them rest*] That is, He permitted them to enjoy the undisturbed possession of their lands, without any molestation, and "delivered their enemies into their hand;" which is not to be understood, as if all the people of Canaan were actually under their power, but that, as long as Joshua lived, not a man appeared to fight against them, who was not delivered into their hands. *Bp. Patrick.*

Chap. XXII. ver. 3. — *these many days*] For the space of seven years at least, some think as many more, they had continued in the service of their brethren, until they saw them settled in quiet possession of their lots. *Bp. Patrick.*

5. — *take diligent heed*] He exhorts them, like a wise and religious governour, to improve the experience they had of the great providences of God towards themselves and their whole nation, into a constant and duti-

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cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

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12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each † chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

† Heb. *house of the father.*

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* the iniquity [c] of Peor too little for us, from which we are not cleansed until this day, although there

[c] Numb. 25. 4.

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ful observance of the laws He had prescribed in common to them all, as the only condition of all their future enjoyments. *Pyle.*

9. — *the country of Gilead,*] The country of Gilead, here put for the whole country possessed by the Israelites, to the east of Jordan: so called from Gilead, the son of Machir, and grandson of Manasseh. *Stackhouse.*

10. — *came unto the borders of Jordan, — in the land of Canaan,*] This expression would seem to import, that they built the altar in the land of Canaan, before they went over Jordan: but this is by no means probable; and indeed is contradicted by the next verse, which says, that they built it *over against* Jordan. The meaning must be, that, when they came to the borders of Jordan, and then passed into their own country, they staid there to build the altar. *Bp. Patrick.*

—— *great altar to see to.*] Namely, an altar which made a great shew, being built very high, so that it might be seen afar off, but after the pattern of the altar of the burnt offering at the tabernacle. *Dr. Wells.* Their purpose was no more than to erect this as a monumental record to posterity: by raising it in the particular shape of an altar, they intended it as a memorial of the near relation, close friendship, and perfect unity of religion, that subsisted between them and their brethren in western Canaan. *Pyle.* A memorial, that, though they were parted by the river, yet they were of the same religion and extraction with the other tribes, and had an equal right to the tabernacle of Shiloh, and the worship of God there performed. *Stackhouse.*

12. — *gathered themselves together*] The tribes now lived separate, having gone to settle in their several possessions.

—— *to go up to war*] To consult about going to war; for they imagined them to be apostates from their religion, which required them to worship the Lord alone, and at no other place but that which He Himself had chosen. *Bp. Patrick.* They thought this altar to be built, either in imitation of heathen high places, or as a separate place of sacrifice and public worship, distinct from that of the tabernacle, and consequently to imply a plain revolt from the express law of God. *Pyle.*

17. *Is the iniquity of Peor too little* &c.] Is the iniquity, of which so many of us were guilty in worshipping Peor, too small a provocation committed by us

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was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

d Chap. 7. 1, 5.

20 [d] Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it;*

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24 And if we have not *rather* done it for fear of *this* thing, saying, † In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

† Heb. *To morrow.*

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

e Gen. 31. 48. chap. 24. 27. ver. 34.

27 But *that* it *may be* [e] a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

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towards God, from which we are not cleansed until this day? there being some remaining, they feared, infected with those idolatrous inclinations, whom God might justly cut off, although "there was" on the former occasion "a plague" which destroyed 24,000, Numb. xxv. 9. *Bp. Patrick, Dr. Wells.*

19. — *if the land of your possession be unclean,*] If you think that the land of your possession is unclean, or less holy, for want of an altar among you, then "pass ye over" unto our land. *Dr. Wells.* This expresses a wonderful zeal for God and the common good, wherewith they were now possessed, which made them rather desire to give up some of their own lands to the tribes east of Jordan, than suffer them to "rebel against the Lord," and thereby break the common bond, which bound the tribes to each other as well as to God. *Bp. Patrick.*

25. — *ye have no part in the Lord:*] Ye are none of the Lord's people, as not living within the bounds of the promised land. *Dr. Wells.*

28. — *Behold the pattern of the altar of the Lord,*] They could not have exactly imitated the pattern of the true altar of God, if they had not attended it, as a place of worship, together with their brethren; on which account their altar would be "a witness" that they (the Eastern tribes) had a right to approach the tabernacle, as well as the western. *Bp. Patrick.*

29. *God forbid that we should rebel against the Lord,*] We cannot have a stronger proof of the zeal of the whole nation for the observance of the Divine law, than this transaction between the two tribes and a half, and the remaining tribes. Here we see the two tribes and a half building an altar at the passage of Jordan, a pattern, or after the pattern, of the altar of the Lord. The remaining congregation, alarmed at the idea of this being a rebellion against God, who had commanded that there should be only one altar for His people, prepared to punish it by instant war. But, on their sending ambassadours to expostulate, the two tribes and a half shew, by the earnestness of their answer, "God forbid that we should rebel &c." that the impression was indeed most deep, which the judgments of God had made on the whole nation, that they were animated with the most watchful anxiety to fulfil the Law, and to avoid the wrath of Jehovah, at once their Sovereign and their God. *Dr. Graves.*

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30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, † it pleased them.

† Heb. *it was good in their eyes.*

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: † now ye have delivered the children of Israel out of the hand of the LORD.

† Heb. *then.*

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar ‖ *Ed:* for it *shall be* a witness between us that the LORD *is* God.

‖ That is, A witness.

CHAP. XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 11 *and by threatenings.*

Before CHRIST about 1427.

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* † stricken in age.

† Heb. *come into days.*

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [a] LORD your God *is* he that hath fought for you.

a Exod. 14. 14.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea † westward.

† Heb. *at the sunset.*

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [b] that ye turn not aside therefrom *to* the right hand or *to* the left;

b Deut. 5. 32. & 28. 14.

7 That ye come not among these nations, these that remain among you; neither [c] make mention of the name of their gods, nor cause to swear *by them,* neither serve them, nor bow yourselves unto them:

c Ps. 16. 4.

8 ‖ But cleave unto the LORD your God, as ye have done unto this day.

‖ Or, *For if you will cleave, &c.*

34. — *that the Lord is God.*] That the Lord is *our* God, that we own no other God, and will worship Him only; and consequently that we have a right to serve Him at His tabernacle as well as they. *Bp. Patrick, Dr. Wells.*

Chap. XXIII. ver. 1. — *a long time after*] According to Abp. Usher, this happened seventeen years after the division of the land. See the dates in the margin of the Bible.

—— *Joshua waxed old*] This had been said of him before the division of the land took place, Josh. xiii. 1; and, since that time, he built a city on his own allotment. It is probable that he was now in the last year of his life. *Bp. Patrick.*

2. *And Joshua called for all Israel,* &c.] In this and the following chapter, Joshua appears a true imitator of Moses, concluding his book and his life with a pious exhortation to the duties of religion, as the only means of procuring and perpetuating the blessings of Heaven. We also see in him a worthy pattern for every parent to follow in life, to lead his children by a holy example; and, at the end thereof, to recommend to them, with his last breath, the love and service of God. Such advice is the best legacy, the fairest portion, and most effectual blessing he can leave them. In this great man we likewise behold a noble instance of that happy, calm, and sweet composure of mind, which attends the death of the righteous man; in his last moments, he shews no concern for the parting with life, or the approach of death. All his care is for the honour of God, and the true happiness of those he leaves behind. *Wogan.*

5. — *the Lord your God, he shall expel them*] This relates to the Canaanites yet remaining unsubdued, whom the Israelites, provided they faithfully adhered to the worship of the true God, would certainly be enabled to conquer. *Bp. Patrick.*

7. — *neither make mention of the name of their gods,*] That is, do not mention their names, as objects of worship, with any sort of reverence.

—— *nor cause to swear by them,*] This being a peculiar mark of respect, as implying an acknowledgment that he, in whose name the oath was taken, had power to punish those who forswore themselves. *Dr. Wells.*

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9 || For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

|| Or, *Then the LORD will drive.*

10 [d] One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

d Lev. 26. 8. Deut. 32. 30.

11 Take good heed therefore unto your [†] selves, that ye love the LORD your God.

† Heb. *souls.*

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; [e] but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

e Exod. 23. 33. Numb. 33. 55. Deut. 7. 16.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that [f] not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

f Chap. 21. 45.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

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16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between them and God.* 26 *A stone the witness of the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, [a] Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

a Gen. 11. 31. Judith 5. 6, 7.

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9. — *the Lord hath driven out* &c.] The literal meaning is plain and easy; the Lord made good His promise to those Israelites to whom the words were spoken, brought them into Canaan, and cast out the heathen. If these were strong motives to that people of gratitude and obedience, how much more are we bound to be grateful and obedient, by the far greater victories, which our heavenly Joshua, the blessed Jesus, hath obtained for us over our spiritual enemies, and which He still daily performs for us; for those, who are enlisted under His banner, are indeed enabled to "chase a thousand," not indeed by their own strength, but by the power of Christ. *Wogan.*

13. — *the Lord your God will no more drive out any of these nations*] Thus the promise which God had made to the Israelites was conditional: and, as they manifestly forfeited their part of the obligation, by engaging first in affinity, and afterwards in idolatry with the nations which they were bound to destroy, so God would no longer grant them success and enlargement of their boundary; but, as they had been the ministers of His vengeance in punishing the disorders of the Canaanites, so the Canaanites were now, in their turn, to be made the instruments of His chastising the disobedience of His own people. *Stackhouse.*

—— *they shall be snares and traps unto you,*] They shall remain in the land to seduce and inveigle you to further impiety.

—— *and scourges in your sides,*] They shall be the means of bringing the sorest chastisements and most grievous afflictions upon you. *Bp. Patrick, Dr. Wells.*

Chap. XXIV. ver. 1. *And Joshua*] It is probable that Joshua, having his life prolonged beyond what he had expected when he made the foregoing speech, called the tribes again together, for the purpose of giving them wholesome admonitions. *Bp. Patrick.*

—— *to Shechem,*] Two Greek MSS. read Shiloh here, instead of Shechem. Shechem was distant about ten miles from Shiloh, according to St. Jerome. As it is here said that they presented themselves "before God," it appears that the holy tabernacle was at hand. Allowing then the received reading, we must understand, either that Joshua, being old and infirm, caused the ark on this occasion to be brought from Shiloh to Shechem, being nearer to his own residence, (*Bp. Patrick,*) or that Shiloh is here called Shechem, because it was in the territory of Shechem, (*Dr. Wells,*) or that all the tribes were assembled at Shechem, whence the heads, officers, &c. went to present themselves before the ark at Shiloh, as occasion required. *Shuckford.*

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3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [b] gave him Isaac.

b Gen. 21. 2.

c Gen. 25. 26.

d Gen. 36. 8.

e Gen. 46. 6.

4 And I gave unto Isaac [c] Jacob and Esau: and I gave unto [d] Esau mount Seir, to possess it; [e] but Jacob and his children went down into Egypt.

f Exod. 3. 10.

5 [f] I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

g Exod. 12. 37.

6 And I [g] brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto [h] the Red sea.

h Exod. 14. 9.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; [i] and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

i Numb. 21. 33.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and [k] sent and called Balaam the son of Beor to curse you:

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k Numb. 22. 5. Deut. 23. 4.

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [l] I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

l Exod. 23. 28. Deut. 7. 20.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

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3. —*from the other side of the flood,*] From the other side of the river Euphrates. *Bp. Patrick.*

12. *And I sent the hornet before you,*] The sting of the larger wasp or hornet is in hot Eastern climates extremely venomous and even deadly, as may be collected from the effects of it here alluded to. *Parkhurst.* The meaning may either be, that, before the Israelites came into those parts, God sent hornets which so infested them, that many of the inhabitants were forced to leave the country and fly into other parts; or that, when the Israelites were come into the country, these hornets, by assailing and infesting the inhabitants, facilitated the victory over them. God had before promised to "send the hornets" at Exod. xxiii. 28; Deut. vii. 20; and here Joshua recites how faithful He had been to His promise. In the book of Wisdom, chap. xii. 8, the wasps or hornets are called "the forerunners of God's host." *Bp. Patrick.*

We have no account of the actual expulsion of the inhabitants by means of hornets, among the events related in the book of Joshua. On which account, it is more probable that this Divine visitation upon them took place before the Israelites came into the land. *Masius.*

The manner, in which Joshua here mentions the sending of the hornet, shews that he is alluding to a real event, well known to all whom he was addressing. It may appear incredible at first sight that any insects should have the effect of driving a people from their country; it should be recollected however, that, in hot climates, such animals are far more fatal and venomous than in colder climates; and historians have preserved to us a number of instances of similar events. Among others, it is recorded that the people of Chalcis were driven from their country by flies; that certain inhabitants of Ethiopia were forced from their country by scorpions which infested them, as were the Mysians also by a sort of large fly, and those of Phaselis by swarms of wasps. *Calmet.*

14. *Now therefore fear the Lord,*] Joshua, in this solemn assembly, the last he was to see, expresses the strongest solicitude for what he knew would constitute the publick happiness, the preservation of true religion, and consequently of virtue, in opposition to the superstitious follies and shocking vices of the nations around them. To promote this end, he recounts to them, by the especial direction of heaven, the miraculous and gracious dispensations of Providence, which their fathers and they had experienced, and of which he had so long been a witness, concluding the history with their present happy condition; and his inference from the whole is, "Now therefore fear the Lord." *Abp. Secker.*

——*your fathers served*] Idolatry was the religion of their fathers, and had spread itself over the greatest and most ancient nations in the world; and those two, most famous for learning and arts. So that Joshua represents the heathen religion with all its strength and advantage, and does not dissemble its confident pretension to antiquity and universality, whereby they would also insinuate the novelty and singularity of the worship of the God of Israel. It is worthy of observation, that

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15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

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18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and

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one or both of these have always been the exceptions of false religions (especially of idolatry and superstition) against the true religion. They have been urged by the ancient idolaters against the true religion of the Israelites; by Jews and Heathens against Christianity; and, in later times, by Roman Catholicks against Protestants. *Abp. Tillotson.*

15.— *if it seem evil unto you to serve the Lord,*] He could not think they would turn Atheists, and have no God at all; and he was unwilling to suppose they would prefer any other God to Him who had obliged them by so many benefits. He expresses this in a rhetorical form of speech, which is as much as to say, If ye like not God's service, tell me whom ye will serve. *Bp. Patrick.* As if he had said, I leave it to your own conscience, whether a people in your circumstances should suffer it to remain a question, what God you should serve, and to what religion you should adhere. *Pyle.*

Being sensible that mankind are strangely apt to think themselves not in a good state when they are in the best, he proceeds to entreat them, that, if any are dissatisfied with the fruits of observing their present religion and laws, they would [consider well, under what other, on the whole, they would rather wish to be; for under some they must be. They might, if they pleased, after all he had said, try a change, and take the consequences: but he had seen too much of the benefit of adhering to God, to have the least desire of experiencing what would be the effect of forsaking Him; and his prayer and endeavour, he affirms, shall be, that all under his influence may tread for ever in the same steps. *Abp. Secker.*

He does not insinuate that they were at liberty whether they should serve the true God or not; but he intimates, that religion ought to be their free choice; and likewise, that true religion has those real advantages on its side, that it may be safely referred to any considerate man's choice. "If it seem evil unto you;" as if he had said, If all the demonstrations which God has given of His miraculous presence among you, and the mighty obligations He has laid upon you, by bringing you out of Egyptian bondage with so stretched out an arm, and by driving out the nations before you: if, after all this, you can think it fit to quit the service of God and to worship the idols, those vanquished and baffled deities of the nations whom you have subdued—if you can think it reasonable so to do, but surely you cannot, then take your choice. *Abp. Tillotson.*

—— *as for me and my house, we will serve the Lord.*] A resolution truly worthy of so great a prince and so good a man: in which we have a double pattern for us: first, of the brave resolution of a good man, namely, that, if there were occasion, and things were brought to that extremity, he would stand alone in the profession and practice of true religion. Secondly, of the pious care of a good father and master of a family, to train up those under his charge in the true religion and worship of God. From the first, we should learn to hold fast the profession of our faith, and to take up the same pious resolution which Joshua did, under any trials to which God may be pleased to expose us; from the second, to exert the greatest possible diligence to make our "houses serve the Lord," to have our children carefully educated, and our families regularly and religiously ordered. *Abp. Tillotson.*

This was a noble resolution, formed by a very eminent person, on a very solemn occasion. The last words of any man are usually listened to with attention, as likely to be words of truth and importance. But the last words of a veteran officer like Joshua, under whom the Israelites had fought and conquered, of a wise and Heaven-directed ruler, by whom they had been settled, according to their tribes, in pleasant and peaceful habitations, must above all others deserve to be heard and remembered for ever. After reminding the people of the various mercies they had experienced, Joshua drew his instructions and admonitions to a point, and thus left his testimony recorded on the behalf of himself and his family: "As for me and my house, we will serve the Lord." *Bp. Horne.*

19.— *Ye cannot serve the Lord:*] The inference intended from the expression, "Ye cannot serve the Lord," is, Therefore give the more diligence, and use the more care and endeavour, to serve God as ye ought. *Dr. Lightfoot.* This expression is far from implying an utter impossibility of their serving God; but is employed to intimate, that, such was their extreme proneness to idolatry, they would never be able to persevere stedfast in their resolution, unless they constantly reflected upon, and laid to heart, the many great considerations, which obliged them to implicit obedience. *Bp. Patrick.* For "He is an holy God," or One who has no equal; "a jealous God" who endures no rival; "He will not forgive your transgressions" in giving to another the worship due solely to Him. *Dr. Wells.*

It appears that the point debated on this occasion between Joshua and his people, was not, whether the Israelites should return to God, as having rejected and forsaken Him; but whether they should serve Him only, or, as Joshua expresses it, "serve Him in sincerity and in truth:" for, on their exclaiming against the impiety of rejecting Him, "God forbid that we should forsake the Lord, we will serve Him;" (meaning, along with other gods;) their leader replies, "Ye cannot serve the Lord, for He is an holy God; He is a jealous God;" that is, As a holy God, He will not be served with the

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serve strange gods, [m] then he will turn and do you hurt, and consume you, after that he hath done you good.

m Chap. 23. 15.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he,* the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

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26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

about 1426.

lewd and polluted rites of the nations; and, as a jealous God, He will not suffer you to serve idols of wood and stone with His rites. The consequence is, you must serve Him alone, and only with that worship which He has appointed. *Bp. Warburton.*

21. — *Nay; but we will serve the Lord.*] It is not to be doubted that very many amongst mankind are as well inclined to the service of God as were the Israelites, and ready to make the same declaration which they did. They are so sensible of the folly and mischievous consequences of a sinful life, and the infinite obligation which God has laid upon them to live virtuously and religiously, that they fully purpose, with the grace of God, to quit all evil courses, and devote themselves to God's service; to forsake the idol gods which men of the world worship, and, as Joshua expresses it, ver. 14, "to serve the Lord in sincerity and in truth." But it is fit that all should be well forewarned, as Joshua insinuates to the Israelites, how much easier a matter it is to make resolutions about serving God, than to perform them after they are made; and consequently they, who mean to have their resolutions come to any effect, should take especial care to use their utmost prudence and consideration in the forming of them, and their utmost diligence in adhering to them afterwards. *Abp. Sharp.*

23. *Now therefore put away — the strange gods*] These are the very same words, which Jacob used to his household, when he suspected them of idolatry, Gen. xxxv. 2; although none was openly practised among them. *Bp. Patrick.* Joshua knew, by Divine inspiration, what was the inward disposition of the people, and their secret affection to idols; and that some amongst them worshipped false gods in private. *Dr. Wells.*

25. *So Joshua made a covenant* &c.] So Joshua renewed the covenant by which the Israelites had before bound themselves, both in the time of Moses, and in his time: and "he set before them a statute," that is, he read, or ordered to be read unto them the several precepts of the law, which were the conditions of the covenant then renewed. *Dr. Wells.*

26. — *in the book of the law of God,*] The book which was laid up by Moses, in the side of the ark, Deut. xxxi. 24—26. *Bp. Patrick.*

—— *and took a great stone,*] This was an ancient way of preserving the memory of past transactions, as appears from what Jacob did, Gen. xxviii. 18, and from what they themselves had done, Josh. iv. 3, 20. *Bp. Patrick.*

—— *under an oak, — by the sanctuary*] It was forbidden to plant a grove of trees near the sanctuary, Deut. xvi. 21; but this did not render it unlawful to set up the sanctuary, for a short time especially, under a tree planted before. *Bp. Patrick.*

—— *under an oak,*] This was probably the place (called, Gen. xii. 6, "the place of Sichem") where Abraham first sat down, and where, on the Lord's first appearing to him, he erected his first altar in the land of Canaan: for the words at Gen. xii. 6, "unto the plain of Moreh," are sometimes rendered, "unto the oak of Moreh." See note on Gen. xii. 6. And what place could be more proper for Abraham's posterity to renew a covenant with their God, than that, where their God first made His covenant with Abraham their father? *Jos. Mede.*

27. — *for it hath heard all the words*] By a figure of speech, the stone is said to have heard what had passed, because it would remain to all posterity to testify the engagements there contracted. *Bp. Patrick.*

Nothing is more frequent in Scripture than expressions, which cannot be understood in a literal, and therefore must be in a metaphorical or figurative sense: of which this language of Joshua is an example. *Lord Clarendon.*

29. *And it came to pass*] These five last verses were evidently not written by Joshua. It is probable they were written by Phinehas, or rather by Samuel, who, being a Prophet, was moved and directed by God to continue the history of this people from the death of Joshua to his own time. *Dr. Gray.*

—— *that Joshua — died,*] The Son of Sirach gives a long commendation of Joshua at Ecclus. xlvi. 1, &c. Josephus, giving his character concisely, says, that he was a man of political prudence, and endued also with singular felicity of popular eloquence in expressing his thoughts; brave and indefatigable in war, and no less just and dexterous in peace; in short, that he was a person qualified for all great purposes. *Stackhouse.*

It should be well remarked, what pious conclusion Joshua made of a useful life, and how carefully he provided, that, after his decease, his people should be steadfast in his religion, and unmoveable in their adherence to the Divine Law. Such religious and zealous

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30 And they buried him in the border of his inheritance in [n] Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

n Chap. 19. 50. Judg. 2. 9.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that † overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

† Heb. *prolonged their days after Joshua.*

32 ¶ And [o] the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of [p] the sons of Hamor the father of Shechem for an hundred ‖ pieces of silver: and it became the inheritance of the children of Joseph.

o Gen. 50. 25. Exod. 13. 19.

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p Gen. 33. 19.

‖ Or, *lambs.*

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

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exhortations of governours to their people are highly commendable upon several accounts: they are very pleasing to God, and a proper means to derive His blessing on the government; they are apt to affect the people's hearts with a sense of the Divine Majesty, and a love and reverence of His holy name; and if enforced by the zealous example of the persons themselves who deliver them, must have the greatest effect in reclaiming the bad, and in promoting righteous practice. *Reading.*

31. — *the elders that overlived Joshua,*] Men of distinguished piety, who "had known all the works of the Lord," that is, had not only seen, but observed and kept in mind, the wonderful works of God, and put others in mind of them, and taught them to serve and obey the Lord. *Bp. Patrick.*

32. — *the bones of Joseph, — buried they in Shechem,*] It is probable that the Israelites buried the bones of Joseph during the lifetime of Joshua; but, as the event was not recorded by Joshua himself, the account was added after his death. *Dr. Wells.* The circumstance of the Israelites bringing the bones of Joseph from Egypt is mentioned at Exod. xiii. 19.

The arms of the Israelites prevailed every where, during the vigorous administrations of Moses and Joshua, who enforced obedience to the Law, and were jealous to prevent the introduction of idolatry: but, as will afterwards appear, when the tribes began to be settled, they were so intent on the operations of agriculture, and on their own separate concerns, that the stronger tribes neglected to assist the weaker in the reduction of the several "fenced cities" or fortresses which still held out; and so by their divisions they weakened the force of the whole nation. Hence the history of the judges is what might naturally be expected to follow from such neglect of the common interest. The native powers gradually recruited their strength, revolted, and, in their turn, subdued and oppressed the Israelites, either totally or partially.

However, even in Joshua's time, the Israelites were not purged of the idolatries of their ancestors in Mesopotamia, which he warned them to put away; declaring the resolution of himself and his family to serve the Lord wholly, chap. xxiv. 14, 15. And, like Moses, he predicted their relapse into the idolatries of the Amorites and the surrounding heathens: "Ye cannot serve the Lord: for He is a holy God; (and His ordinances are too pure for your observance;) He is a jealous God; He will not forgive your transgressions nor your sins," chap. xxiv. 19, 20; and the two last chapters in general contain an admirable and affectionate exhortation to obedience, and denunciations of the punishments of disobedience, in the true spirit of Moses' disciple. *Dr. Hales.*

The following Chapters from the Book of Joshua are appointed for Proper Lessons on Sundays and Holidays:

Chap. X.....1st Sunday after Trinity,.....Morning.
— XXIII. .....ditto,.....Evening.

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THE BOOK OF

JUDGES.

INTRODUCTION.

THIS book has been variously attributed to Samuel, to Phinehas, to Hezekiah, to Ezekiel, and also to Ezra, who is supposed by some to have collected it from the memoirs, which the several judges respectively furnished of their own government. It seems however most probable, that Samuel was the author; who, being a Prophet or seer, and described in the book of Chronicles as an historian, may reasonably be supposed, as he was the last of the judges, to have written this part of the Jewish history, since the inspired writers alone were permitted to describe those relations, in which were interwoven the instructions and judgments of the Lord. That it was certainly written before the reign of David is proved from the following passage, chap. i. ver. 21, "The Jebusites dwell with the children of Benjamin unto this day:" for it is certain, 2 Sam. v. 6, that the Jebusites were driven out of that city early in the reign of David.

The history of this book may be divided into two parts; the first, containing an account of the judges from Othniel to Samson, ending at the 16th chapter. The second part describing remarkable particulars which occurred not long after the death of Joshua, which are placed towards the end of the book, in the 17th and following chapters, that they may not interrupt the course of the history. What relates to the last two judges, Eli and Samuel, is recorded in the 1st book of Samuel. It comprehends a period of about 309 years, from the death of Joshua to that of Samson; but there is great difficulty in settling the precise chronology of the several facts related in it, because many of them are reckoned from different eras, which cannot now be exactly ascertained. This book gives an account of the farther conquests of the Israelites in the land of Canaan, of their disobedience to the commands of God, and of their consequent subjection to the king of Mesopotamia. *Bp. Tomline, Dr. Gray.*

CHAP. I.

Before CHRIST about 1425.

1 *The acts of Judah and Simeon.* 4 *Adonibezek justly requited.* 8 *Jerusalem taken.* 10 *Hebron taken.* 11 *Othniel hath Achsah to wife for taking of Debir.* 16 *The Kenites dwell in Judah.* 17 *Hormah, Gaza, Askelon and Ekron taken.* 21 *The acts of Benjamin.* 22 *Of the house of Joseph, who take Beth-el.* 30 *Of Zebulun.* 31 *Of Asher.* 33 *Of Naphtali.* 34 *Of Dan.*

NOW after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them? Before CHRIST about 1425.

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with

Chap. I. ver. 1. *Now after the death of Joshua*] Joshua deviated from the example of his illustrious predecessor, in not applying, like him, to the Lord to appoint a successor to lead the people, Numb. xxvii. 17. What were his reasons for this remarkable omission, which made an essential breach in the constitution of the government, and led to all the disorders of anarchy, is not noticed in Scripture, and can only be supplied by conjecture. Perhaps the rising jealousy and rivalship of the northern and southern states, headed by the tribes of Ephraim and Judah, may have prevented their uniting in the choice of a judge for the common weal; and God may have left them to themselves, to follow their own imaginations, in politicks and in religion, in order to prove them, and to humble their pride, and to chastise them for their good: as also, for these wise reasons, He left a remnant of the devoted nations, and part of the land, unsubdued by Joshua, "without hastily driving them out," Judges ii. 20—23; iii. 1—4. *Dr. Hales.*

It is probable that, after the death of Joshua, every tribe was governed by its respective head, or elder; (which form of government subsisted about thirty years;) and that, in their wars with the Canaanites, they made these their commanders. *Stackhouse.*

3. — *Judah said unto Simeon his brother,*] Simeon and Judah were brethren by the same father and mother; and the tribes descended from them were also joined together in situation, the lot of Simeon being taken out of the lot of Judah, Josh. xix. 9. *Bp. Patrick.*

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Before CHRIST about 1426.

thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having † their thumbs and their great toes cut off, ‖ gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

† Heb. *the thumbs of their hands and of their feet.*

‖ Or, *gleaned.*

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 ¶ [a] And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the ‖ valley.

a Josh. 10. 36. & 11. 21. & 15. 13.

‖ Or, *low country.*

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [b] Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

b Josh. 15. 13.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

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13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

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17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called [c] Hormah.

c Numb. 21. 3.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and ‖ he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

‖ Or, *he possessed the mountain.*

20 And they gave Hebron unto

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6. — *cut off his thumbs and his great toes.*] They did this, to render him incapable of any warlike action in future, and in just retaliation of his pride and cruelty towards others, as follows in the next verse; (*Pyle;*) to render him unable to handle arms by reason of the loss of his thumbs, or to run swiftly (which was a notable quality in a warriour of those days) from the loss of his great toes. *Bp. Patrick.*

7. — *as I have done, so God hath requited me.*] Thus does the suffering of punishment extort the confession of guilt. Adoni-bezek, who scarcely believed, or at least not well remembered, there was a God till now, is here forced to confess the irresistible God, who crusheth down the proud, He hath requited me. *Jos. Mede.*

12. *And Caleb said,* &c.] This and the three following verses occurred before at Josh. xv. 16: they seem to have been there inserted from this place, for the purpose of bringing together, and more fully illustrating, all that related to the tribe of Judah.

16. — *the children of the Kenite, Moses' father in law,*] We read at Numb. x. 29, that Hobab, the son of Jethro, was invited by Moses to accompany him to the land of Canaan; and the offer, it appears, was accepted. *Bp. Patrick.*

—— *the city of palm trees*] Meaning Jericho, about which grew a number of palm trees. They probably dwelt in the territory round it, for the city itself was destroyed by Joshua: probably, however, some fortifications and houses remained; for we read, at chap. iii. 13, that the Moabites took it. *Bp. Patrick.*

19. — *could not drive out the inhabitants of the valley,*] Here now began to be opened the fountain of all the evils that afterwards befell the Israelites; in that, either through sloth or covetousness, or distrust of God's power, or forgetfulness of His promise, or more lenity than the Law of Moses allowed, they did not attempt to subdue those people who were stronger than ordinary; or, being unfaithful to God, failed in the attempt; or, having some success, only brought them under tribute. *Bp. Patrick.* They feared, or cared not, to attack the inhabitants of the low country "because they had chariots of iron," because they were formidable from their numbers, strength, and instruments of war. *Dr. Wells, Pyle.*

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Caleb, [d] as Moses said: and he expelled thence the three sons of Anak.

d Numb. 14. 24. Josh. 14. 13. & 15. 14.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD *was* with them.

23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before *was* [e] Luz.)

e Gen. 28. 19.

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [f] we will shew thee mercy.

f Josh. 2. 14.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

g Josh. 17. 11, 12.

27 ¶ [g] Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

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29 ¶ [h] Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

h Josh. 16. 10.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph † prevailed, so that they became tributaries.

† Heb. *was heavy.*

36 And the coast of the Amorites *was* from ‖ the going up to Akrabbim, from the rock, and upward.

‖ Or. *Maale-Akrabbim.*

21. — *did not drive out the Jebusites*] They probably did not attempt to drive them out, from a similar distrust of the power of God. *Dr. Wells.*

22. — *the house of Joseph,*] Meaning the tribe of Ephraim; for Manasseh, Joseph's other son, is mentioned at ver. 27. *Bp. Patrick.*

27. — *the Canaanites would dwell in that land.*] That is, they were content to pay tribute, rather than be driven out: so the Hebrew word, which we translate *would*, may signify. *Dr. Wells.*

28. — *they put the Canaanites to tribute,*] This early degree of sloth and worldly-mindedness laid the foundation of all the ensuing calamities which befell the people. *Pyle.* Herein the Israelites acted contrary to the Divine Law, by which they were peremptorily commanded to destroy the Canaanites when they were able. They were probably influenced by motives of indolence and gain. *Bp. Patrick.*

32. — *the Asherites dwelt among the Canaanites,*] It appears from this expression that the tribe of Asher did not even make the Canaanites tributary, but entered into a league of friendship with them, and mixed with them, as if they had been one nation. *Bp. Patrick.*

36. — *from the rock,*] The Hebrew word here is Selah; as some think, the name of a city in Edom, called Petra by the Greeks and Romans. The limits of the country are here laid down, to which the Amorites were now confined by the Israelites. *Dr. Wells.*

The situation of the Jewish nation, during the government of its judges, seems calculated to promote the efficacy of that system of discipline, under which it was placed, by the very circumstance which at first sight seems most repugnant to it, the want of a close union and common interest between the several tribes. If, on the one hand, this prevented them from regularly uniting under a common leader, except when such an one was pointed out by some clear manifestation of the Divine will in his appointment, and Divine aid in his support, and thus left them, both as tribes and individuals, to do "what was right in their own eyes," without any immediate, visible, and regular control; on the other hand, this very circumstance enabled the Deity to exhibit more conspicuously the operation of that particular Providence, which He had declared should distribute temporal prosperity and calamity, according to the degree of obedience or disobedience to the Mosaick Law,

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CHAP. II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.* 14 *God's anger and pity towards them.* 20 *The Canaanites are left to prove Israel.*

‖ Or, *messenger.*

AND an ‖angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

a Deut. 7. 2. b Deut. 12. 3.

2 And [a] ye shall make no league with the inhabitants of this land; [b] ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

c Josh. 23. 13. d Exod. 23. 33. & 34. 12.

3 Wherefore I also said, I will not drive them out from before you; but they shall be [c] *as thorns* in your sides, and their gods shall be a [d] snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

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5 And they called the name of that place ‖ Bochim: and they sacrificed there unto the LORD.

‖ That is, *weepers.*

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6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that † outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

† Heb. *prolonged days after Joshua.*

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8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor

which not only the people collectively, but each distinct tribe and family, should manifest; and thus gradually to imprint more deeply on the whole nation the necessity of obedience to the Divine will, by examples within their immediate observance, the full force of which they could distinctly apprehend. Of the plan of distributing prosperity or calamity to the different tribes, according to their good or ill conduct, we have numerous instances. Thus Judah and Simeon, Judg. i. went to attack and dispossess the Canaanites, who were remaining in the territory allotted to their inheritance, and the Lord was with them, and gave their arms success, as far as they continued their confidence in the Divine aid. A similar observation is made with regard to the tribe of Joseph; while five other tribes are enumerated, who, indulging their own indolence, or destitute of sufficient faith in the Divine aid, would not drive out the Canaanites, but were satisfied with making them tributary; and the subsequent history shews, that this was the cause of the severest calamities to these tribes: those nations soon became "thorns in their sides," Judg. ii. 3; the instruments of the Divine chastisements, merited by this disobedience, and by the subsequent idolatries to which it led. *Dr. Graves.*

Chap. II. ver. 1. — *an angel of the Lord*] From the words which follow, "I made you to go up out of Egypt," it appears that this was not a created, but an uncreated angel, "the Angel of the covenant," the same which appeared to Joshua near Jericho, Josh. v. 13, which, as was there shewn, was the Son of God Himself. *Bp. Patrick.*

—— *came up from Gilgal to Bochim,*] The Divine Person spake first perhaps to some considerable persons at Gilgal, and then to the whole assembly at Bochim. *Pyle.* In all probability, the latter place was Shiloh, where the people of Israel were wont to assemble, and which was now called Bochim. *Bp. Patrick.* Or else it lay near to Shiloh. *Dr. Wells.*

3. *Wherefore I also said,*] "I said" means "I resolved." *Dr. Wells.*

6. *And when Joshua had* &c.] The inspired writer here repeats what had before been mentioned in the book of Joshua; probably in order to shew that the Israelites went to their possessions well disposed, although their love of the world and study of their own private advantages so increased, as to make them forget the publick good, and take little care of their religion. *Bp. Patrick.*

7. — *served the Lord all the days of Joshua,*] The Jews were strictly commanded to complete the expulsion of the Canaanites, fully empowered to do so, and warned of the guilt of neglecting it; of the temptation to which that neglect would expose them, and the certain punishment which would await their transgression. On their disobeying the Divine command, an angel was sent to remind them of their duty, and of the danger they incurred. Notwithstanding, however, their repeated and flagrant disobedience, the wonders they had already seen, and the discipline under which they had been trained, produced on that generation a decisive and permanent effect, for "Israel served the Lord all the days of Joshua, and of the elders that outlived Joshua." *Dr. Graves.*

10. — *which knew not the Lord,*] Which did not regard the Lord, nor cleave to His religion. *Bp. Patrick.* Which had not been eyewitnesses of the before-mentioned miracles, and therefore were thoughtless of God, and careless of their duty towards Him. *Dr. Wells.*

The Jews were, at this period, mere children in moral and religious conduct: they were very inattentive to the history of past transactions, so that many of the very next generation after Joshua "knew not," that is, considered not, and therefore acted as if they had not known, the wonders which God had wrought for Israel. The temptations to intermarry with their neighbours, and adopt their manners and worship, were too powerful for their unsteady and carnal minds: the beauty of the women of Canaan, the pomp and gaiety of their festivals, the voluptuousness of their impure rites, the hope of gratifying their curiosity by idolatrous divinations, the overpowering fears impressed on their souls by idolatrous superstition; their anxiety to conciliate the favour

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Before CHRIST about 1426. yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

about 1406. 12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and [e] he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

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[e] Psal. 44. 12. Isa. 50. 1.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and [f] as the LORD had sworn unto them: and they were greatly distressed.

[f] Lev. 26. Deut. 28.

16 ¶ Nevertheless the LORD raised up judges, which † delivered them out of the hand of those that spoiled them.

† Heb. *saved.*

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of those divinities, who were represented as the peculiar gods of the country in which they were newly settled; these and other similar motives demanded a strict and immediate discipline to counteract their influence, and to preserve amidst this backsliding and unstable people the main principles of religion and morality. *Dr. Graves.*

11. — *served Baalim:*] The idol gods or deified men of the Canaanites and other nations. The word Baal, in Hebrew, signifies "Lord," and was applied as a general name to the idols of Syria, Palestine, and the neighbouring nations. *Bp. Patrick, Dr. Wells.* "Baal and Ashtaroth," ver. 13, the sun and the moon. *Dr. Hales.*

12. *And they forsook the Lord God of their fathers,*] It has sometimes been asserted, that the repeated relapses of the Jews into idolatry, at various periods of their history, render the reality of the Mosaick miracles suspicious: for, according to those who thus argue, it is not credible that the witnesses of such stupendous miracles, or their immediate posterity, should have so soon forgotten the Divine power thus plainly manifested, or apostatize from a religion thus awfully enforced. But these reasoners entirely mistake the nature of this apostasy, and forget the character of the people among whom, and the period when, it took place. These relapses into idolatry never implied a rejection of Jehovah as their God, or a doubt of the truth of the Mosaick Law. The Jewish idolatry consisted for the most part in worshipping the true God by images and symbols; or in worshipping Him in forbidden places, on high hills, and under groves; or in combining idolatrous rites with the Mosaick appointment, and joining together the worship of God and idols, none of which imply any doubt of the existence of the true Jehovah, but arose from their proneness to imitate the superstitions of the neighbouring nations. Even when they gave way to that most flagrant species of idolatry, the worship of idols without God; yet even then they did not so much reject the true God, as conceive that there were intermediate and subordinate deities, with whom they had more immediate concern. In truth, the temptations to some or all of these kinds of idolatry were so powerful, from errours in opinion widely spread, and sanctioned by the Egyptians and Canaanites, and strengthened by the habitual attachment of the Jews to the idols, the symbols, and the rites of Egypt, as well as the sensual allurements of idolatrous worship, and the overpowering terrours of idolatrous superstition; that we have rather reason to wonder that the Jews, dull, sensual, and stubborn as they were, could by any system of discipline be corrected, than to doubt that such Divine superintendence and control was actually exercised, because they relapsed so frequently into their idolatries. *Dr. Graves.*

14, 15. *And the anger of the Lord was hot* &c.] The Divine vengeance soon began to repay them the effects of their folly and ingratitude; the Canaanites became their masters, and treated them on all sides with desolation, insolence, and slavery. Thus God fulfilled His threatenings, Deut. xxviii; and, in proportion to the increase of their iniquities, they became weak and destitute, and a perfect prey to their enemies. *Pyle.*

16. —*judges,*] These were extraordinary rulers, inspired with courage and wisdom for their deliverance from slavery, and for effecting their reformation. *Pyle.* They appear to have had authority chiefly in time of war, so that, commonly, when they had wrought the deliverance for the people, and the army was dismissed, they became private persons again: still some had an established authority for their life, not over the whole commonwealth of Israel, but over that part of it which they rescued from slavery. The constant phrase concerning these great men, is, "that the Lord raised them up;" that is, stirred them, by an extraordinary motion, to undertake things beyond the reach of human wisdom or power. *Bp. Patrick.*

They were governours, possessing a power between that of a king and an ordinary magistrate; inferiour to that of the former, and superiour to the latter. Scripture tells us, that God "raised them up;" that is, communicated to them gifts, natural and supernatural, according to the exigencies of the people; and, in all their encounters with their enemies, attended them with a peculiar providence. They were appointed by God; being, however, only marked out for the office by the gifts with which He invested them, and the exploits which He enabled them to perform. They were, in fact, God's vicegerents for the government of the people: every attempt at raising themselves to the regal dignity was deemed an usurpation on His right, who was the only Sovereign of the Hebrews; and therefore we find Gideon refusing this supreme authority when it was offered to him, chap. viii. 23. In short, these judges were by office the protectors of the laws, the defenders of religion, and the avengers of all crimes, particularly of idolatry. It must be owned, that, as the power of working miracles is not necessarily accompanied with a holy life, so the persons, thus employed by God, did not always lead lives answerable to this high character: they were men of the same passions and infirmities with others; and the great advantages which, under God, they procured for the Israelites, did not exempt them from that frailty, which is incident to

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17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

g Chap. 3. 12. 19 And it came to pass, g when the judge was dead, *that* they returned, ‖ Or, *were corrupt.* and † corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; † Heb. *they let nothing fall of their.* they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

‖ Or, *suffered.* 23 Therefore the LORD ‖ left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

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CHAP. III.

1 *The nations which were left to prove Israel.* 6 *By communion with them they commit idolatry.* 8 *Othniel delivereth them from Chushan-rishathaim.* 12 *Ehud from Eglon.* 31 *Shamgar from the Philistines.*

NOW these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

about 1406. 7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

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all things human. *Stackhouse.* They were raised up by God, not in regular succession, but as emergencies required, when the repentance of the Israelites influenced Him to compassionate their distress, and to afford them deliverance from their dangers. They frequently acted by a Divine suggestion, and were endowed with preternatural strength and fortitude. Some reckon, on the whole, fifteen, and some sixteen, judges. *Dr. Gray.* God raised up various judges and kings and Prophets to deliver, to instruct, and to govern His people; and He gave them such aids of valour, prudence, knowledge, and such a degree of success, as were sufficient for the purposes they were necessarily to answer; but He did not make them, or the nation at large, infallible or incapable of sinning: the judges often fell into errours and crimes; Samson abused his supernatural strength; as in aftertimes, David's piety and virtue were overpowered by criminal desire acquiring an undue ascendancy; and Solomon, notwithstanding his extraordinary wisdom, was corrupted by sensuality, and fell into idolatry. But this does not render it at all incredible that they were actually employed by God to effect His purposes, and were, on particular occasions, assisted with extraordinary aid. *Dr. Graves.*

18. —*for it repented the Lord*] That is, God altered the course of His providence towards them, when they groaned under their oppressions, and cried to Him for help with the promise of amendment, chap. iii. 9, 15; vi. 7, 8. *Bp. Patrick.*

Chap. III. ver. 2. —*that the generations — might know, to teach them war,*] Another reason is here given for a portion of the Canaanites being left among the Israelites; namely, to keep up their warlike discipline and disposition, to prevent their growing sluggish from the want of occasions to exercise their courage, and to make them feel more sensibly their continued dependence on the power of God. *Bp. Patrick.*

6. —*took their daughters to be their wives,*] Which was a much more flagrant breach of the law of God, than the mere making leagues with them. *Bp. Patrick.*

7. —*and the groves.*] By "groves" we are here to understand the images of their gods in the groves. *Selden.* Or, the idols fixed in temples, which were sur-

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8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of † Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

† Heb. *Aram-na-haraim.*

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9 And when the children of Israel cried unto the LORD, the LORD raised up a † deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

† Heb. *sariour.*

about 1394.

10 And the Spirit of the LORD † came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of † Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

† Heb. *was.*

† Heb. *Aram.*

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened

about 1354.

Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

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14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, ‖ a Benjamite, a man † left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

about 1336.

‖ Or, *the son of Jemini.*

† Heb. *shut of his right hand.*

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the ‖ quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep

‖ Or, *graven images.*

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rounded anciently with trees, to make the places more solemn and awful. *Pyle.* Some take the expression of "serving the groves," to mean, literally, worshipping the trees themselves, which were sometimes consecrated to particular deities. *Bp. Patrick.* See 2 Kings xvii. 10; xxi. 7; xxiii. 4, 6, 7, 14, 15.

8. — *he sold them into the hand*] Brought them under tribute, and forced them to buy their peace on hard terms. *Bp. Patrick.*

—— *Mesopotamia:*] The country which lay between the rivers Tigris and Euphrates. *Bp. Patrick.*

10. — *the Spirit of the Lord came upon him,*] He had an extraordinary impulse from God to take upon him the government of the country, and to *judge Israel,* that is, to rectify what was amiss, and especially to bring them back to the true worship of God. *Bp. Patrick, Dr. Wells.* "The Spirit of the Lord," by which he was said to be inspired, here and in many other parts of the Old Testament, intimates the spirit of fortitude, or extraordinary courage, as opposed to the spirit of fear or faintness of heart. *Dr. Hales.*

12. *And the children of Israel did evil again*] No sooner "had Israel rest," than it is added, "they did evil again." Thus the security of any people is too often the cause of their corruption. While the Israelites were exercised with war, how scrupulous were they of the least intimation of idolatry: the mere news of an altar beyond Jordan, Josh. xxii. 15, &c. drew them together for a revenge; now when they are at peace with their enemies, they become at variance with God. *Bp. Hall.*

The most remarkable circumstance in the various Jewish apostasies seems to be this; that it was only in their prosperity the Mosaick Law was neglected and violated; in adversity, when reflection was awakened, and seriousness restored, they always cried to their God, as the only sure source of deliverance, and as uniformly received the deliverance they sought. Surely this can be accounted for, only on the supposition that the Mosaick Law was really dictated by a Divine authority, and continually supported by a Divine interposition. *Dr. Graves.*

From the circumstance of the Israelites being most prone to idolatry in prosperous times, and generally returning to the God of their fathers at the season of adversity, we are supplied with a clear proof that their defection from the true God was not any doubt of His goodness or power, but a wanton abuse of His blessings. If they had doubted the truth and Divine authority of their Law, their behaviour would have been naturally otherwise: they would have adhered to it in times of prosperity, and would have left it in adversity and trouble. *Bp. Warburton.*

13. — *went and smote Israel,*] That part of Israel which lived east of Jordan; and also, passing over Jordan, took the city and territory of Jericho in the tribe of Benjamin. *Dr. Wells.*

15. — *a man lefthanded:*] The Hebrew word is thought to mean, properly, one who could wield a sword equally with either hand; could use both his hands as his right. *Bp. Patrick, Pyle.*

16. — *upon his right thigh.*] As men usually wear their swords on their left thigh, this was done to avoid suspicion, and also to draw it out the more readily with his left hand. *Bp. Patrick.*

18. — *made an end to offer the present,*] There is still preserved in the East a great deal of pomp and parade in presenting their gifts; they frequently load on four or five horses what might easily be carried on one. Something of this pomp is referred to, in the account of the present made by Ehud, when we read of a number of persons who conveyed it, and of their "making an end of offering the present." *Harmer.*

19. — *the quarries*] It is doubtful what is meant by

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silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in † a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

† Heb. *a parlour of cooling.*

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and ‖ the dirt came out.

‖ Or, *it came out at the fundament.*

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ‖ covereth his feet in his summer chamber.

‖ Or, *doth his easement.*

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

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26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all † lusty, and all men of valour; and there escaped not a man.

† Heb. *fat.*

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

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this word; some understand a place where stones were dug; others, the twelve stones which Joshua set up in Gilgal; others, again, (as in our margin,) graven images, or idols set up by the Moabites, the sight of which, it is thought, stirred up Ehud to revenge the affront to his God. *Bp. Patrick.*

20. — *I have a message from God*] This in some sense was true, but not in the sense in which the king understood it. He probably thought that Ehud had met with some divine apparition, or had been to consult some oracle. *Bp. Patrick.*

—— *he arose out of his seat.*] Out of reverence to the name of God, whose words he supposed he was to hear. This is a remarkable instance of the ancient veneration which men paid to all that carried the name and authority of God, and reproaches those who now behave themselves irreverently in the Divine worship and service. *Bp. Patrick.*

We cannot but wonder at the devout reverence of this heathen prince: no sooner does he hear news of a message from God, than he rises up from his throne, and reverently attends the tenour thereof. Though he had no superiour to control him, yet he could not bear to be unmannerly in the presence of God. This man was an idolater, a tyrant; yet what outward respect does he pay to the true God! *Bp. Hall.*

21. *And Ehud put forth* &c.] This would have been a very unjustifiable act, if he had not been specially excited to it by an express order from God, for the punishment of so oppressive and wicked a tyrant. *Pyle.* How far such an assassination was justifiable, we cannot presume to say: Scripture barely states the fact, without any comment: the case is not to be judged by ordinary rules, nor drawn into a precedent in other times. *Dr. Hales.* The text at chap. iii. 15, expressly says, that "the Lord raised up Ehud:" it is well known that all the deliverances which the Jews had under the judges were directed and conducted by the immediate hand of God, according as the people, by their repentance, became fit to receive them. Ehud was under a special direction of Heaven, and proceeded under a Divine warrant, which is a clear foundation of action; but this can never be drawn into a precedent by others, who have no warrant to act upon. *Dr. Waterland.* Or it may be sufficient to understand that God made use of Ehud as an instrument; not by inspiring him with a disposition to kill Eglon, but by giving him, when found with such a disposition, power to execute his purpose. *Edit.*

23. — *the porch,*] There is uncertainty in the word thus translated: some understand the guard chamber, or place where the king's servants sat, through which Ehud boldly passed. *Bp. Patrick.*

24. — *he covereth his feet*] Or he is laid down to sleep: they were wont in those countries to sleep in the heat of the day, and then, lying down in their clothes, covered their feet with them. *Bp. Patrick.*

27. — *from the mount,*] From the mountainous country of Ephraim. *Dr. Wells.*

31. — *with an ox goad:*] The goad of Palestine is of enormous size, and well calculated for a military offensive weapon, according to the description of the intelligent Maundrell, who observes in his diary, "At Kane Leban, (a place about a day's journey from Jerusalem,) the country people were, at the time when I was there, ploughing every where in the fields. It was observable, that in ploughing they used goads of an extraordinary size: I found some of them, on measuring, to be eight

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Before CHRIST about 1316.

CHAP. IV.

1 *Deborah and Barak deliver them from Jabin and Sisera.* 18 *Jael killeth Sisera.*

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. Before CHRIST about 1316.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? about 1296.

7 And I will draw unto thee to the

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feet long, and at the bigger end, six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen; and, at the other end, with a small spade or paddle of iron, strong and massy, for cleansing the plough from the clay which encumbers it in working. May we not hence conjecture, that it was with such a goad as one of these, that Shamgar made that prodigious slaughter? I am confident that whoever should see one of these instruments, which are commonly used in all these parts, would judge it to be a weapon, not less fit, perhaps fitter than a sword, for such an execution." It is probable that the policy of disarming the Israelites, mentioned in Saul's time, 1 Sam. xiii. 19, was now introduced by their enemies; and that Shamgar, for want of other weapons, had recourse to an ox goad, which was left for purposes of agriculture. *Dr. Hales.*

Chap. IV. ver. 1.—*the children of Israel again did evil*] Well might we wonder at the frequent relapses of the children of Israel into idolatry, did we not find the same evil propensity in ourselves, the same proneness to forsake God, and idolize the creature. Ease and prosperity are apt to produce in us as ungrateful returns to our great Benefactor, as they did in the Jews. No sooner were they delivered from the smart of punishment, but the next account of them is, that they "did evil again." Again they are punished; again they cry to God; again they are delivered. Thus, likewise, when affliction presses us sore, we cry unto the Lord in our trouble, and He saveth us from our distress. Yet no sooner are our fears and dangers over, than we abuse the mercy, and start aside like a broken bow. Thus our lives are made up, as was the history of the Jews, of acts of disobedience and of repentances; of judgments and mercies; chequered, as it were, with sin and punishment, with forgiveness and sin. *Wogan.*

2.—*Jabin,—Hazor;*] Hazor had been destroyed by Joshua, Josh. xi. 10, and the king of it, named Jabin, slain, chap. xi. 1; xii. 19. Thus it appears that Jabin was a common name of the kings, as Pharaoh was of the Egyptian kings; and either the place had been now rebuilt, or the name Hazor applies not to the city, but to the neighbouring country. *Bp. Patrick.*

——*Harosheth of the Gentiles.*] So called perhaps because people of many different nations dwelt there under Jabin's protection. *Bp. Patrick, Pyle.* See the note on Gen. xiv. 1.

4.—*Deborah, a prophetess,*] The term *prophetess* is applied to Deborah in the same sense as it was to Miriam; meaning that she was endued with Divine gifts to instruct, direct, and govern others, and also excited by God's Holy Spirit to declare His will to the people; which was the peculiar office of a prophet. *Bp. Patrick.*

The words *prophet* and *prophetess* are of ambiguous signification in both Testaments. Sometimes they denote persons extraordinarily inspired by God, and endued with the power of working miracles, and foretelling things to come; and sometimes they are used for persons endued with special, though not miraculous gifts or graces, for the better understanding the word of God. As we read nothing of any miraculous action which Deborah performed, she perhaps was only a woman of eminent holiness and prudence, and knowledge of the Scriptures, by which she was singularly qualified to "judge the people," that is, to determine causes and controversies among them, according to the word of God. *Stackhouse.* See the note on Numb. xi. 25.

——*the wife of Lapidoth,*] Some understand Lapidoth to be a place, and translate *a woman of Lapidoth.* *Bp. Patrick.*

——*she judged Israel*] Possessed the supreme authority, being so well known to be divinely inspired as to procure for her universal reverence, and submission to her judgment. *Bp. Patrick.*

5.—*dwelt under the palm tree*] She sat under the palm tree when she administered judgment. *Bp. Patrick.*

6.—*Hath not the Lord God*] A form of expression, which signifies, "Assuredly He hath commanded." *Dr. Wells.*

——*mount Tabor,*] A famous mountain in Galilee, in the tribe of Zebulun. It appears to have been a remarkably commodious place for the rendezvous of Barak's forces, since it stood upon the confines of so many different tribes, was not accessible by the enemy's horses and chariots, and had on its top a spacious plain, where he could conveniently discipline his troops. What modern travellers tell us of this mountain is much to the same purpose; "After a very laborious ascent (says Maundrell) we reached the highest parts of the mountain, which has a plain area at top, fertile and delicious, about a furlong in length, and two in breadth. The top of this mountain was anciently environed with walls, trenches, and other fortifications, of which some remains are still visible." It has generally been believed that our Saviour's transfiguration took place on this mountain. *Stackhouse.*

7. *I will draw unto thee*] These are the words of

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river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

a Ps. 83. 9, 10.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which* *was* of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

b Numb. 10. 29.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

† Heb. *gathered by cry*, or, *proclamation.*

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

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15 And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

c Ps. 83. 10.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not † a man left.

† Heb. *unto one.*

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a ‖ mantle.

‖ Or, *rug*, or, *blanket.*

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a d bottle of milk, and gave him drink, and covered him.

d Chap. 5. 25.

God, pronounced by Deborah, signifying that He would by His secret providence incline Sisera to come within his power, so as to be destroyed. *Bp. Patrick.*

——*river Kishon*] This river rises out of mount Tabor, and, flowing westward, empties itself into the Mediterranean sea, near mount Carmel. *Dr. Wells.* Mr. Maundrell says, that when he saw it, its waters were inconsiderable; but it had the appearance of being liable to excessive swellings on sudden rains, chap. v. 21. *Stackhouse.*

8.—*If thou wilt go with me,*] Barak is commended for his faith in God by the Apostle, Hebr. xi. 32, though it was so weak and imperfect, that he made conditions with God's messenger, and absolutely refused to obey till they were granted. He seems to have wanted the advice of Deborah in doubtful matters, and her authority also to keep the soldiers in good order, and inspire them with courage. *Bp. Patrick.* Barak's answer is faithful, though conditionate; he does not so much intend to refuse to go with her, as to bind her to afford her presence with him. *Bp. Hall.*

11. *Now Heber the Kenite,*] What is related in this verse seems inserted to explain that which follows concerning Jael, who was Heber's wife. *Bp. Patrick.*

Heber was of the posterity of Hobab, the son of Jethro, father in law of Moses, and is here called a Kenite, because originally he descended from those people who dwelt westward of the Dead sea, and extended themselves pretty far into Arabia Petrea. These Kenites were some of the people, whose lands God had promised to the descendants of Abraham; nevertheless, in consideration of Jethro, all that submitted to the Israelites were permitted to live in their own country. Though they were proselytes, and worshipped the true God according to the Mosaick Law, yet, being strangers by birth, and so not pretending to any right or title to the land of Canaan, they held it their best policy, in those troublesome times, to observe a neutrality, and maintain peace, as well as they could, both with the Israelites and Canaanites. Thus it probably happened that there was peace at this time between Jabin and the house of Heber, ver. 17, and that Sisera in his distress fled to Heber's tent for protection. *Stackhouse, Howell.*

14.—*hath delivered*] Hath *in purpose* delivered. *Dr. Wells.* She speaks of the victory as already gained, that she might work in him a more perfect assurance of it. *Bp. Patrick.* The faith of Deborah and Barak was not appalled by the world of adversaries opposed to them. They knew whom they had believed, and how little the arm of flesh can do against the God of hosts. *Bp. Hall.*

19.—*she opened a bottle of milk,*] Out of respect to Sisera, she brought him the best liquor she possessed, and of the best sort. *Bp. Patrick.* Among the later Arabs, to give a person drink is thought to be the strongest assurance of receiving him under protection: hence we may infer, that the conduct of Jael, in destroying Sisera after shewing him this mark of hospi-

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20 And again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and † took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

† Heb. *put.*

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel † prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

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† Heb. *going went and was hard.*

CHAP. V.

The song of Deborah and Barak.

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

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2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [a] when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

[a] Deut. 4. 11.

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tality, was such, as would, under ordinary circumstances, have been deemed most treacherous and dishonourable. *Harmer.*

21.—*Jael—took a nail of the tent,*] One of the great pins by which the tent was fastened to the ground. *Bp. Patrick.* These tents (of the Bedoween Arabs) are kept firm and steady, by bracing or stretching down their eves with cords tied down to hooked wooden pins well pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening to the ground the temples of Sisera. *Dr. Shaw.* Jael was moved probably to this action by some extraordinary and overruling impulse, making her the instrument of Divine vengeance: this can alone justify that otherwise unaccountable breach of hospitality, which is held so sacred among the Arabs, that a violation of it is the bitterest reproach that can be applied to any person in their language. This case, like that of Ehud, is not to be judged by ordinary rules. *Dr. Hales.* Although there is no necessity of justifying the conduct of Jael, and it may be sufficient to understand that God used her as an instrument for accomplishing His purpose; yet it can scarce be doubted, but that she had some Divine direction or impulse to stir her up to do what she did. The enterprise was exceeding bold and hazardous, above the courage of her sex: the resolution she took appears very extraordinary, and so has the marks and tokens of its being from the extraordinary hand of God. In this view, all is clear and right; she ought to obey God rather than man, and all obligations to man cease, when brought in competition with our higher obligations towards God. *Dr. Waterland.*

It should be observed, that many actions here recorded were justifiable only on the supposition of Divine warrant, which superseded all general rules of conduct. Without this, the deeds of Ehud and of Jael would be pronounced censurable for their treachery, however prompted by commendable motives. *Dr. Gray.*

Chap. V. ver. 1. *Then sang Deborah* &c.] On occasion of the foregoing deliverance, Deborah, by the assistance of prophetick inspiration, composed the following elegant and majestick hymn; which Barak the general, in conjunction with her authority, ordered to be sung by the people, in religious commemoration of so signal a mercy, and for preserving in the minds of the Israelites a sense of their future duty, and of their gratitude. *Pyle.* This hymn is evidently expressed in another kind of language than the historical part of the book; and in such variety of elegant figures, and such native expressions of those affections which the occasion required, that none of the ancient Greek or Latin poets have ever equalled. Hence it appears, that there was a most excellent spirit of poetry among the Hebrews, especially among such of them as were divinely inspired, when the Greeks lay in dark ignorance. *Bp. Patrick.*

The design of this beautiful hymn, which breathes the characteristick softness and luxuriance of female composition, seems to be twofold; religious, and political: first, to thank God for the recent victory and deliverance of Israel from Canaanitish bondage and oppression; and next, to celebrate the zeal and alacrity with which some of the tribes volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others, who staid at home, and thus betrayed the publick cause. *Dr. Hales.*

4.—*when thou wentest out of Seir,—Edom,*] This is but a repetition of the same thing: Edom and Seir signifying the country where the posterity of Esau dwelt, who refused to give Israel a passage through their land, as the Lord led them unto Canaan: and therefore He conducted them another way, and made them encompass the land, Numb. xxi. 4; Deut. ii. 1. *Bp. Patrick.*

——*the earth trembled,* &c.] These are poetical expressions, to denote the great consternation in which all those countries were, when they saw Sihon king of the Amorites, and Og the king of Bashan, suddenly overthrown by the Israelites, Numb. xxi. 21. *Bp. Patrick.*

It should be observed, that Deborah, on praising God for present mercies, begins higher, and takes occasion to commemorate the more wonderful instance of his goodness to them, in their deliverance from Egyp-

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5 [b] The mountains † melted from before the LORD, *even* [c] that Sinai from before the LORD God of Israel.

6 In the days of [d] Shamgar the son of Anath, in the days of [e] Jael, the highways were unoccupied, and the † travellers walked through † by-ways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 ‖ Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the † righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that † handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on † foot into the valley. ‖ For the divisions of Reuben *there were* great † thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? ‖ For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships?

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b Ps. 97. 5.
† Heb. *flowed.*
c Exod. 19. 18.
d Chap. 3. 31.
e Chap. 4. 18.
† Heb. *walkers of paths.*
† Heb. *crooked ways.*
‖ Or. *Meditate.*
† Heb. *righteousnesses of the LORD.*
† Heb. *draw with the pen, &c.*
† Heb. *his feet.*
‖ Or, *in the divisions, &c.*
† Heb. *impressions.*
‖ Or, *in.*

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tian bondage, and His protection of them in the wilderness. Thus every pious soul should take occasion, from every particular act of Divine mercy, to reflect on the much greater work of our redemption, to praise God for the favours shewn to His church, and the inestimable benefit of salvation. *Wogan.*

5. *The mountains melted*] All the inhabitants of the mountains melted with fear. *Dr. Wells.*

6. — *the highways were unoccupied,*] The people, being corrupted in their religion, broke out into all manner of violence, and turned highway robbers, so that men durst not travel on the common roads. *Bp. Patrick.* A strong expression of the miserable calamities, under which the people lately laboured, as the just reward of their folly, vice, and depravity. *Pyle.*

7. *The inhabitants of the villages ceased,*] Men were forced to forsake the villages, and fly into walled towns and fortified places. *Bp. Patrick.*

—— *a mother in Israel.*] A judge or ruler: as good rulers and deliverers are called *fathers* of their country, so Deborah calls herself "a *mother* in Israel." *Bp. Patrick.*

10. — *ye that ride on white asses,*] Contemptible as this animal may at present appear, from the beginning it was not so. In many countries, and particularly in Judea, persons of the highest distinction were usually so mounted. The governours of Israel are so described here: and the thirty sons of Jair, who was judge and prince over Israel twenty-two years, are said to ride on thirty asses, chap. x. 4: and another judge of Israel is recorded to have had forty sons and thirty nephews, that rode on seventy ass colts, chap. xii. 14. It would be easy to confirm this observation with many more authorities. *Bp. Sherlock.*

She calls on governours and great men. There were no horses in Judea, so that the greatest persons rode on asses: these animals, in this country, were generally of a reddish colour; and therefore asses of a colour tending to white were highly esteemed for their rarity, and used only by honourable persons. *Bp. Patrick.* Others think, that the expression "white asses," refers to the white garments, which were spread upon them for the accommodation of the riders; none but white garments being used by persons of distinction, or on days of publick rejoicing. *Burder.*

—— *and walk by the way.*] Merchants who now travel in safety, which they durst not do before their deliverance. *Bp. Patrick.*

11. *They that are delivered*] The shepherds, who, before their deliverance, were disturbed by robbers shooting at them, when they went to water their flocks. *Bp. Patrick.* There is a beautiful rill in Barbary, received into a large bason, which bears a name signifying, "Drink and away," from the great danger of meeting there with rogues and assassins. *Dr. Shaw.*

12. — *lead thy captivity captive,*] Lead in triumph, to the honour of God, the principal persons and spoils taken from the enemy. *Dr. Wells.*

14, 15. *Out of Ephraim* &c.] Here follows a catalogue of those Israelites who bravely assisted in the war. "Out of Ephraim was there a root of them," namely, a small portion of them came from Ephraim. *Bp. Patrick.*

16. — *For the divisions of Reuben there were great searchings of heart.*] For the division of counsels among the Reubenites, and their separation from the rest of their brethren, there were many sad thoughts among the other tribes. *Bp. Patrick, Dr. Wells.*

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Asher continued on the ‖ sea shore, and abode in his ‖ breaches.

18 Zebulun and Naphtali *were* a people *that* †jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their † courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of ‖ the pransings, the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she †smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 †At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down †dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned †answer to herself,

30 Have they not sped? have they *not* divided the prey; †to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* †for the necks of *them that take* the spoil?

‖ Or, *port.*
‖ Or, *creeks.*
† Heb. *exposed to reproach.*
† Heb. *paths.*
‖ Or, *tramplings, or, plungings.*
† Heb. *hammered.*
† Heb. *Between.*
† Heb. *destroyed.*
† Heb. *words.*
† Heb. *to the head of a man.*
† Heb. *for the necks of the spoil.*

17. — *in his breaches.*] Or, *in his creeks,* as in the margin; that is, only minded his sea commerce. *Dr. Wells.*

20. *They fought from heaven;*] On the other hand, the angels of God fought for the Israelites, sending thunder, rain, &c. to discomfit their enemies. *Dr. Wells.*

—— *the stars in their courses* &c.] Either literally, by yielding light after it became night to the Israelites to pursue their victory: *(Dr. Wells;)* or figuratively, to express that God gave so entire a victory, as if the skies and stars had been their confederates against the infidel general and his army. *Pyle.* Or, the expression is poetical; the meaning may be, that, by mighty and sudden rains, which the common opinion ascribed to the special influence of the planets, the river of Kishon, near which Sisera's army lay, was so raised and swoln, as to drown the greatest part of that huge host. *Abp. Tillotson.*

21. — *O my soul, thou hast* &c.] This is an elegant turning of her speech to herself, whose happiness she applauds, in beholding the most powerful enemies quite vanquished by her commission from God, and her prayers to Him. *Bp. Patrick.*

23. — *Meroz,*] Probably a city not far from mount Tabor, or the river Kishon; near which the battle was fought. *Dr. Wells.*

It seems to be a notable effect of this curse, that the name of this city is blotted out, and not the least remains of it left upon earth. *Reading.*

24. *Blessed above women* &c.] The action of Jael is not written for our imitation, but instruction. See notes on chap. iv. 21. But there is another point of useful instruction to be drawn from this passage; which is, that we should be very cautious how we condemn or approve what God has not condemned or approved. *Wogan.*

25. — *butter in a lordly dish.*] Butter, or buttermilk, which is still esteemed a great treat among the Arabs. *Dr. Hales.*

Dr. Pococke, giving an account of an Arab's entertaining him in the Holy Land, says, that, among other things, they served him with some sour buttermilk. The Eastern way of churning is, by putting the cream into a goat's skin turned inside out, which the Arabs suspend in their tents, and then press it to and fro, in one uniform direction; thus a separation of the parts is quickly occasioned, and butter is produced. *Harmer.*

28. *The mother of Sisera* &c.] In the passage which follows is afforded an admirable representation of the impatience of the mother of Sisera at his delay in returning, and her sanguine anticipation of his success; in which she dwells, not upon the greatness of his exploits, or the slaughter of his enemies, but upon the circumstances most likely to engage a light female mind; such as captive damsels, and embroidered garments, the spoils of victory, which she repeats and amplifies with much grace and elegance. *Dr. Hales.*

How exquisitively just a description have we here of a mother, longing for the return of her beloved son; nay, impatient not only to see him safe, and crowned with victory, but loaded with spoils. The spoils too are such as most affected a female passion; damsels, to set off the pomp and splendour of her retinue, vests of needlework of divers colours, and curiously wrought on both sides to adorn her person. This was the gaudy prey she longed to see brought by her son in triumph. How natural are these sentiments! the tenderness of a mother on one hand, the foible and vanity of the female breast on the other. How very aptly applied by a woman to one of her own sex; to the mother of Sisera, by a mother in Israel. *Wogan.*

29. *Her wise ladies*] The ladies of her court. *Pyle.*

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Before CHRIST about 1256.

31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

CHAP. VI.

1 *The Israelites for their sin are oppressed by Midian.* 8 *A prophet rebuketh them.* 11 *An angel sendeth Gideon for their deliverance.* 17 *Gideon's present is consumed with fire.* 25 *Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom.* 28 *Joash defendeth his son, and calleth him Jerubbaal.* 33 *Gideon's army.* 36 *Gideon's signs.*

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

† Heb. *was strong.*

2 And the hand of Midian † prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no

‖ Or, *goat.*

sustenance for Israel, neither ‖ sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

Before CHRIST about 1256.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

about 1249.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

† Heb. *a man a prophet.*

8 That the LORD sent † a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [a] fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

a 2 Kings 17. 35. 38. Jer. 10. 2.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son [b] Gideon threshed wheat by the winepress, † to hide *it* from the Midianites.

b Hebr. 11. 32. called *Gideon.*

† Heb. *to cause* it *to flee.*

12 And the angel of the LORD appeared unto him, and said unto him,

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31. *So let all thine enemies perish, O Lord:*] This abrupt and unexpected apostrophe, which concludes the poem, tacitly insinuates the utter disappointment of their vain hopes of conquest and spoils more fully and forcibly than any express declaration of words; while it marks the author's piety and sole reliance on God's protection of His people, and the glorious prospect of a greater and future deliverance, perhaps by the Sun of righteousness, Mal. iv. 2. *Dr. Hales.*

Chap. VI. ver. 3.— *the children of the east,*] Meaning, probably, the Arabians who inhabited Arabia Deserta, from the country of the Moabites and Ammonites, as far as the Euphrates. *Calmet.*

The children of the East included the posterity of Abraham's sons by Keturah, of whom the Midianites were the principal, Gen. xxv. 6. It also included the Ishmaelites, Judg. viii. 24, who were settled near the Midianites, Gen. xxxvii. 28, in the wilderness of Paran, Gen. xxi. 21. *Dr. Hales.*

4. — *till thou come unto Gaza,*] That is, they made an universal devastation from one end of the country to the other: for they came from the East, and destroyed as far as Gaza, which was on the western coast. *Bp. Patrick.*

5. — *as grasshoppers*] Rather, as *locusts*, which had their name in Hebrew from their prodigious numbers and increase. *Parkhurst.* See notes on Exod. x.

10. — *fear not the gods*] Rather, *worship* not the gods. *Dr. Wells.*

11. — *there came an angel of the Lord,*] There came "*the* Angel of the Lord," many years after His appearance at Bochim, to deliver His people, when they cried to Him, from their oppressors. *Dr. Hales.* That He was not a mere created angel, is plain from the incommunicable name Jehovah, which He assumes, and by which He suffers Himself to be frequently called, ver. 14, 16, 23, 24, &c. Therefore the Jews, according to their Targum, which styles Him the *Word of the Lord*, look upon this angel not merely as a heavenly messenger sent from God, but as the Son of God Himself, appearing in the form of an angel. *Bp. Patrick, Stackhouse.*

—— *Ophrah,* — *Gideon*] Gideon was of the family of Abi-ezer, of the tribe of Manasseh; and so the Ophrah, where he dwelt, must be understood to be situated in the half tribe of Manasseh, on the west side of Jordan; and for this reason it is styled "Ophrah of the Abi-ezrites," chap. viii. 32, to distinguish it from another Ophrah, which lay in the tribe of Benjamin. *Dr. Wells.*

—— *threshed wheat by the winepress,*] The common mode of threshing corn was by treading it with oxen. The word here used signifies to thresh out with a stick.

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Before CHRIST about 1249.

The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, ‖ my family *is* poor in Manasseh, and I *am* the least in my father's house.

‖ Or, *my thousand is the meanest.*

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my ‖ present, and set *it* before thee. And he said, I will tarry until thou come again.

‖ Or, *meat offering.*

19 ¶ And Gideon went in, and made ready † a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

† Heb. *a kid of the goats.*

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

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21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! [c] for because I have seen an angel of the LORD face to face.

[c] Exod. 33. 20. chap. 13. 22.

23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it ‖ Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

‖ That is, *The LORD send peace.*

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, ‖ even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

‖ Or, *and.*

26 And build an altar unto the LORD thy God upon the top of this † rock, ‖ in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

† Heb. *strong place.* ‖ Or, *in an orderly manner.*

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, be-

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This Gideon did "to hide it from the Midianites;" and "by the winepress," where none would suspect his threshing of corn. *Bp. Patrick.*

13. — *if the Lord be with us, why then is all this befallen us?*] The valiant man is here weak; weak in faith, weak in discourse; while he argues God's absence by affliction, His presence by deliverances, and the improbability of success by his own disability. All these are gross inconsequences. He should rather have inferred God's presence with the Israelites from the correction which they suffered: for, wheresoever God chastiseth, there He is; yea, there He is in mercy: nothing more proves us His, than His stripes; He bestows not correction where He loves not. *Bp. Hall.*

15. — *O my Lord, wherewith shall I save Israel?*] Humility is both a sign of future glory, and a way to it, and an occasion of it. Vain glory and height of spirit will not avail with God: none have ever been raised by Him, but those who have formerly dejected themselves; none have been confounded by Him that are abased in themselves: it is immediately on Gideon's using these words, that God says to him, ver. 16, "Surely I will be with thee." *Bp. Hall.*

22. — *Alas, O Lord God!*] He speaks as a person under great alarm, and breaks off his discourse abruptly. *Bp. Patrick.*

25. — *throw down the altar of Baal*] Baal's altar must first be destroyed, ere God's be built; both cannot stand together: the true God will have no society with idols, neither will He allow it to us. In this instance, He does not desire to have consecrated to Himself, the altar which had been abused to Baal; but, as one whose holy jealousy will admit no worship, till there be no idolatry. He first commands them to destroy the monuments of superstition, and then enjoins His own service. *Bp. Hall.*

26. — *in the ordered place,*] Where the flesh and cakes were laid in order on the rock, ver. 20. Or the words may signify, as in the margin, "in an orderly manner." Although Gideon was no priest, yet he was here required to offer a burnt sacrifice, by God's special order; which would have been otherwise a presump-

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cause he feared his father's houshold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD † came upon Gideon, and he [d] blew a trumpet; and Abi-ezer † was gathered after him.

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† Heb. *clothed.*

d Numb. 10. 3. chap. 3. 27.

† Heb. *was called after him.*

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, [e] Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

e Gen. 18. 32.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

1 *Gideon's army of two and thirty thousand is brought to three hundred.* 9 *He is en-*

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tuous sin. The command was extraordinary. *Bp. Patrick.*

31. —*if he be a god, let him plead for himself,*] Let the injured god, he tells them, avenge his own cause: if Baal be what he has been supposed to be, you may safely trust to him to maintain his own honour. *Pyle.*

33. — *in the valley of Jezreel.*] The city of Jezreel (which gave name to the valley) belonged to the half tribe of Manasseh, on the west of Jordan. In the history of the kings of Israel, this city is frequently mentioned, as, by reason of the pleasantness of the situation, some of them had a royal palace there, though their capital was Samaria. The vale of Jezreel is, according to Mr. Maundrell, of a vast extent, very fertile, but uncultivated, and only serving the Arabs for pasture. Some have supposed, however, that the valley of Jezreel, here mentioned, denotes some lesser valley, between mount Hermon and mount Gilboa. *Dr. Wells.*

34. — *the Spirit of the Lord came upon Gideon,*] Exciting him now to put in execution the commission which God had given him to deliver Israel, and filling him with an extraordinary degree of courage for such an undertaking. *Dr. Wells.* The Spirit of the Lord, by which Gideon was animated to undertake the deliverance of his country, was a spirit of fortitude and prudence, and of all the virtues requisite in a commander. *Dr. Hales.*

36. — *If thou wilt save Israel, — as thou hast said,*] He desires another miracle to confirm his faith, perhaps for the sake of those that were to follow him; or perhaps, wishing to know by a sign whether God would make him victorious at that particular time. *Bp. Patrick.*

Of all the instruments which God used in so great a work, we find none so weak as Gideon. The former miracle was strong enough to carry him through his first exploit, of ruining the idolatrous grove and altar: but now, when he saw the swarm of the Midianites and Amalekites approaching, he called for new aid; and, not trusting to his thousands of Israel, flew to God for a further assurance of victory. The refuge was good, but the manner of seeking it savours of distrust. *Bp. Hall.*

39. — *let it now be dry only upon the fleece,* &c.] If we understand that the miracle of the dew on the fleece was a kind of publick testimony to satisfy the officers and people under him, we then see the reason of its repetition, with the opposite variation: for, if there were any of his adherents who suspected deception in the first instance, when the threshingfloor was dry, and the fleece wet with dew, they might be convinced by the contrary effect, when the fleece was dry, and the threshingfloor wet with dew. *Script. illust.*

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couraged by the dream and interpretation of the barley cake. 16 *His stratagem of trumpets and lamps in pitchers.* 24 *The Ephraimites take Oreb and Zeeb.*

THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [a] Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

a Deut. 20. 8 1 Mac. 3. 56.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

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6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the ‖ armed men that *were* in the host.

‖ Or, *ranks by five.*

12 And the Midianites and the Amalekites and [b] all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

b Chap. 6. 33.

Chap. VII. ver. 2. — *lest Israel vaunt themselves*] God knew the disposition of the Israelites, and foresaw that, from motives of vanity, they would be disposed to ascribe the victory to their own power and prowess, and not to Him: whereas He intended to shew to all the world that it was His miraculous work. *Bp. Patrick.*

3. — *from mount Gilead.*] Not the mountain of that name, often mentioned in Scripture, which was east of Jordan; but another, on the west side of Jordan, in the tribe of Manasseh. *Bp. Patrick.*

4. — *The people are yet too many;*] If human strength were to be opposed, there should have needed an equality of strength; but now that God meant to give the victory, His care was not how to get it, but how not to lose the glory of it. He was willing to give deliverance unto Israel, but the praise of the deliverance He would keep to Himself: it was the same with Him to save with many as with few; but He rather chose to save by few, that all the victory might redound to Himself. *Bp. Hall.*

5. — *Every one that lappeth* &c.] We may well suppose they were thirsty with the heat of the weather, and with the march; which made them greedily betake themselves to the water. *Bp. Patrick.* It has been variously conjectured, what symptoms of courage or cowardice were collected from these different ways of drinking amongst the soldiers; some supposing that the snatching it up with the hand denoted a fearful temper; others, on the contrary, supposing that this way of drinking betokened courage, or a temperate and hardy disposition. It is more probable, that the manner of drinking was a symptom of neither; but that God, foreknowing all things, chose this manner of pitching on the smaller number, without any regard to their personal valour. *Pyle.*

The true reason and design of this method seems to be this: God was minded to reduce the army of Gideon to a very small number, which, it was probable, would be effected by this means; for as the season was hot, and the generality of the soldiers weary, thirsty, and faint, it was most probable that they would lie down, (as indeed they did,) and refresh themselves plentifully; and it was scarcely to be expected that any great number would deny themselves in this matter. *Stackhouse.*

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13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

† Heb. *the breaking thereof.*

16 And he divided the three hundred men *into* three companies, and he put † a trumpet in every man's hand, with empty pitchers, and ‖ lamps within the pitchers.

† Heb. *trumpets in the hand of all of them.* ‖ Or, *firebrands*, or, *torches.*

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

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20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and [c] the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah ‖ in Zererath, *and* to † the border of Abelmeholah, unto Tabbath.

c Is. 9. 4.

‖ Or, *towards.* † Heb. *lip.*

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took [d] two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

d Ps. 83. 11. Is. 10. 26.

CHAP. VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuse to relieve Gideon's*

15. — *that he worshipped,*] Gave humble thanks to God for His goodness, in giving this new encouragement to proceed in his undertaking. *Bp. Patrick.*

16. — *with empty pitchers,*] Earthen pitchers. *Bp. Patrick.* Though leathern bottles were much used by the people of the East, earthen jars or pitchers were sometimes used also. Dr. Chandler mentions having used an earthen jar for carrying water in travelling through Asia Minor. If this was the practice in Gideon's time, it could not be difficult for him to collect three hundred water jars from among ten thousand men. *Harmer.*

—— *lamps*] Rather, *torches*, which were concealed in the pitchers. *Bp. Patrick.*

Though God had promised by these three hundred men to chase the Midianites, yet Gideon neglected not wise stratagems to secure the victory. To wait for God's performance, and do nothing, is to abuse that Divine providence, which will always so work, as not to allow us to remain in inactivity. *Bp. Hall.*

18. — *The sword of the Lord, and of Gideon.*] This watchword was taken from the interpretation of the Midianite's dream, as referring to "the sword of Gideon," ver. 14; to which Gideon piously prefixed "the sword of the Lord," as the Author of the stratagem, of the dream, and of its interpretation. *Dr. Hales.*

19. — *in the beginning of the middle watch;*] The Hebrews and other Eastern nations divided the night into three parts, which were called the 1st, 2nd, and 3rd watches; because the guards or watches were changed three times. The Romans, and from them the Jews in later times, divided the night into four watches; whence we read in the Gospel of the 4th watch. *Lewis.*

24. — *took the waters unto Beth-barah and Jordan.*] That is, they secured all the fords or passes along the river Jordan, from Beth-barah, (which is thought to be the same as Bethabara, mentioned by St. John,) lying near the south end of the river Jordan, to the beginning of Jordan, or its issuing from the sea of Galilee. *Dr. Wells.*

25. — *the rock Oreb,*] The rock, called Oreb in future times, from the event here related. *Bp. Patrick.*

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army. 10 *Zebah and Zalmunna are taken.* 13 *Succoth and Penuel are destroyed.* 18 *Gideon revengeth his brethren's death on Zebah and Zalmunna.* 22 *He refuseth government.* 24 *His ephod cause of idolatry.* 28 *Midian subdued.* 29 *Gideon's children, and death.* 33 *The Israelites' idolatry and ingratitude.*

AND the men of Ephraim said unto him, † Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him † sharply.

† Heb. *What thing is this thou hast done unto us?*

† Heb. *strongly.*

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their † anger was abated toward him, when he had said that.

† Heb. *spirit.*

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will † tear your flesh with the thorns of the wilderness and with briers.

† Heb. *thresh.*

8 ¶ And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

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9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of all the hosts of the children of the east: for there fell ‖ an hundred and twenty thousand men that drew sword.

‖ Or, *an hundred and twenty thousand, every one drawing a sword.*

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and † discomfited all the host.

† Heb. *terrified.*

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up,*

14 And caught a young man of the men of Succoth, and enquired of him: and he † described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

† Heb. *writ.*

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he † taught the men of Succoth.

† Heb. *made to know.*

17 And he beat down the tower of [a] Penuel, and slew the men of the city.

[a] 1 Kings 12. 25.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men

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Chap. VIII. ver. 2, — *Is not the gleaning* &c.] A common proverb, probably, in those days, by which they were wont to commend the smallest action of one, as superiour to the greatest of another. It is as if he had said, These scattered parties, which you have gleaned and picked up at the fords of Jordan, are far more than those which I and my whole host have destroyed. *Bp. Patrick.*

5. — *Succoth,*] See Gen. xxxiii. 17.

6. — *Are the hands* &c.] They bid him first take those kings captive, and bring them with their hands bound behind them, before he made any demands upon them. It is a bitter sort of taunt, arising from irreligion, which made them doubt whether the hand of God was in the victory, and whether Gideon would be able to perfect it. *Bp. Patrick.*

9. — *this tower.*] The tower of their city, in which they confided, and to which perhaps they pointed when they gave this rude answer. *Bp. Patrick.*

16. — *with them he taught the men of Succoth.*] With them he beat the elders of the city, for a warning unto the men of Succoth; who by their example were taught how dangerous it is to slight the agents of God. *Bp. Hall.*

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were *they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one †resembled the children of a king,

† Heb. *according to the form*, &c.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ‖ ornaments that *were* on their camels' necks.

‖ Or, *ornaments like the moon.*

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

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24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and ‖ collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

‖ Or, *sweet jewels.*

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued

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19. — *if ye had saved them alive, I would not slay you.*] As they were not Canaanites, he was not obliged to kill them; but, as they had slain his brethren in cool blood, he was by law the avenger of their blood. *Poole.*

21. — *as the man is, so is his strength.*] They thought it more honourable to die by the hand of Gideon, who was a man of as great strength as dignity; and would sooner despatch them than a stripling could do. *Bp. Patrick.*

—— *ornaments* &c.] The Hebrew word used here is found no where else but at ver. 26, and in Is. iii. 18: our margin translates, "ornaments like the moon," as it was an ancient custom to wear ornaments of this figure. *Bp. Patrick.* These were probably chains, like those which Bp. Pococke saw in Egypt, hanging from the bridles of the agas of the seven military bodies of that country to the breastplates of the animals on which they rode, in the grand procession of the caravan, about setting out for Mecca. They were undoubtedly marks of distinction and grandeur. *Harmer.*

They were golden ornaments, perhaps crescents, consecrated to the moon, which was worshipped in that neighbourhood before Abraham's days. These crescents are still in use among the Arabs, and even among the Mahometans in general, however scrupulous about images; being evidently a remnant of that ancient pagan superstition of the worship of the heavenly bodies, which too often infected the extraneous posterity of the faithful Abraham, and even the Israelites themselves. *Dr. Hales.*

22. — *for thou hast delivered us* &c.] They pretended to make this offer out of gratitude to him; but, in truth, they were disposed now (as their posterity were afterwards) to throw off the Divine government, being desirous to set a king over themselves, like the rest of the nations round about them: Gideon absolutely rejected their offer, because he considered God as their king, and accounted this an attempt to alter His government. *Bp. Patrick.*

23. *And Gideon said, — I will not rule over you,*] There is no greater example of modesty than Gideon. When the angel spake to him, he abased himself before all Israel: when the Ephraimites contended with him, he preferred their gleanings to his vintage, and cast his honour at their feet: and now, when Israel proffered him that crown which he had merited, he refused it. He that in overcoming would allow them to cry, "The sword of the Lord, and of Gideon," chap. vii. 18; in governing will have nothing but "the sword of the Lord." *Bp. Hall.*

24. — *because they were Ishmaelites.*] The Chaldee Paraphrase says, Because they were Arabians: called "children of the East," chap. vi. 3, it being the general custom of all those people to wear earrings. *Bp. Patrick.*

26. — *a thousand and seven hundred shekels*] In the same manner Hannibal, after the battle of Cannæ, measured the gold rings of the Roman knights by bushels. *Dr. Wall.*

—— *purple raiment*] Purple seems anciently to have been appropriated to kings, and to those on whom kings bestowed it. It is here mentioned by the sacred historian, as being found on the Midianitish kings. "A garment of fine linen and *purple*" is given to a favourite by king Ahasuerus, Esther viii. 15. The Jews made a decree that Simon should wear purple and gold, and that none of the people should wear it without his permission. *Burder.*

27. *And Gideon made an ephod* &c.] Gideon had no other view, in asking these gold earrings and jewels of the soldiery, but to furnish out a costly and magnificent trophy or ensign, as a monument of this signal victory wrought by his hands. He accordingly made it in the form of an *ephod*, or long robe, to be hung up, and displayed like a military standard; and suspended it in

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before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons † of his body begotten: for he had many wives.

† Heb. *going out of his thigh.*

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he † called Abimelech.

† Heb. *set.*

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

about 1209.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

1 *Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king.* 7 *Jotham by a parable rebuketh them, and foretelleth their ruin.* 22 *Gaal conspireth with the Shechemites against him.* 30 *Zebul revealeth it.* 34 *Abimelech overcometh them, and soweth the city with salt.* 46 *He burneth the hold of the god Berith.* 50 *At Thebez he is slain by a piece of a milstone.* 56 *Jotham's curse is fulfilled.*

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AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, † Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

† Heb. *What is good? whether, &c.*

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined † to follow Abimelech; for they said, He *is* our brother.

† Heb. *after.*

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being*

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his own house, or in some large and spacious place built on purpose for it, in the town where he lived. But, whether Gideon himself meant any ill by it or not, the Israelites afterwards made a vile and superstitious use of it, paying regards to it as to a sacred thing, consulting it in a religious way, as they used to do the holy *ephod* in the tabernacle; in derogation to the true worship and honour of God. So that the successors of Gideon's family, taking no care to abolish this impious abuse, soon fell to decay, and his name became as it were extinct. *Pyle.* He intended the ephod merely as a monument of victory, but in aftertimes it came to be perverted to a bad use, gave occasion to a fresh apostasy, and proved the ruin of Gideon's family. *Stackhouse.*

29. *And Jerubbaal*] Jerubbaal being another name for Gideon, chap. vii. 1.

31. — *whose name he called Abimelech.*] His name is here set down, when nothing is said of the names of the rest, because the story of the following chapter depends upon it. *Bp. Patrick.*

33. — *Baal-berith*] A new god, not known to them before, and mentioned only here and in the next chapter; reputed, as some think, the god that punished those who broke their covenants and contracts; or so called, as others think, because his servants covenanted to maintain his worship and service. *Bp. Patrick.*

34. — *remembered not the Lord their God,*] It is a sore aggravation of sin, when it is committed after great mercies and deliverances vouchsafed to us; because it is an argument of great ingratitude. Thus we find it here recorded as a heavy charge upon the people of Israel, that they "remembered not the Lord their God," "neither shewed kindness," ver. 35, to Jerubbaal, who had been their deliverer. *Abp. Tillotson.*

Chap. IX. ver. 2. — *I am your bone and your flesh.*] Meaning, your fellow-citizen, and belonging to the same tribe. *Bp. Patrick.*

4. — *vain and light persons,*] The Hebrew word, which we translate *vain*, signifies empty; that is, poor and needy persons: and that translated *light*, signifies idle vagabond fellows, of loose lives, who could settle to no business. *Bp. Patrick.*

5. — *and slew his brethren*] There was never such a pattern of unthankfulness, as these Israelites: they, who lately, chap. viii. 22, thought a kingdom too small a recompense of Gideon and his sons, now think it too much for his seed to live; and take life away from the sons of him, who gave them both life and liberty. If this had been done some long time afterwards, when the memory of Gideon was worn out, it might have borne a better excuse; but, ere their deliverer was cold in his coffin, to pay his benefits with the extirpation of

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threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king ‖ by the plain of the pillar that *was* in Shechem.

‖ Or, *by the oak of the pillar.* See Josh. 24. 26.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and ‖ go to be promoted over the trees?

‖ Or, *go up and down for* other *trees.*

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

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12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the ‖ bramble, Come thou, *and* reign over us.

‖ Or, *thistle.*

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you,

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his posterity, was more than savage. What can be looked for from idolaters? If a man has cast off his God, he will easily cast off his friends. When religion is once gone, humanity will not stay long after. *Bp. Hall.*

—— *upon one stone:*] This stone some will have to be an altar, which Abimelech dedicated to the idol Berith, and erected in the same place where his father Gideon had destroyed his altar before: and so they account, that this slaughter of his sons was designed for an expiatory sacrifice of their father's pretended crime, in demolishing the altar and grove dedicated to that idol. *Stackhouse, Bp. Patrick.*

6. — *all the house of Millo,*] The word Millo, it is probably thought, is derived from a Hebrew word which signifies, "to be full or filled." Many learned persons consider it to denote in the sacred writings a large capacious place, which was designed for publick meetings. Accordingly, in this place, by "all the house of Millo," are meant all the principal inhabitants who were wont to assemble in the publick townhouse; and who on this occasion consented to the setting up of Abimelech as king. *Dr. Wells.* See note on 2 Sam. v. 9.

—— *by the plain of the pillar*] Our margin translates, "by the oak of the pillar," which refers us to the stone set up by Joshua, under the oak in Shechem. *Jos. Mede.* See the note on Gen. xii. 6.

7. — *the top of mount Gerizim,*] Which overlooked the city of Shechem. Deut. xxvii. 12, 13. *Bp. Patrick.*

8. *The trees went forth* &c.] It hence appears, that such fictions as these, wherein the most serious truths are represented, were in use among the Jews in ancient times, as they are still in Eastern countries. They seem to have made choice of them for two reasons; 1st, Because men would suffer themselves to be reproved in this manner, when they would not endure plain words; 2nd, Because they heard these fictions with delight and pleasure, and more easily remembered them than a rational discourse. *Bp. Patrick.*

13. — *wine, which cheereth God and man,*] A poetical expression, denoting the common custom of the world, of offering up and drinking wine to the honour of their gods. *Pyle.* The words in the original may be rendered in the plural, "gods and men;" according to which we must suppose, that Jotham speaks of "gods" because he was addressing himself to the idolatrous Shechemites, and adapted his discourse to their notions. *Dr. Waterland.* Again, the words *Elohim* and *anasim,* translated *God and man,* may mean only "kings, and men of inferiour quality," "high and low." *Dr. Wall.* "Prince and peasant." *Script. illust.*

14. — *the bramble,*] The meanest of all trees, good for nothing but to be burnt; aptly representing Abimelech, from whom they could receive no benefit, but much trouble and vexation.

15. — *put your trust in my shadow:*] By this is admirably represented how ridiculous Abimelech was, in imagining that he should be able to maintain the authority of a king; for a bramble does not spread itself out, so as to afford any shadow or shelter. *Bp. Patrick.*

—— *and devour the cedars* &c.] By which is represented the vengeance which Abimelech would take of the greatest of them, if they proved unfaithful to him. *Bp. Patrick.* The preceding fable of the trees choosing a king, is the oldest and most beautiful extant. Jotham pointedly contrasts, with the mild and unassuming dispositions of his pious and honourable brethren, (represented by the olive tree, the fig tree, and the vine,) the upstart ambition and arrogance of the wicked and turbulent Abimelech, represented by the bramble; inviting his new and nobler subjects, the cedars of Lebanon, to put their trust in his pigmy shadow, which they did not want, and he was unable to afford them; and threatening them imperiously, on their refusal, to send forth a fire from himself, and devour those cedars;

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and †adventured his life far, and delivered you out of the hand of Midian:

† Heb. *cast his life.*

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

about 1206. 22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which †aided him in the killing of his brethren.

† Heb. *strengthened his hands to kill.*

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

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26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ‖ merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

‖ Or, *songs.*

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‖ kindled.

‖ Or, *hot.*

31 And he sent messengers unto Abimelech †privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

† Heb. *craftily*, or, *to Tormah.*

32 Now therefore up by night,

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whereas the fire of the bramble was short and momentary, even to a proverb, Ps. lviii. 9. *Dr. Hales.*

20. *But if not, let fire come out* &c.] This is not a prediction, but an execration or curse, as appears from the opposition to the foregoing verse, and from ver. 57, where it is called Jotham's curse. *Bp. Patrick.* The meaning of the expression, "let fire come out," is, May you prove a mutual destruction to each other. *Dr. Wells.*

23. — *God sent an evil spirit* &c.] God so ordered things in His providence, that they grew jealous and distrustful of each other, and fell into discords and dissensions: by which means He intended to punish Abimelech for the cruel murder of his brethren, and the men of Shechem for assisting him in the commission of that wickedness. *Bp. Patrick.* The meaning is, as it is explained in the following words, God permitted Abimelech to be deceived and dealt treacherously with by the men of Shechem, that his cruelty, and the blood which he had shed, might come upon him. It is nothing more than an acknowledgment of the justice and wisdom of Providence, in suffering wicked men to be judicially blinded, that they may fall according to their own deserts. *Dr. S. Clarke.* This is an usual form of speech in Scripture, and denotes, not any positive action, but a permission only, or at most a direction from God. *Stackhouse.*

—— *the men of Shechem dealt treacherously with Abimelech:*] How could Abimelech hope for fidelity from them, whom he had made and found traitors to his father's blood? He, that has been unfaithful to one, knows the way to be perfidious, and is only fit to be trusted by him, who deserves to be deceived. The friendship that is begun in evil cannot stand: wickedness, both of its own nature, and through the curse of God, is ever unsteady; whereas that affection which is knit in God is indissoluble. *Bp. Hall.*

26. — *Gaal the son of Ebed*] Gaal was probably a known enemy of Abimelech's, who, hearing that the men of Shechem were on terms of difference with him, came to offer them his service against him. *Bp. Patrick.*

27. — *trode the grapes,*] In the East they still tread their grapes after the ancient manner. Dr. Chandler, in his Travels, says, "The vintage (near Smyrna) was now begun; the juice of the grapes was expressed for wine: a man with his feet and legs bare was treading

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thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt find occasion.

† Heb. *as thine hand shall find.*

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See there come people down by the † middle of the land, and another company come along by the plain of ‖ Meonenim.

† Heb. *navel.*

‖ Or, *the regarders of times.*

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

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44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen † me do, make haste, *and* do as I *have done.*

† Heb. *I have done.*

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [a] cast a piece of a milstone upon Abimelech's head, and all to brake his scull.

[a] 2 Sam. 11. 21.

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the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor." *Burder.*

45. — *sowed it with salt.*] As the last insult of a triumphant and enraged enemy. Salt lands are barren: thus, though the mere sowing a place with salt is not sufficient to make it perpetually barren, yet this action was a token of the conqueror's indignation, and implied his wishes for its utter desolation. *Pyle.* See the note on Jer. xvii. 6.

53. — *and all to brake his scull.*] "All-to" or "al-to" is *entirely.* Various instances occur in Chaucer and

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54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

CHAP. X.

1 *Tola judgeth Israel in Shamir.* 3 *Jair, whose thirty sons had thirty cities.* 6 *The Philistines and Ammonites oppress Israel.* 10 *In their misery God sendeth them to their false gods.* 15 *Upon their repentance he pitieth them.*

about 1206.

AND after Abimelech there arose to ‖ † defend Israel Tola the son of Puah, the son of Dodo, a man

‖ Or, *deliver.*

† Heb. *save.*

of Issachar; and he dwelt in Shamir in mount Ephraim.

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2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

about 1183.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called ‖ Havoth-jair unto this day, which *are* in the land of Gilead.

‖ Or, *The villages of Jair.*

5 And Jair died, and was buried in Camon.

about 1161.

6 ¶ And [a] the children of Israel did evil again in the sight of the LORD, and served Baalim, and [b] Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

[a] Chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.

[b] Chap. 2. 13.

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

about 1161.

Spenser, and in later writers, as in Milton also. *T. Warton.* See Judg. ix. 53. "And a certain woman cast a piece of a milstone upon Abimelech's head, and all-to brake his scull:" for so it should be printed. Some editions of the Bible corruptly read, "all to break," placing the verb improperly in the infinitive mood. *Todd.*

56. *Thus God rendered* &c.] Here is the concluding lesson of the preceding story: that thus Providence returned upon the head of this man the proper reward of his insatiable ambition and cruelty towards the house of his own father; causing him, and the ungrateful and vain people which set him up, to become in a short space of time the instruments of each other's ruin and destruction. *Pyle.* How sure and just are the retaliations of God! Gideon's ephod is punished with the blood of his sons; the blood of his sons is shed by the procurement of the Shechemites; the blood of the Shechemites is shed by Abimelech; the blood of Abimelech is shed by a woman. The tyrant now has his payment; and that time, which he should have bestowed in calling for mercy on God, and in washing his soul with the last tears of contrition, he vainly spends in deprecating an idle reproach, "Slay me, that men say not of me, A woman slew him;"—a fit conclusion for such a life. *Bp. Hall.*

The whole history of the manner in which "God rendered the wickedness of Abimelech, &c." supplies a further striking instance of the method of the Divine administration, now carried on towards His people. The apparent severity in some of these instances arose from the operation of human passions in the agents employed, or permitted, to execute the judgments, without being directly controlled in their conduct; or if in any case the severity was directly commanded, we may be well assured it was indispensably necessary to effect the purposes of the Divine economy, when even that severity was not sufficient entirely to prevent subsequent offences. *Dr. Graves.*

Chap. X. ver. 1.—*after Abimelech there arose* &c.] Abimelech was no judge or governour of God's appointment, but an usurper and a tyrant: these, who succeeded, appear to have arisen by Divine instigation and appointment; keeping the Israelites in the worship of the true God, maintaining their laws, and defending them from their enemies, without assuming over them a monarchical power. *Dr. Wells, Pyle.*

4.—*that rode on thirty ass colts,*] It is probable that this circumstance is here mentioned, because these persons were ordered by their father to ride circuit up and down the country, to administer justice according to the law, as Samuel did when he judged Israel, 1 Sam. vii. 16. *Bp. Patrick.* As in those days the Israelites had but few chariots, and were not allowed to keep many horses; the most honourable of them were used to be mounted on asses, which, in Eastern countries, were much higher and more beautiful than they are with us. *Stackhouse.* See the note on Numb. xxii. 21.

——*Havoth-jair*] Other towns had been called by the same name, Numb. xxxii. 41; Deut. iii. 14; by a former Jair, an ancestor probably of the person here mentioned. *Bp. Patrick.*

7.—*Philistines,—children of Ammon.*] The Ammonites vexed them on the east, and the Philistines on the west: thus, by the invasion of their enemies on both sides, their punishment increased with their idolatry. The two oppressions seem to have happened at the same time; but, to avoid confusion, Scripture first gives an account of the war with the Ammonites, managed by Jephthah, ch. xi. xii. then of that with the Philistines, ch. xiii. *Bp. Patrick.*

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8 And that year they vexed and † oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

† Heb. *crushed.*

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

c Deut. 32. 15. Jer. 2. 13.

13 [c] Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever † seemeth good unto thee; deliver us only, we pray thee, this day.

† Heb. *is good in thine eyes.*

16 And they put away the † strange gods from among them, and served the LORD: and his soul † was grieved for the misery of Israel.

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† Heb. *gods of strangers.*

† Heb. *was shortened.*

17 Then the children of Ammon were † gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

† Heb. *cried together.*

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall [d] be head over all the inhabitants of Gilead.

d Chap. 11. 6.

CHAP. XI.

1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthah's vow.* 32 *His conquest of the Ammonites.* 34 *He performeth his vow on his daughter.*

NOW [a] Jephthah the Gileadite was a mighty man of valour, and he *was* the son of † an harlot: and Gilead begat Jephthah.

a Hebr. 11. 32. called *Jephthae.*

† Heb. *a woman an harlot.*

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled † from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

† Heb. *from the face.*

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12. — *the Maonites,*] Another nation of the children of the East, that, together with the Amalekites, assisted the Midianites. *Dr. Wells.*

14. *Go and cry unto the gods*] After reproaching them for their vile stupidity and ingratitude, under the course of His mercies, forgivenesses, and deliverances; He bids them go and seek their refuge from the senseless idols, which they had worshipped so long, and so often. *Pyle.* It was an argument of a most perverse and incorrigible temper, and that which made the sin of the children of Israel so sinful above all measure, that, after so many signal deliverances, and so many terrible judgments, they fell into the same again. This circumstance it was which incensed God against them so highly on this occasion, and made Him upbraid them so severely. *Abp. Tillotson.*

16. *And they put away the strange gods*] This is the most remarkable repentance and reformation, of which we read in the history of the judges; and it seems to be so serious, that, in the time of the three judges who succeeded Jephthah, we read nothing of their relapsing into idolatry. As their repentance was sincere, so the expression of the Divine compassion towards them, namely, "that His soul was grieved for the misery of Israel," is the strongest that we meet with; although every one knows that the Divine nature is not capable of *grief*, properly so called; but the meaning is, that He quite altered His former intention, and in much mercy resolved, upon their repentance, to deliver them. *Stackhouse.* See the note from Stackhouse on Gen. vi. 6.

——*his soul was grieved for the misery of Israel.*] God had compassion on the miseries which the Israelites brought on themselves by their idolatry. *Bp. Hall.*

17. — *in Mizpeh.*] There were several towns of this name in Canaan; this was on the east of Jordan, in Gilead, under mount Hermon; mentioned before at Josh. xi. 3. *Dr. Wall, Bp. Patrick.*

18. — *the people and princes of Gilead*] Meaning the Gadites and Manassites, who inhabited the land of Gilead. *Bp. Patrick.*

Chap. XI. ver. 1. — *of an harlot:*] Called "a strange woman," ver. 2, a concubine-wife, or one who was a stranger, of a different nation. *Pyle, Dr. Wells.* Among the Jews, if persons of a foreign nation embraced the law, their children were not stained; and on this account Jephthah complains of the injustice of his expulsion, ver. 7. *Bp. Patrick.*

3. — *the land of Tob:*] This name occurs only here, and at ver. 5: it is conjectured to be the same with Ishtob, mentioned at 2 Sam. x. 6: according to which, the country would lie not far from Gilead, the country of Jephthah. *Dr. Wells.*

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4 ¶ And it came to pass † in process of time, that the children of Ammon made war against Israel.

† Heb. *after days.*

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

† Heb. *be the hearer between us.*

10 And the elders of Gilead said unto Jephthah, The LORD † be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

about 1143.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

b Numb. 21. 13.

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [b] Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

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15 And said unto him, Thus saith Jephthah, [c] Israel took not away the land of Moab, nor the land of the children of Ammon:

c Deut. 2. 9.

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

d Numb. 20. 14.

17 Then [d] Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto.* And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, [e] but came not within the border of Moab: for Arnon *was* the border of Moab.

e Numb. 21. 13. & 21. 24.

f Deut. 2. 26.

19 And [f] Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

g Deut. 2. 36.

22 And they possessed all the [g] coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the

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—— *vain men*] Rather, poor and needy men. *Bp. Patrick.*

11. — *uttered all his words before the Lord*] He appears to have laid before God, in a solemn address or prayer, all that he had said to the Gileadites, imploring, probably, His approbation and direction. *Bp. Patrick.*

12. *And Jephthah sent messengers*] Jephthah was noted for his valour, yet he treated with Ammon before he fought; it was only when reason would not prevail, that he betook himself to the sword. To make war any other than our last remedy, is not courage, but cruelty and rashness. *Bp. Hall.*

24. *Wilt not thou possess that which Chemosh thy god* &c.] He appeals to themselves, whether, as they ascribed their victories and possessions to their supposed deity Chemosh, the Israelites have not the same right and duty to what their God had bestowed upon them. *Pyle.*

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LORD our God shall drive out from before us, them will we possess.

25 [h] And now *art* thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that † whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, || and I will offer it up for a burnt offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto || the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; || † beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My

h Numb. 22. 2. Deut. 23. 4. Josh. 24. 9.

† Heb. *that* which *cometh forth, which shall come forth.*

|| Or, *or I will offer it,* &c.

|| Or, *Abel.*

|| Or, *he had not of his own either son or daughter.*

† Heb. *of himself.*

It cannot possibly be thought that Jephthah, a judge in Israel, intended by these words to acknowledge the real divinity of the Ammonitish idol. He is evidently using an argument formed upon the principles of his adversaries, and therefore conclusive to them. As if he had said, "You deem yourselves entitled to any possession, acquired, as you imagine, by the assistance of him whom you call your god; and you cannot reasonably expect us to yield that, which we know the Lord our God has awarded to us." Jephthah, in a negociation with the Ammonites, had no occasion to discuss the subject of their idolatry, or to tell them what he thought of Chemosh; but states the matter according to their own ideas, supposing them, for a moment, to be true, although he knew them to be false. *Bp. Horne.*

—— *Chemosh thy god*] Otherwise Chamos, the god of the Ammonites, supposed by some to be the sun. *Calmet.*

27. — *the Lord the Judge be judge* &c.] He concludes by committing his cause to God, the righteous Judge of the whole world, who, he had no doubt, would decide, by the event of the war, on the justice of his cause. *Bp. Patrick.*

29. *Then the Spirit of the Lord came*] God now publickly declared His approbation of the people's choice, by making Jephthah their judge, as He had done others before, chap. iii. 10; and by endowing him with an extraordinary measure of courage, wisdom, and all other qualities necessary to render him fit to be the ruler of His people. *Bp. Patrick.*

30. *And Jephthah vowed a vow*] He appears not to have had any doubt of the victory, but still to have thought he might be the more assured of it, if he made a religious vow beforehand, of being very grateful to God for it. *Bp. Patrick.*

—— *If thou shalt — deliver the children of Ammon*] Jephthah began his war, in craving victory from God, and pouring out his vow to Him: while his hand took hold of his sword, his heart cleaved to God. He who is especially commended for his strength, dared trust in none but the arm of God. If Jephthah had not looked upwards for his victory, in vain had the Gileadites looked up to him. And this is the disposition of all good hearts: they look to their sword or their bow, as servants, not as patrons: and, while they use them, trust in God. If men would do so in all their actions, they would have more joy in their success, and less discomfort in their miscarriage. *Bp. Hall.*

31. — *shall surely be the Lord's, and I will offer it up*] The more true translation of these words may be, "Shall be the Lord's, *or else* I will offer it up for a burnt offering," for so the Hebrew particle is often used. See the margin. The sense of the vow will then be, Whatsoever cometh out of the house to meet me shall be the Lord's; if it be a human person, servant, &c. it shall be dedicated to his service; or, if it be a beast fit to be offered, it shall be offered for a burnt offering. *Pyle, Dr. Wall.*

34. — *came out to meet him*] To congratulate him on his victory, with musick and dancing: such was the ancient custom, Exod. xv. 20, which continued afterwards, 1 Sam. xviii. 6. *Bp. Patrick.*

35. — *thou hast brought me very low, — for I have opened my mouth* &c.] Thou art unwittingly a cause of much sorrow and affliction to me: for I have made a vow unto God, and cannot reverse it. *Bp. Hall.*

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father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may go † up and down upon the mountains, and bewail my virginity, I and my fellows.

† Heb. *go, and go down.*

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a ‖ custom in Israel,

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‖ Or, *ordinance.*

40 *That* the daughters of Israel went † yearly ‖ to lament the daughter of Jephthah the Gileadite four days in a year.

† Heb. *from year to year.* ‖ Or, *to talk with.*

CHAP. XII.

1 *The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan, who had thirty sons and thirty daughters,* 11 *and Elon,* 13 *and Abdon, who had forty sons and thirty nephews, judged Israel.*

AND the men of Ephraim † gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over

† Heb. *were called.*

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36. — *do to me according to* &c.] Many a daughter would have dissuaded her father with tears, and would have wished rather her father's impiety than her own prejudice: but she sues for the performance of her father's vow. We learn how obsequious children ought to be to their parents, when we see this holy maid willing to abandon the world on the rash vow of a father. *Bp. Hall.*

It has been the subject of endless controversy, whether Jephthah did really offer up his daughter "for a burnt offering" to the Lord, or only devote her to perpetual virginity, which might be considered as a sacrifice in those times, especially when every woman looked forward to the production of the promised Seed. The Jews, and early Christian Church, believed that Jephthah actually sacrificed his daughter; and the compilers of the Homilies of our Church agree in substance with the same opinion. On the other hand, there are some strong objections to this opinion: for the terms of the vow do not necessarily imply that he really sacrificed her: see note on ver. 31: also human sacrifices were so forbidden by the Jewish law, and declared so abominable to God, that it is scarcely possible to believe Jephthah would have been guilty of so great a crime. Again, the consequence of the vow recorded at ver. 39, that "she knew no man," seems to imply that she was devoted to perpetual virginity; and the excessive lamentations on the occasion may be sufficiently accounted for, by the prevailing ideas in those times respecting a state of celibacy. *Stackhouse, Dr. Grey, Pyle.*

Jephthah's extreme grief on the occasion, and the request of his daughter for a respite of two months to bewail her virginity, are both perfectly natural. Having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women every where, was peculiarly so among the Israelites, and was therefore no ordinary sacrifice on her part, who, though she generously gave up, could not but regret the loss of becoming "a mother in Israel." That Jephthah could not possibly have sacrificed his daughter, (according to the vulgar opinion founded on incorrect translation,) may appear from the following considerations, among others. 1. The sacrifice of children to Moloch was an abomination to the Lord, of which, in numberless passages, He expresses his detestation; it was also prohibited by an express law, under pain of death, Lev. xx. 2, 3. 2. No father, merely by his own authority, could put an offending, much less an innocent child to death, upon any account, without the sentence of the magistrates, and the consent of the people, Deut. xxi. 18—21. *Dr. Hales.*

However the more disputable points be determined, it can never be inferred that the God of Israel commanded or countenanced human sacrifices. Those that interpret the vow in the harshest sense, call it rash, and censure Jephthah as ignorant of the Law of God. Others, who think the vow capable of a milder construction, acquit the Scripture and Jephthah of any imputation in the affair. What is most probable is, that Jephthah did not sacrifice his daughter, nor intend any such thing. *Dr. Waterland.*

From this history of Jephthah's vow, we should be led to copy after the faith, the piety, the strict sense of honour, and religion, so eminently conspicuous in Jephthah and his daughter. As, on the one hand, we should be cautious how we make rash vows, which may involve us in difficulty and perplexity; so, on the other hand, let us neither seek nor admit of any pretences for dispensing with our duty. Let no distresses or difficulties shake our constancy, or prevail with us to go back from the paths of virtue and religion; but let us prefer our duty and our honour to all considerations of interest or affection. Let us "ever follow that which is good," "abstaining from all appearance of evil," and "keeping a conscience void of offence towards God and man." *Dr. Randolph.*

40. — *went yearly to lament*] Went yearly *to talk with*, as in the margin; or, as the Hebrew word may also be rendered, *to make presents to*, the daughter of Jephthah. And according to either of these significations, it will be evident that she must have survived the completion of her father's vow. *Dr. Randolph.*

Chap. XII. ver. 1. *And the men of Ephraim* &c.] The Ephraimites at this time seem to have been a haughty and quarrelsome people; they had before envied Gideon his glory, chap. viii. 1, &c. though it tended so much to their common advantage: and now, when Jephthah returned victorious, quarrelled with him on the pretence of his not having consulted them in the war. *Pyle.*

——*went northward,*] To the country of Manasseh, east of Jordan, towards the north. *Bp. Patrick.*

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to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

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8 ¶ And after him Ibzan of Bethlehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. about 1130.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel. about 1120.

14 And he had forty sons and thirty † nephews, that rode on three-score and ten ass colts: and he judged Israel eight years. † Heb. *sons' sons.*

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites. about 1112.

CHAP. XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

AND the children of Israel †[a] did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. about 1161. † Heb. *added to commit,* &c. [a] Chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.

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3. — *I put my life in my hands,*] Meaning, 'I exposed my life to the utmost hazard;' for he had but a small part of the people of Israel with him, to fight with their powerful oppressors. *Bp. Patrick.*

6. — *Say now Shibboleth:*] To find out whether they spake the truth, they put them to the test of pronouncing the word Shibboleth; which the people of Ephraim, having a pronunciation different from the other tribes, were accustomed to speak as Sibboleth. This word was chosen, probably, as being fit for the purpose: *Shibboleth* means *floods of water;* so that the test to which they put them was this, to make them say, "Let us pass over the waters." *Bp. Patrick.* Nothing is more notorious, than that the people of the same nation, who speak the same language, differ very much in their pronunciation of it, in different parts of the same country. In Palestine, the people of Galilee, and those that lived at Jerusalem, spake the same tongue; and yet in the time of Christ, the latter could say to St. Peter, "Thy speech bewrayeth thee," Matth. xxvi. 73. In Greece all spake Greek, yet the Ionians, Atticks, &c. spake very differently. And here, though the Gileadites and Ephraimites were of the same nation, yet the latter could not pronounce the Hebrew letter *schin,* the first in Shibboleth. *Stackhouse.*

— *and there fell — of the Ephraimites forty and two thousand.*] This was a terrible slaughter for one tribe to make of another; but the Ephraimites seem to have deserved it, as a just punishment of their pride and insolence, in despising so great a man as Jephthah, who had saved all the people of Israel, and threatening to destroy his house after so glorious a victory; also in reviling their brethren, invading them without a cause, and attempting to drive them out of the country. *Stackhouse.*

9. — *whom he sent abroad,*] That is, whom he disposed of in marriage, and sent to their husbands' houses. These circumstances seem mentioned to shew the great blessing of God on Ibzan and his family. *Bp. Patrick.*

14. — *that rode* &c.] See the note on chap. x. 4.

Chap. XIII. ver. 1. *And the children of Israel* &c.] The sacred historian, having detailed the events which

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Before CHRIST about 1161.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [b] drink not wine nor strong drink, and eat not any unclean *thing:*

[b] Numb. 6. 2, 3.

5 For, lo, thou shalt conceive, and bear a son; and [c] no rasor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

[c] Numb. 6. 5. 1 Sam. 1. 11.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

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10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am.*

12 And Manoah said, Now let thy words come to pass. † How shall we order the child, and ‖ † *how* shall we do unto him?

† Heb. *What shall be the manner of the*, &c.
‖ Or, what *shall he do?*
† Heb. what shall be *his work?*

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid † for thee.

† Heb. *before thee.*

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

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regarded the Ammonite oppression, now proceeds to that of the Philistines. See chap. x. 7.

4. — *drink not wine* &c.] The child which was conceived in her was to be a Nazarite, ver. 5; and on this account she is desired to live as the Nazarites did, while she bare him in her womb. A Nazarite (see Numb. vi. 2, 3.) was one, who, under the Levitical Law, either to attain the favour of God, or to avert His judgments, or to acknowledge His mercies, vowed a vow of particular purity, and was separated in an extraordinary manner to the service of God. Samson's Nazaritism, to which he was consecrated by his parents, was to last the whole term of his life; but his frequent intercourse with the Philistines, and the great havock and slaughter which he so often made among them, render it probable that he had a particular dispensation, exempting him from the observation of many of the rules. *Stackhouse, Bp. Patrick.*

5. — *he shall begin to deliver Israel*] Samson, as will appear, did not perfectly deliver the Israelites from the yoke of the Philistines, for this was not accomplished till after his death, by Samuel, who put an end to their tyranny by his victory at Ebenezer, 1 Sam. vii. 13; but Samson put a check to them by the damage and slaughter which he wrought among them. *Bp. Patrick.*

6. — *A man of God*] She took him probably for a Prophet sent from God. *Bp. Patrick.*

—— *like the countenance of an angel*] Of a form and countenance perfectly angelick, mixed up with terrour and sweetness, plainly bespeaking something more than human. *Pyle.*

8. — *and teach us what we shall do unto the child*] When we see the strength of Manoah's faith, we cannot marvel that he had a Samson for his son. He saw not the messenger, he heard not the errand, he examined not the circumstances; yet now he took thought, not whether he should have a son, but how he should order the son whom he should have: he sued to God, not for the son whom as yet he had not, but for the direction of governing him when he should be. "Blessed are they that have not seen, and yet have believed," John xx. 29. True faith takes all for granted, yea for performed, which is once promised. *Bp. Hall.*

16. — *if thou wilt offer a burnt offering,*] If thou wilt offer a burnt offering to express thy thankfulness to God for the favour vouchsafed unto thee, thou must offer it wholly unto the Lord. *Dr. Wells.*

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Before CHRIST about 1161.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* ‖ secret?

‖ Or, *wonderful.*

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife,

d Exod. 33. 20. chap. 6. 22.

d We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

Before CHRIST about 1161.

25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

CHAP. XIV.

1 *Samson desireth a wife of the Philistines.* 6 *In his journey he killeth a lion.* 8 *In a second journey he findeth honey in the carcase.* 10 *Samson's marriage feast.* 12 *His riddle by his wife is made known.* 19 *He spoileth thirty Philistines.* 20 *His wife is married to another.*

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. about 1141.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for † she pleaseth me well.

† Heb. *she is right in mine eyes.*

17. — *What is thy name,* &c.] Manoah, still taking him for a Prophet, probably asked him his name, in order that he might shew his gratitude by making him some suitable present. *Bp. Patrick.*

18. — *it is secret?*] Rather, as in the margin, "it is *wonderful*," or *admirable*. *Bp. Patrick.*

19. — *did wonderously;*] Wrought a great miracle, according to the name, which he had just given himself; for he caused fire from heaven to consume the provisions, as an acceptable offering to God, and then ascended up himself in the flame, and vanished out of sight. *Pyle.*

This was a significant sign to this pious couple, that He was the Angel of the Lord Himself, ver. 16, who formerly had appeared to Gideon, and set fire to his sacrifice upon the rock, and now vanished in the flame, by a fuller manifestation of His divinity. His name *wonderful* is repeated among the magnificent titles, applied in prophecy to the great Deliverer of the faithful, when His future birth was announced by Isaiah: "His name shall be called Wonderful, &c." Is. ix. 6; or "He shall be great," as in the application of this prophecy to Christ, by the angel Gabriel, Luke i. 32, at the annunciation of the Virgin Mary. And from the fears of death expressed on seeing Him by Manoah, ver. 22, and intimated by Gideon before, chap. vi. 22, 23, it appears that He was the same God who told Moses, "There shall no man see Me and live," Exod. xxxiii. 20.—or, the Son of God. *Dr. Hales.*

23. — *If the Lord were pleased*] She argued that such gracious appearances, on so comfortable a message, with so wonderful and kind an acceptance of their offering, plainly bespoke the favour, not the anger, of God; and therefore they might rest assured with the hope of the promise being fulfilled. *Pyle.*

24. — *Samson:*] The meaning of this name is uncertain: it is probably derived from the Hebrew Shemesh, *the sun*, denoting him to be the *light and strength* of Israel. *Bp. Patrick.*

25. — *the Spirit of the Lord began to move him*] To perform extraordinary things, as specimens of singular strength and valour. *Dr. Wells.*

—— *in the camp of Dan between Zorah* &c.] The sense is, "In the camp of Dan, *and* between Zorah and Eshtaol:" for that place did not lie near the two latter, but in or near the tribe of Judah. *Pyle.* The camp of Dan was so called from the Israelites encamping there in their expedition against Laish: it is the same as Mahaneh-dan, chap. xviii. 12. *Dr. Wells.*

Chap. XIV. ver. 1. — *to Timnath,*] Timnath was a city in the tribe of Dan, but had fallen, it is probable, into the possession of the Philistines, (near to whose country it lay,) who at this time oppressed the Israelites, and made them their tributaries. *Bp. Patrick.*

3. — *to take a wife* &c.] The Israelites were forbidden by their law to intermarry with any inhabitants of Canaan, Exod. xxxiv. 16; Deut. vii. 3. Though the Philistines were not of the seven nations of Canaan, yet they were under the same condemnation, and their land was given to the Israelites. *Bp. Patrick.* Of all the

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4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared † against him.

† Heb. *in meeting him.*

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty || sheets and thirty change of garments:

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13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

|| Or, *shirts.*

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us † to take that we have? *is it* not *so?*

† Heb. *to possess us*, or, *to impoverish us?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him || the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

|| Or, the rest of the *seven days*, &c.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD

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deliverers of Israel, there is none, of whom are reported so many weaknesses as Samson; all his strength begins in infirmity. One maid of the Philistines overcomes the champion, who was destined to overcome the Philistines. *Bp. Hall.*

4. — *knew not that it was of the Lord,*] The expression, "it was of the Lord," means, that God intended to fetch good out of Samson's evil; not to approve that for good in his conduct, which seems to have been really evil. *Bp. Hall.*

6. — *the Spirit of the Lord came — upon him,*] The Lord endued him suddenly with an extraordinary measure of strength. *Bp. Hall.*

8. — *a swarm of bees—in the carcase of the lion.*] It is observed by some naturalists, that bees abhor stinking smells, and abstain from flesh; on which account it may be thought strange that a swarm of bees should be found in the carcase of the lion. It may be well supposed, however, that either time may have consumed, or birds and beasts devoured, all the flesh, so that only the skeleton was left. *Stackhouse.*

10. — *for so used the young men*] This was according to the custom of all countries; the feast was called by the Jews the *nuptial joy*, with which no other was to be intermixed; and all labour ceased as long as it lasted. *Bp. Patrick.*

12. — *I will now put forth a riddle*] This shews how ancient was the custom, which we find afterwards amongst the Greeks, of proposing questions to be resolved in their festival meetings, in order to exercise and sharpen the wits of the company. *Bp. Patrick.* This riddle of Samson is an instance from Scripture of a custom common in the East; the proposing of ambiguities and enigmas for solution to a party met for merriment. *Script. illust.*

17. — *she lay sore upon him:*] Made him uneasy by her importunities. *Bp. Patrick.*

18. — *If ye had not plowed with my heifer,*] If ye had not tampered with my wife. *Dr. Hales.* Used the

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came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their ‖ spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

‖ Or, *apparel.*

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

CHAP. XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn with foxes and firebrands.* 6 *His wife and her father are burnt by the Philistines.* 7 *Samson smiteth them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jawbone.* 18 *God maketh the fountain En-hakkore for him in Lehi.*

about 1140.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? † take her, I pray thee, instead of her.

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3 ¶ And Samson said concerning them, ‖ Now shall I be more blameless than the Philistines, though I do them a displeasure.

† Heb. *let her be thine.*

‖ Or, *Now shall I be blameless from the Philistines, though,* &c.

4 And Samson went and caught three hundred foxes, and took ‖ firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

‖ Or, *torches.*

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he

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means of my wife for the knowledge of this secret. *Bp. Hall.*

19. — *went up to his father's house.*] Left his wife with her own relations, and went to live at home with his father. *Bp. Patrick.*

20. *But Samson's wife was given to his companion,*] We can no more justify Samson in the leaving of his wife, than in choosing her. He chose her, because she pleased him; and because she deceived him, he left her. Though her fear made her false to him in his riddle, yet she was true to his bed; that weak treachery was worthy of a check, not of a desertion. Slight occasions may not break the knot of matrimonial love; and, if any just offence have slackened it on either part, it must be fastened again by speedy reconciliation. *Bp. Hall.*

Chap. XV. ver. 1. — *with a kid;*] This was no contemptible present, as appears from the story of Judah and Tamar, Gen. xxxviii. 17. The flesh of a kid was esteemed delicious food, not only in Judea, but in other countries. *Bp. Patrick.*

3. — *Now shall I be more blameless*] He seems to have turned away in scorn and indignation, without making any reply to his father in law; exclaiming aloud, or revolving in his mind, that he would be revenged of the Philistines for the wrong that had been done him, and that they would have to blame themselves for the mischief he intended them. *Bp. Patrick.*

4. — *three hundred foxes,*] Some have made a difficulty of this passage, on the ground that so large a number of foxes are not easily caught. It should be considered, however, that this country abounded, if not with foxes, yet with other creatures, very like the fox, called thoes, or jackalls, which go together in large herds; so that, as good authors report, two hundred of them have been seen in a company together: that he may have caught them in snares and nets, with the assistance of servants and neighbours, and not at one time or in a single day, but in a considerable space of time. *Bp. Patrick.* There is reason to believe that there was nothing new or uncommon in this operation of Samson's. Both Roman and Greek authors have allusions to mischief done to standing corn, by sending into it different animals, and foxes among others, with firebrands tied to them. *Bryant.* Particularly Ovid, the Roman poet, (Fasti iv. 681,) mentions a custom observed at Rome every year, of turning out foxes into the circus, with burning torches on their backs; which custom Bochart derives from this very exploit of Samson. *Parkhurst.* The fox is an animal not common in Judea; but the animal, called the lesser jackall, bearing a great resemblance to the fox, is very abundant. These jackalls go in droves, in troops, so that Samson might easily procure as many as he chose; they enter gardens, villages, tents, and houses in the night time, so that they would carry the fire with them to all quarters. *Fragments to Calmet.*

8. — *smote them hip and thigh*] It is not easy to determine the sense of this phrase. The Chaldee Paraphrast interprets it, that he smote *both horsemen and footmen.* They, that think this to be forced, take the meaning to be, that he smote them both on their legs and thighs, as they fled away, so as to disable them from any service. *Bp. Patrick.* By the supernatural strength with which he was endued, he killed some, wounded and disabled others, by bruising and breaking their legs and thighs with the violence of his strokes. *Pyle.* Or literally, "hip upon thigh," a proverbial phrase to express an utter rout. *Edit.*

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went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah † went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

† Heb. *went down.*

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands † loosed from off his hands.

† Heb. *were melted.*

15 And he found a † new jawbone of an ass, and put forth his hand, and

† Heb. *moist.*

took it, and slew a thousand men therewith.

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16 And Samson said, With the jawbone of an ass, † heaps upon heaps, with the jaw of an ass have I slain a thousand men.

† Heb. *an heap, two heaps.*

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place ‖ Ramath-lehi.

‖ That is, *The lifting up of the jawbone,* or, *casting away of the jawbone.*

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in ‖ the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof ‖ En-hakkore, which *is* in Lehi unto this day.

‖ Or, *Lehi.*

‖ That is, *the well of him that called,* or, *cried.*

20 And he judged Israel in the days of the Philistines twenty years.

CHAP. XVI.

1 *Samson at Gaza escapeth, and carrieth away the gates of the city.* 4 *Delilah, corrupted by the Philistines, enticeth Samson.* 6 *Thrice she is deceived.* 15 *At last she overcometh him.* 21 *The Philistines take him, and put out his eyes.* 22 *His strength renewing, he pulleth down the house upon the Philistines, and dieth.*

THEN went Samson to Gaza, and saw there † an harlot, and went in unto her.

about 1120.

† Heb. *a woman an harlot.*

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9. — *in Lehi.*] This word signifies *a jawbone:* the place was so called afterwards from the jawbone with which Samson smote the Philistines, ver. 16. *Bp. Patrick.*

15. — *slew a thousand men*] To such a miraculous degree did God enlarge, and continue his activity, strength, and swiftness; without which no human power could have done the like in the same space of time. *Pyle.* This victory was not in the weapon, was not in the arm; it was in the Spirit of God, which moved the weapon in the arm. O God, if the means be weak, yet Thou art strong! *Bp. Hall.*

15. *And Samson said,* &c.] On this victory Samson composed a short song of praise and triumph, and called the place Ramath-lehi, as much as to say, *the lifting up* or *casting away of the jawbone;* but it commonly went by the name of *Lehi* or *the jawbone. Pyle.*

19. — *clave an hollow place that was in the jaw,*] Rather, clave a hollow place in the ground or rock, which bore the name of *Lehi, the jawbone. Bp. Patrick, Abp. Usher, Dr. Wells, Dr. Wall, Dr. Hales,* &c.

Those who have travelled through this part of Palestine inform us, that, in the suburbs of Eleutheropolis, where Lehi very probably stood, there is a fountain called to this day the fountain of the Jaw, supposed to be that which rose on this occasion. *Stackhouse.*

Chap. XVI. ver. 1. — *to Gaza,*] This city was made by Joshua part of the tribe of Judah; but, after him, it fell into the hands of the Philistines, being situated towards the southern extremity of the promised land. The advantageous situation of this place was the cause of its becoming subject, in following times, to many revolutions. *Stackhouse.*

——*saw there an harlot,*] The general corruption and debauchery of manners, spreading through the Israelitish nation, discovered itself but too much in Samson himself. While he appeared among the Philistines as an instrument of special Providence for giving a check to their oppressive power, he suffered himself to become a slave to the inordinate love of women, and that without any distinction between those which were Israelites, or the daughters of idolaters. *Pyle.* We cannot wonder more at Samson's strength than his weakness: he that began to cast away his love upon a Philistine wife, went on to misspend his time on a Phi-

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2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all the night, saying, In the morning, when it is day, we shall kill him.

† Heb. *silent.*

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, † bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

† Heb. *with the bar.*

4 ¶ And it came to pass afterward, that he loved a woman || in the valley of Sorek, whose name *was* Delilah.

|| Or, *by the brook.*

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to || afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

|| Or, *humble.*

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven || † green withs that were never dried, then shall I be weak, and be as † another man.

|| Or, *new cords.* † Heb. *moist.* † Heb. *one.*

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

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9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it † toucheth the fire. So his strength was not known.

† Heb. *smelleth.*

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes † that never were occupied, then shall I be weak, and be as another man.

† Heb. *wherewith work hath not been done.*

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the

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listine harlot. His affections blinded him first, ere the Philistines could do it. Would he else, after the effusion of so much of their blood, have suffered his passions to carry him within their walls, as one that cared more for his pleasure than for his life? How easily do vigour of body and infirmity of mind lodge under one roof! Samson's victories subdued him, and made him first a slave to lewd desires, then to the Philistines. *Bp. Hall.*

3. — *hill that is before Hebron.*] Meaning, "that is in the way leading from Gaza to Hebron:" Hebron was distant twenty miles from Gaza. *Bp. Patrick, Dr. Wells.*

4. — *in the valley of Sorek,*] Or, as in the margin, "by the brook of Sorek:" it was a brook which passed through the tribe of Dan. Eusebius says, there was in his time a town called Caphar Sorek, or the town of Sorek, near Zorah, where Samson was born. *Calmet.*

—— *Delilah.*] It is not mentioned whether she was an Israelitish woman, or a daughter of the Philistines; nor whether Samson was married to her, or kept company with her, as an harlot: the story which follows proves that she had not the affection of a wife towards him, and that she was a mercenary woman, who would do any thing to obtain money. *Bp. Patrick.*

St. Chrysostom and others are of opinion that he was married to her; but, had this been the case, it is probable some mention would have been made of his marriage ceremonies, in this as in his former wife's case. It appears from her whole behaviour that she was a most mercenary woman, and accordingly Josephus calls her a common prostitute of the Philistines. *Stackhouse.*

6. — *Tell me,—wherein thy great strength lieth,*] Was ever such a request made to a reasonable man? Who would not have spurned such a suitor out of doors? Yet he, that killed the thousand Philistines for coming to bind him, endured this harlot of the Philistines enticing him to his ruin; and when upon the trial of a false answer, he saw such manifest treachery, yet wilfully betrayed his life by her to his enemies: all sins and passions have power to infatuate a man, but lust most of all. *Bp. Hall.*

7. — *If they bind me* &c.] He probably suspected something from her last words, and was now too wise to trust her with so important a secret; and therefore either intended to tell her a direct falsehood, or else jested with her, deeming it impossible that she could take so improbable a thing for truth. *Bp. Patrick.*

10. — *now tell me, I pray thee,*] She probably did not say this immediately after the former attempt, but waited a favourable opportunity, when Samson had ceased to suspect her.

13. — *If thou weavest the—locks of my head*] Samson, being a Nazarite, never cut his hair, but curled it up in locks, or plaited and braided it, after the manner of a chain. He seems to direct Delilah to wrap these (seven) locks about a weaver's beam, (as the Chaldee understands it,) or to weave them one within another, so that they should be but one lock. *Bp. Patrick.* As a hoodwinked man sees some glimmering of light, but not

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pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was † vexed unto death;

† Heb. *shortened.*

17 That he told her all his heart, and said unto her, There hath not come a rasor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

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20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 ¶ But the Philistines took him, and † put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

† Heb. *bored out.*

22 Howbeit the hair of his head began to grow again ‖ after he was shaven.

‖ Or, *as when he was shaven.*

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, † which slew many of us.

† Heb. *and who multiplied our slain.*

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Sam-

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enough to guide him, so was the case with Samson, who had reason enough left to make trial of Delilah, by a crafty misinformation, but not enough, upon that trial, to distrust and hate her: he had not resolution enough to deceive her thrice, nor wit enough to keep himself from being deceived by her. It is not so great wisdom to prove those, whom we distrust, as it is folly to trust those whom we have found treacherous. Thrice had he seen the Philistines in his chamber ready to surprise him, yet will he needs continue a slave to his traitor. Warning not taken is a certain presage of destruction. *Bp. Hall.*

16. — *his soul was vexed unto death;*] He was so racked by two contrary passions struggling within him, love of Delilah, and regard for his own life and strength, that he became weary of life, and careless what became of him: God now forsook him because he abandoned himself to sensual pleasure; and his love of the harlot prevailed over his care of himself. *Bp. Patrick.*

21. — *and he did grind in the prison house.*] Before the invention of mills turned by wind and water, men made use of hand-mills to grind their corn. This being laborious work, was assigned to malefactors and slaves; and probably in this prison where Samson was confined, a public mill was placed, to be worked by those who were imprisoned. From this and other circumstances we collect, that the Philistines' purpose was, not to put Samson to death, but to punish him in a manner more severe and intolerable than death itself. *Le Clerc.*

22. — *the hair of his head began to grow*] In his present miserable condition, he probably passed his time in deep penitence and sorrow for his folly and disregard of God's laws, deploring his ingratitude, and begging to be restored to the favour of Heaven; till the Divine majesty was reconciled to him, and restored his former strength as his hair was renewed. *Bp. Patrick, Pyle.*

The God of mercy looked upon the blindness of Samson, and in his fetters enlarged his heart from the worse prison of his sin. God's merciful humiliations of His servants are sometimes so severe, that they seem to differ little from desertion; yet still He loves them, and, when they have smarted enough, will make His love manifest. *Bp. Hall.*

Samson's strength was evidently miraculous, and was withdrawn when the Lord forsook him for his vices: but along with his repentance in adversity, and the growing of his hair, God was pleased to renew his strength. *Dr. Hales.* It is not necessary to suppose that Samson's strength literally resided in his hair. When, in compliance with his harlot, he suffered his hair to be cut off, he broke the covenant between God and him, the sign of which covenant was his hair; and, forfeiting his spirit of strength and courage, was left to his own natural weakness. When confined in prison, he began to repent of his folly, and, praying to God to be pardoned for having broken his vow of Nazaritism, he was restored to the Divine favour; and, in proportion with his hair, his strength began to grow. *Stackhouse.*

23. — *Dagon*] The name of this image signifies "a fish:" and its figure is represented to have been that of a man from the navel upwards, and that of a fish downwards. *Pyle.*

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son out of the prison house; and he made † them sport: and they set him between the pillars.

† Heb. *before them.*

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and ‖ on which it was borne up, of the one with his right hand, and of the other with his left.

‖ Or, *he leaned on them.*

† Heb. *my soul.*

30 And Samson said, Let † me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

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31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

CHAP. XVII.

1 *Of the money that Micah first stole, then restored, his mother maketh images,* 5 *and he ornaments for them.* 6 *He hireth a Levite to be his priest.*

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AND there was a man of mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image:

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27. — *there were upon the roof* &c.] Every one knows that the roof of the houses and temples in those countries was flat, so that men might stand or walk there. *Bp. Patrick.* The Eastern method of building may assist us in accounting for the particular structure of the temple or house of Dagon, and the great number of persons that were buried under it, by pulling down the two principal pillars. The palaces and courts of justice, in those countries, are frequently built with a court or inclosure, surrounded entirely, or in part, with some plain or cloistered buildings: in these, on their times of festival and publick rejoicing, the wrestlers, &c. perform in the area, while the roof of the cloisters round about is crowded with spectators. In such open structures as these, in the midst of their guards and counsellors, are the bashaws and other great officers assembled to distribute justice, and transact publick business. Here likewise they have their public entertainments, as the lords of the Philistines had in the house of Dagon. On the supposition, therefore, that in the house of Dagon there was a cloistered structure of this kind, the pulling down of the front or centre pillars only, which supported it, would be attended with the catastrophe which befell the Philistines. *Dr. Shaw.*

It is remarkable that the exploits of Samson against the Philistines were performed singly, and without any co-operation from his countrymen to vindicate their liberties: whether it was, that the arm of the Lord might be more visibly revealed in him, or that his countrymen were too much depressed by the severity of their servitude, to be animated by his example. They seem also to have feared him almost as much as they did the Philistines: else why should 3000 men of Judah have gone to persuade him to surrender himself to the Philistines; when, with such a leader, they might naturally expect to be invincible. Or why, when he destroyed a thousand Philistines with so simple a weapon, did they not join in the pursuit of the rest? So true was the prediction of the angel to his mother, that he should only begin to deliver Israel.—The case of Samson affords an instructive and awful example, that extraordinary gifts of the Spirit are not always accompanied with corresponding graces, or fruits of the Spirit. *Dr. Hales.*

Chap. XVII. Here begins the second part of this book, which gives an account of several memorable transactions, in or about the time of the judges; the history of whom the writer was unwilling to interrupt, and accordingly reserved these events to be related apart by themselves, in the five following chapters. In the present chapter, he relates the manner in which idolatry first crept into the tribe of Ephraim. *Bp. Patrick.* After the tenth verse of the second chapter is the proper place and order of these chapters: for, though they be laid at the end of the book, yet the events mentioned in them occurred in the beginning of their wickedness, after the death of Joshua and the elders. *Dr. Lightfoot.*

Ver. 2. — *about which thou cursedst,*] Meaning, that she adjured all her family to discover the money, with a curse upon them if they knew where it was, and concealed it.

3. — *to make a graven image*] To make some resemblance of God for the convenience of Micah and his family, that he might worship at home, without the

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now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an [a] ephod, and [b] teraphim, and † consecrated one of his sons, who became his priest.

a Chap. 8. 27.
b Gen. 31. 19. Hos. 3. 4.
† Heb. *filled the hand.*

6 [c] In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

c Chap. 18. 1. & 21. 25.

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, † as he journeyed.

† Heb. *in making his way.*

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and ‖ † a suit of apparel, and thy victuals. So the Levite went in.

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‖ Or, *a double suit,* &c.
† Heb. *an order of garments.*

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

CHAP. XVIII.

1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, and bring back news of good hope.* 11 *Six hundred men are sent to surprize it.* 14 *In the way they rob Micah of his priest and his consecrate things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

IN [a] those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not

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a Chap. 17. 6. & 21. 25.

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trouble of going on all occasions to the tabernacle of Shiloh. For it appears by the name "Lord," (Jehovah,) to which she consecrated the silver, that she did not intend to forsake the God of Israel, but only to worship Him by an image: to this practice the Israelites had very early inclined, Exod. xxxii. and they afterwards, in the days of Jeroboam, generally relapsed into it. *Bp. Patrick.*

5. — *had an house of gods,*] The Hebrew words should rather be translated, "a house of God;" for his intention was, to make, at his own home, an imitation of the house of God at Shiloh: still it is not improper to say, (as we translate,) "an house of gods," because, whatsoever his intention was, to worship God by images was accounted the worshipping of other gods. To increase this resemblance to the true Divine service, he caused priestly garments to be made, especially an ephod, (like that which the high priest wore;) and teraphim, or images, by means of which probably he thought he might consult God; and consecrated one of his sons to be priest. *Bp. Patrick.* His intention was to set up an oracle in his own house in imitation of the sanctuary of Moses; and, to make the resemblance the greater, he appears to have erected a kind of ark, on which he placed his two teraphim, (in imitation perhaps of the two cherubim in the tabernacle,) and caused the priest, who officiated for him, to wear an ephod, in the manner of the high priest when he consulted God. Since the laws of God condemn the making of images of any kind, as objects of adoration, it is certain that Micah was guilty of a violation of these prohibitions, and cannot be excused from the crime of idolatry. *Stackhouse.*

6. *In those days there was no king*] That is, this was before the time of the judges, who had a sovereign power to correct abuses, and especially to suppress idolatry. *Bp. Patrick.* It is thought to have been between the death of those elders that outlived Joshua, and the first oppression of Israel by Cushan. *Dr. Wells.* It is well seen that there was then no king in Israel, when the laws of God were thus violated: if Moses or Joshua had been their king, their sword would have awed them; if any other, the courses of Israel could not have been so heedless. We are beholden to government for order, for peace, for religion. *Bp. Hall.*

8. — *to sojourn where he could find a place:*] By this it appears, that he rambled about from place to place to find a subsistence. Sufficient provision was made for the Levites by the tithes of the land; but we may suppose they were not well paid in a time of such confusion, when there was no supreme authority. *Bp. Patrick.*

13. — *Now know I* &c.] By this it is evident, that he did not intend to forsake the Lord; but was so blinded by false notions, that he took one small benefit for a sufficient sign of His favour, when he was guilty of such great offences; first, in making idols, then in appointing one of his sons a priest, and afterwards in taking upon him to consecrate a Levite to be priest, of which office he was not capable. *Bp. Patrick.*

Chap. XVIII. ver. 1. — *sought them an inheritance*] They had an inheritance allotted to them like the rest of the tribes, Josh. xix. 40, &c. but, from their own sloth, and the want of that brotherly assistance which the other tribes should have afforded them, they could

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fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, † men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

† Heb. *sons.*

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there*

† Heb. *possessor*, or, *heir of restraint.*

was no † magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where *there is* no want of any thing that *is* in the earth.

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11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men † appointed with weapons of war.

† Heb. *girded.*

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and † saluted him.

† Heb. *asked him of peace.*

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of

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not get possession of a considerable part of it, being forced by the Amorites to inhabit the mountainous part of the country. Mention was before made at Josh. xix. 47, 48, of the expedition of the Danites, which now follows. *Bp. Patrick.*

5. — *Ask counsel, — of God,*] By this it appears, that they were as ignorant or regardless of true religion as the Levite and Micah, in thinking that God would answer them as well there as at His own tabernacle. *Dr. Wells.*

7. — *they were far from the Zidonians,*] And therefore could not obtain assistance from them on any sudden invasion.

14. — *consider what ye have to do.*] They desire them to consider, whether it might not be expedient to carry those sacred things along with them, which, they seem to have supposed, would afford an assurance of the Divine presence with them; and by means of which they appear to have thought that the Levite had before given them an answer. *Bp. Patrick.*

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one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, † that thou comest with such a company?

† Heb. *that thou art gathered together?*

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest † angry fellows run upon thee, and thou lose thy life, with the lives of thy houshold.

† Heb. *bitter of soul.*

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt their city with fire.

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28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the [b] city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

[b] Josh. 19. 47.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeonites abuse his concubine to death.* 29 *He divideth her into twelve pieces, to send them to the twelve tribes.*

AND it came to pass in those days, [a] when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him † a concubine out of Beth-lehem-judah.

[a] Chap. 17. 6. & 18. 1. & 21. 25.

† Heb. *a woman a concubine,* or, *a wife a concubine.*

2 And his concubine played the whore against him, and went away from him unto her father's house to

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30. — *set up the graven image:*] Thus was this kind of superstitious worship introduced into the tribe of Dan, and by these means it spread and was propagated through the country, the town of Dan long continuing the seat of this impiety. *Pyle.* This false worship continued in this place, notwithstanding the zeal of many judges, who were good men and great reformers, but could not extend their authority to the very skirts of the country, where idolatry still lurked. And it was probably owing to this place being much addicted to idolatrous worship, that when Jeroboam set up his golden calves, he erected one of them here at Dan, as the other at Beth-el. *Lewis.*

Now the wildfire of idolatry, which was confined before to the private hall of Micah, flew furiously through all the tribe of Dan, who, like to thieves that have carried away contagious clothes, have insensibly infected themselves and their posterity to death. Heresy and superstition have small beginnings, dangerous proceedings, pernicious conclusions. This contagion is like a canker: at first it is scarcely visible, afterwards it eats away the flesh and consumes the body. *Bp. Hall.*

— *until the day of the captivity*] Some have endeavoured to frame an argument from this passage, that this book was written in later times, after the ten tribes were carried away by Shalmaneser; but it is highly improbable that these images should have been suffered to continue so long, especially through the reign of David. It is therefore with the greatest reason concluded, that by "the captivity of the land," is meant the taking of the ark by the Philistines, and the carrying of it captive into the temple of Dagon, 1 Sam. iv. 11, &c. This interpretation is confirmed by the next verse, which says, that the images remained during the continuance of the ark and sanctuary at Shiloh; which continuance ended in Eli's time, when the ark was taken by the Philistines, and never after carried back to Shiloh. *Bp. Patrick.*

Chap. XIX. ver. 1. — *a concubine*] A concubine-wife; one who was really his wife, but was taken without a dowry, and had nothing to do with the government of his family. *Dr. Wells.*

2. — *went away from him*] To escape the punishment to which she was liable as an adulteress.

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Beth-lehem-judah, and was there ‖ † four whole months.

‖ Or, *a year and four months.* † Heb. *days, four months.*

3 And her husband arose, and went after her, to speak † friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

† Heb. *to her heart.*

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, † Comfort thine heart with a morsel of bread, and afterward go your way.

† Heb. *Strengthen.*

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

† Heb. *till the day declined.*

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day † draweth toward evening, I pray you tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and

† Heb. *is weak.* † Heb. *It is the pitching time of the day.*

to morrow get you early on your way, that thou mayest go † home.

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† Heb. *to thy tent.*

10 But the man would not tarry that night, but he rose up and departed, and came † over against Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

† Heb. *to over against Jebus.*

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

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9. — *the day draweth toward evening,*] In the Hebrew the words are, (as stated in the margin,) "It is the pitching time of the day." The term *pitching*, here used, undoubtedly refers to tents, and intimates that the day is so far advanced, as to make it proper to pitch a tent, and halt for the night. So it is said, in Dr. Shaw's Travels, "Our constant practice was to rise at break of day, set forward with the sun, and travel till the middle of the afternoon: at which time we began to look out for the encampments of the Arabs; who, to prevent such parties as ours from living at free charges upon them, take care to pitch in woods, valleys, or places the least conspicuous." *Harmer.*

12. — *the city of a stranger,*] Jebus or Jerusalem was now occupied by its old inhabitants, and the children of Israel had little or no power there. *Bp. Patrick.* It was the fault of Israel that a heathenish town stood yet in the centre of the tribes, and that Jebus was not turned to Jerusalem: it was owing to their lenity and neglect, that no man could pass from Beth-lehem-judah to mount Ephraim, except by the city of the Jebusites, who were strangers. *Bp. Hall.*

15. — *he sat him down in a street of the city:*] See the note on Gen. xix. 2.

16. — *there came an old man from his work*] This good old man, seeing one who was a stranger, an Israelite, a Levite, an Ephraimite, and that in his way to the house of God, proffered him the kindness of his house-room. Industrious spirits are the fittest receptacles of kind emotions; whereas those, who give themselves to idle and loose courses, are careless even of themselves. We hear but of one man at his work in all Gibeah, the

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18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the LORD; and there *is* no man that † receiveth me to house.

† Heb. *gathereth.*

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

b Gen. 19. 6.

23 And [b] the man and the master of the house went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not † so vile a thing.

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† Heb. *the matter of this folly.*

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coast of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds.*

CHAP. XX.

1 *The Levite in a general assembly declareth his wrong.* 8 *The decree of the assembly.*

rest were quaffing and revelling. This one man ends his work with a charitable action, the others end their play in brutality and violence. *Bp. Hall.*

18. — *going to the house of the Lord;*] To Shiloh, where the house of God was settled, in the tribe of Ephraim: he was perhaps going thither, either to return thanks for the restoration of his wife, or to offer an expiation for her sin. *Bp. Patrick.*

21. — *and they washed their feet,*] As was the custom in those countries, after travelling. See the note on Gen. xviii. 7.

25. — *so the man took his concubine,*] This was done probably with the consent of herself and of her husband, as the least of the evils between which they had to choose. *Bp. Patrick.*

—— *and abused her*] How just and even is the course which the Almighty Judge holds in all His retributions. This woman had shamed the bed of a Levite by her former wantonness, and had thus far gone away smoothly with her sins. Now, when the world had forgotten her offence, God called her to reckoning, and punished her with her own sin. Adultery was her sin, adultery was her death. *Bp. Hall.*

26. — *fell down at the door*] Fell down dead, probably with grief and shame, and the injury she had received.

29. — *divided her, — with her bones, into twelve pieces,*] That every tribe, Benjamin not excepted, might have a portion of her body: he hoped that there would be found among them some who would resent so foul an act, though committed by their own brethren. *Bp. Patrick.* The ancients had several ways of uniting themselves together in strict ties, which lasted for a stipulated time: amongst these it was very common to sacrifice a bullock or other animal, and to distribute the pieces of the body to different persons; who hereby entered into a strict engagement to espouse the interests of the person concerned. The conduct of the Levite on this occasion seems to have had a reference to this established usage; and to have been intended to bind the several tribes by an indissoluble engagement, to see justice done him for the injury he had received. *Burder.*

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12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 26 They destroy by a stratagem all the Benjamites, except six hundred.

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

† Heb. *the man the Levite.*

4 And † the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they † forced, that she is dead.

† Heb. *humbled.*

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

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10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, † knit together as one man.

† Heb. *fellows.*

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men *left-handed; every one could sling stones at an hair *breadth*, and not miss.

a Chap. 3. 15.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel

Chap. XX. ver. 1. — *all the children of Israel*] Except the people of Jabesh-gilead, chap. xxi. 5, 8, and the tribe of Benjamin. *Bp. Patrick.*

—— *from Dan even to Beer-sheba,*] See note at Gen. xxi. 31. The city Dan was the utmost of all Israel to the north or northeast, as Beer-sheba was to the south or southwest: hence this expression is frequently used to denote the *length* of the land of Israel.

—— *unto the Lord in Mizpeh,*] To the tabernacle which was in Shiloh, to consult the Lord, and to encamp together in Mizpeh, which was near Shiloh, on the confines of Judah and Benjamin. *Dr. Wells.*

10. — *that they may do,* &c.] One man in every ten was selected to provide forage for the army, in order that the rest might be wholly intent on punishing the inhabitants of Gibeah according to their deserts. *Bp. Patrick.*

16. — *seven hundred chosen men lefthanded;*] It is probable, as commentators observe, that when the Philistines had disarmed the Israelites of swords and spears, as we read they did, this oppressed people became so much the more diligent in the exercise of the sling, which could not be taken from them. Many ancient nations were trained to peculiar skill in the sling; among others, it is said that the Baleares, or ancient inhabitants of Majorca and Minorca, bred their children to this exercise from their cradles, and that their mothers used to set up the food of their children as a mark, which they were obliged to strike with a sling before they were permitted to eat. *Reading.*

—— *lefthanded;*] Who could use the left hand as well as the right, in any exercise. See chap. iii. 15. So expert, that they could even with their left hand wield their weapons. *Bp. Hall.*

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arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

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26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began † to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up ‖ to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

† Heb. *to smite of the people wounded as at*, &c.

‖ Or, *Beth-el*.

21. — *twenty and two thousand men.*] In just punishment for the general vices and idolatrous practices of the whole nation, God suffered the Benjamites to gain this signal victory over them. *Pyle.*

Their errour consisted in this, that, from an excessive confidence in the goodness of their cause, and their superiority of numbers, when they went to consult God, they only inquired of Him, which of the tribes should lead the van, without placing their confidence in Him, or depending on His assistance for success, which repeated disasters soon brought to their recollection: before the third engagement, therefore, they humbled themselves, ver. 26, before God in a proper manner. *Stackhouse.* They fought in a holy quarrel, but with confidence in themselves: for, as presuming of victory, they asked of God, not what should be their success, but who should be their captain. Number and innocence made them too secure: it was just therefore with God to let them feel, that even good zeal cannot bear out presumption, and that victory lies not in the cause, but in the God that owns it. *Bp. Hall.*

27. — *enquired of the Lord,*] They had inquired of the Lord before, but not as they ought to have done, and therefore no mention is made till now of the presence of God continuing among them; confiding in the justice of their cause and their vast forces, they seem to have made but slight and hasty addresses to God before they undertook the war. *Bp. Patrick.*

It might have been feared that this double discomfiture would have made Israel either distrustful or weary of a good cause; but still we find them no less courageous, with more humility. Now they fast, weep, and sacrifice. These weapons would have been victorious in their first assault. Benjamin would never have been in danger of pride for overcoming, if this humiliation of Israel had preceded the fight. *Bp. Hall.*

28. *And Phinehas, — stood before it*] To *stand before* the ark, means, to minister to God before the ark; see Deut. x. 8; xviii. 7. The fact of Phinehas being the person who now ministered, shews that the time, when the war now related took place, was not long subsequent to the death of Joshua. *Bp. Patrick.*

29. *And Israel set liers in wait*] This seems to intimate that, in the former onsets, they had relied too much on their numbers: but now, though they were encouraged by God Himself, they grew more humble, and less audacious in their enterprise, laying ambushes secretly in several places. *Bp. Patrick.*

31. — *Gibeah in the field,*] So called to distinguish it from *Gibeah on the hill,* the place which they were now attacking.

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32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait ‖ drew *themselves* along, and smote all the city with the edge of the sword.

‖ Or, *made a long* sound with the trumpet.

38 Now there was an appointed ‖ sign between the men of Israel and the liers in wait, that they should make a great † flame with smoke rise up out of the city.

‖ Or, *time.*

† Heb. *with.*

† Heb. *elevation.*

39 And when the men of Israel retired in the battle, Benjamin began † to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

† Heb. *to smite the wounded.*

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, † the flame of the city ascended up to heaven.

† Heb. *the whole consumption.*

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil † was come upon them.

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† Heb. *touched them.*

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down ‖ with ease † over against Gibeah toward the sunrising.

‖ Or, from *Menuchah,* &c.

† Heb. *unto over against.*

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 [b] But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

b Chap. 21. 13.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that † came to hand: also they set on fire all the cities that † they came to.

† Heb. *was found.*

† Heb. *were found.*

CHAP. XXI.

1 *The people bewail the desolation of Benjamin.* 8 *By the destruction of Jabesh-gilead they provide them four hundred wives.* 16 *They advise them to surprize the virgins that danced at Shiloh.*

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even

48. *And the men of Israel turned again* &c.] Notwithstanding the laws against idolatry were so very severe, Deut. xiii. 8, yet in the case of Micah and the tribe of Dan, the rulers of Israel were so far from putting the laws in force, that they appear to have connived at it. Therefore God took occasion, from this quarrel between the other tribes and the tribe of Benjamin, to use the latter as scourges to punish the base connivance of the former. And, after He had twice employed them for this purpose, He inverted the fate of war, and in so doing made the confederate army of Israel the instruments of His terrible vengeance on the Benjamites. Such is the wonderful wisdom of God's providence, to employ the passions of men to His purposes, and to make one wicked set of people the instruments for punishing another. *Stackhouse.*

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before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? and, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

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10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [a] Ye shall utterly destroy every male, and every woman that † hath lain by man.

[a] Numb. 31. 17.

† Heb. *knoweth the lying with man.*

12 And they found among the inhabitants of Jabesh-gilead four hundred † young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

† Heb. *young women virgins.*

13 And the whole congregation sent *some* † to speak to the children of Benjamin that *were* in the rock Rimmon, and to ‖ call peaceably unto them.

† Heb. *and spake and called.*

‖ Or, *proclaim peace.*

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the con-

Chap. XXI. ver. 3. — *why is this come to pass* &c.] This is an usual way of expressing great grief: they now bewail the melancholy prospect of the loss of a whole tribe, as there were no women remaining with whom the few remaining Benjamites might marry: and they had bound themselves by oath not to give them any of their own daughters. *Bp. Patrick.*

Commiseration of their brethren now led them to publick repentance. Even the most just revenge of men is capable of pity. Charitable minds are grieved to see that done, which they would not wish undone. God himself takes no pleasure in the death of a sinner, yet loves the punishment of sin: as a good parent corrects his child, yet weeps himself. There is a measure in punishment, however just; when this is exceeded, mercy is lost in the pursuit of justice. *Bp. Hall.*

4. — *built there an altar,*] They probably erected, on this occasion, a new altar besides the usual one; as they intended to offer such a multitude of sacrifices, that the ordinary altar would not be sufficient to contain them. Thus Solomon did, when he dedicated the temple, 1 Kings viii. 64. *Bp. Patrick, Dr. Wells.*

6. — *repented them for Benjamin*] Lamented their too great severity towards Benjamin. The concern which the Israelites expressed at the havock made among their brethren of the tribe of Benjamin, in their late defeat, should teach us never to rejoice at any advantage we gain when others suffer by it, though they should have brought the evil upon themselves by their own fault. We should likewise learn from this history, never to give way to resentment, how just soever it may appear, nor to chastise the guilty with too much severity; lest, in our anger, we commit a deed of which we may have reason afterwards to repent. This was the case with the Israelites, who, instead of using their victory over the Benjamites with moderation, made too great a slaughter of them; and, when they perceived that one of the tribes was almost extinct, were deeply concerned at it. Again, as the Israelites laboured to recover the tribe of Benjamin, humanity and charity require us to contribute all in our power to the relief and comfort of the miserable, especially of our brethren, and when the glory of God and the good of religion require it at our hands. *Ostervald.*

11. — *Ye shall utterly destroy every male,*] The massacre of the people of Jabesh-gilead was a cruel expedient to extricate the Israelites from a difficulty, in which their superstitious observance of an unlawful oath had involved them; and is a sad instance of the iniquity and barbarity of the times. If it be said that the *cherem* or sentence of utter execration was passed upon them, it does not appear with what justice the virgins, ver. 12, could be spared, unless we suppose that God signified His intention of dispensing with the full execution of the sentence, by reason of publick necessity. *Stackhouse.*

The indiscriminate massacre of the people of Jabesh-gilead, and the rape of the virgins at Shiloh, were certainly stamped with marks of injustice and cruelty; and must be condemned on those principles, which the Scriptures have elsewhere furnished, though, in the brevity of the sacred history, they are here recorded without comment. *Dr. Gray.*

15. — *the Lord had made a breach*] It appears that

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gregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh † yearly *in a place* which *is* on the north side of Beth-el, ‖ on the east side ‖ of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

† Heb. *from year to year.*
‖ Or, *towards the sunrising.*
‖ Or, *on.*

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

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22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ‖ Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

‖ Or, *Gratify us in them.*

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 [b] In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

b Chap. 17. 6. & 18. 1. & 19. 1.

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the punishment of the crime of the Benjamites was approved by God, although the Israelites had executed it with too much severity. *Bp. Patrick.*

17. — *There must be an inheritance*] In the Hebrew the words are, "The inheritance of them that are escaped is for Benjamin." That is, those of the Benjamites which remain must still possess the lot of inheritance which was given to their tribe. *Bp. Patrick.*

19. — *a feast of the Lord in Shiloh*] All the three great festivals were to be observed in the place where God settled His habitation, which was now at Shiloh. It is thought by many, that the feast now mentioned is the feast of tabernacles, which was the season of harvest and vintage, and a time of great joy and festivity. *Bp. Patrick.*

It is more probable that this was some festival peculiar to the people of Shiloh, of which the Benjamites knew nothing, and were therefore put in mind by the "elders of the congregation." Josephus tells us, it was celebrated thrice a year. It might be customary, on this festival, for the young women to go out into the fields, to dance by themselves, which afforded those who had designs upon them the very opportunity they wanted. *Le Clerc.*

21. — *come out to dance*] As it was probable that they would express their joy in this customary manner. By "daughters of Shiloh" are perhaps meant, not only those who lived in that city, but in the neighbouring country. *Bp. Patrick.*

22. — *for ye did not give unto them* &c.] They tell them, they might safely acquiesce without incurring the guilt of breaking their oath, as they did not willingly give the wives, but yielded them by force. *Dr. Wells.*

25. *In those days* &c.] Thus ended this bloody and desperate civil war amongst God's own people, being the effect of that lewdness and degeneracy of manners that spread itself through the nation during the forementioned periods of time; when God, in His just indignation at their idolatrous practices, gave them up to themselves, and left them without any extraordinary governours, to keep them under restraint, and vindicate either their private or public wrongs. *Pyle.*

The book of Judges, on the whole, furnishes a lively description of a fluctuating and unsettled nation; a striking picture of the disorders and dangers which prevailed in a republick without magistracy, when "the highways were unoccupied," chap. v. 6; when few Prophets were appointed to control the people, (for we read of only two Prophets in this book, chap. iv. 4; vi. 8,) and "every man did that which was right in his own eyes," chap. xvii. 6. It exhibits the contest of true religion with superstition, displays the beneficial effects which flow from the former, and represents the miseries and evil consequences of impiety. From the scenes of civil discord and violence which darken this history, the Author of the Epistle to the Hebrews hath presented us, Heb. xi. 32, with some illustrious examples of faith in the characters of Gideon, Barak, Samson, and Jephthah. *Dr. Gray.*

That the system of Divine administration over the Jews, under their judges, was as effectual in securing their obedience to the Divine Law, as from their situation and character we could reasonably expect, may appear when we recollect, that, of 450 years which elapsed from the settlement of the Israelites in Canaan by Joshua, to the first election of a king in the person of Saul, when taken together, distinct from the intervals of occasional relapses into idolatry, above 350 seem to have passed under the government of the various judges, whom God raised up at various times, to recall the people from their errours, and retain them in the observance of His law: and that, during the lives of each of these judges, there was no material apostasy from the national religion, and no material interruption of the public tran-

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quillity and prosperity, by the punishments which always attended such apostasy. It is peculiarly necessary to notice this circumstance, because, by a superficial reader of sacred history, the whole period under the judges may be easily mistaken as one uninterrupted series of idolatries and crimes: from his not observing that the lapses which incurred punishment, and the Divine deliverances which attended repentance, are related so fully and distinctly, as to occupy almost the entire narrative; while very long periods, when under the government of their judges the people followed God, and the land enjoyed peace, are passed over in a single verse, as productive of no occurrence which required a particular detail. *Dr. Graves.*

The following are the Chapters from the Book of Judges, appointed for Proper Lessons on Sundays and Holydays:

CHAP. IV. ..... Second Sunday after Trinity, ... Morning.
—— V. ..... ditto, ... Evening.

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THE BOOK OF

R U T H.

INTRODUCTION.

THE book of Ruth is so called from the name of the person, a native of Moab, whose history it contains. It may be considered as a supplement to the book of Judges, to which it was joined in the Hebrew canon, and the latter part of which it greatly resembles, being a detached story belonging to the same period. Ruth had a son called Obed, who was the grandfather of David; which circumstance probably occasioned her history to be written, as the genealogy of David, from Pharez the son of Judah, from whom the Messiah was to spring, is here given: and some commentators have thought the descent of our Saviour from Ruth, a Gentile woman, to be an intimation of the comprehensive nature of the Christian dispensation. We are no where informed when Ruth lived; but, as king David was her great grandson, we may place her history about 1250 years before Christ. This book was certainly written after the birth of David, chap. iv. 22, and probably by the Prophet Samuel, though some have attributed it to Hezekiah, and others to Ezra. The subject of it is of so private a nature, that, at the time of its being written, the generality of people might not have thought it worth recording: but we Christians may plainly see the wisdom of God in having done it. It had been foretold to the Jews, that the Messiah should be of the tribe of Judah, and it was afterwards revealed further, that He should be of the family of David. It was therefore necessary, for the full understanding of these prophecies, that the history of the family of David in that tribe should be written before these prophecies were revealed, that so there might not be the least suspicion of fraud or design. And thus this book, these prophecies, and the accomplishment of them, serve to illustrate and explain each other.

In this history, we have to remark the merciful providence of God towards the afflicted, the widows, and the fatherless; the reward of constancy and obedience; and the blessing of heaven upon those who fear God and trust in Him. *Bp. Tomline, Bedford, Lewis.*

CHAP. I.

1 Elimelech driven by famine into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die also. 6 Naomi returning homeward, 8 dissuadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

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NOW it came to pass in the days when the judges † ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

† Heb. *judged.*

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and † continued there.

† Heb. *were.*

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of

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Chap. I. ver. 1. — *in the days when the judges ruled,*] It is uncertain under what judges the events here recorded happened: Archbishop Usher conjectures, under Ehud or Shamgar; Bp. Patrick inclines to think, that the events occurred in the days of Gideon, from the fact of there being a famine in the land, for this is the only period in the history of the judges, respecting which a famine is recorded, Judg. vi. 3, 4. *Dr. Wells.*

2. — *Ephrathites of Beth-lehem-judah.*] Ephratah was another name for Beth-lehem-judah: they are described as Ephrathites, besides being called of Beth-lehem-judah, perhaps, because they were not only born, but also bred up, and had uniformly lived, in the same place with their father. *Bp. Patrick.*

4. — *they took them wives*] It is uncertain whether Mahlon and Chilion did evil or not in taking these

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the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

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6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, ‖ *if* I should have an husband also to night, and should also bear sons;

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‖ Or, if *I were with an husband.*

13 Would ye † tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for † it grieveth me much for your sakes that the hand of the LORD is gone out against me.

† Heb. *hope.*

† Heb. *I have much bitterness.*

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, ‖ Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

‖ Or, *Be not against me.*

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

† Heb. *strengthened herself.*

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi?

20 And she said unto them, Call me not ‖ Naomi, call me ‖ Mara:

‖ That is, *pleasant.*

‖ That is, *bitter.*

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wives, inasmuch as it is not evident whether these wives became proselytes or not to the Jewish religion, previously to their marriage. If they did become previously proselytes, nothing unlawful was done in marrying them. But from the expression, ver. 15, "thy sister in law is gone back unto her gods," it would appear that they were not previously proselytes to the Jewish religion; in which case Naomi's sons committed evil in marrying them, which might be the cause of God's shortening their days by way of punishment. *Dr. Wells.*

7. — *to return unto the land of Judah.*] How miserable do we now find poor Naomi, left destitute of her country, her husband, her children, and her friends; and turned loose and solitary to the mercy of the world; yet, out of these hopeless ruins, God will raise comfort to His servant. She, that came from Bethlehem, under the protection of her husband, attended by her sons, stored with substance, resolves now to measure all that way alone. Her adversity had stript her of all but a good heart; that remained with her, and bore her up in the deepest of her extremity. True Christian fortitude wades through all difficulties. *Bp. Hall.*

9. — *find rest, each of you in the house of her husband.*] May be happily settled with husbands in houses of your own, enjoying peace and quietness. *Bp. Patrick.*

11. — *are there yet any more sons* &c.] She says this, because, when a person died leaving no issue, his brothers were under an obligation of marrying his widow, Deut. xxv. 5. As this expression is used by Naomi to her Moabite daughters in law, it hence appears, that this custom obtained among nations which had no connexion with the Jews, and were not descended from Abraham. *Bp. Patrick.*

13. — *that the hand of the Lord is gone out against me.*] The meaning is, "that God has reduced me to such mean circumstances, that I can do nothing for you." *Dr. Wells.*

17. — *the Lord do so to me,* &c.] This is a form of imprecation, in which Ruth begged that God would punish her in the severest manner He thought proper, if she were wanting to her promise. There is a similar form at 2 Sam. xix. 13. *Calmet.*

20. — *Call me not Naomi, call me Mara:*] Call me not any longer Naomi, that name signifying one of a comely presence, or beautiful aspect, and therefore not

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for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *Boaz taking knowledge of her,* 8 *sheweth her great favour.* 18 *That which she got, she carrieth to Naomi.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her † hap was to light on a part of the field *belonging* unto ‖ Boaz, who *was* of the kindred of Elimelech.

† Heb. *hap happened.*
‖ Called, Matth. 1. 5, *Booz.*

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

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6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from thence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a

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suitable to me; but call me Mara, which signifies "bitter," and is a proper name for me now. *Dr. Wells.*

Ten years have turned Naomi into Mara. What assurance is there of these earthly things, whereof one hour may strip us? What man can say of the years to come, "Thus I will be?" *Bp. Hall.*

The virtue and piety of Naomi are well deserving of attention, who, when she had lost her husband and her two sons in a strange land, preserved a tender affection for her two daughters in law, though they were women of Moab; and bore with patience and resignation the several afflictions with which the Lord was pleased to visit her, in the loss of her husband and sons, and returned to her own country, as soon as she could, to worship God according to the law. *Ostervald.*

Chap. II. ver. 2. — *In whose sight I shall find grace.*] It would seem from this verse, and ver. 7, that either she did not know that poor strangers had a right to glean, as well as the poor in Israel, Levit. xix. 9; or, out of her great piety, she would not challenge it as a right, but request it as a favour, which she would thankfully acknowledge. *Bp. Patrick.*

5. *Then said Boaz unto his servant* &c.] It appears he had a servant who during his absence watched over his harvest. Such were the manners of ancient times, when agriculture was deemed an employment honourable for the greatest men. In the same manner Homer describes "a king standing in the middle of his reapers with a sceptre in his hand, looking on in silence, and rejoiced to see the abundant harvest." *Calmet.*

11. — *It hath fully been shewed me,* &c.] It here appears, that Boaz shewed kindness to Ruth because he had been informed of her pious behaviour to her mother in law, and of her earnest desire to be joined to the people of God, which she shewed in leaving the land of her nativity. This is an evident proof that Boaz himself was a man of virtue, and married Ruth afterwards because he had conceived an esteem for her. And, since it was Ruth's reputation which occasioned these marks of kindness from Boaz, we should consider Ruth's good fortune as a reward of her prudent behaviour, and an instance of that blessing from the Lord, which attends those who seek Him, and particularly those who faithfully discharge their duty to their parents. *Ostervald.*

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people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

‖ Or, *I find favour.*

13 Then she said, ‖ Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that

† Heb. *to the heart.*

thou hast spoken †friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even

† Heb. *shame her not.*

among the sheaves, and †reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

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19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, ‖ one of our next kinsmen.

‖ Or, *one that hath right to redeem.*

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‖ meet thee not in any other field.

‖ Or, *fall upon thee.*

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

CHAP. III.

1 *By Naomi's instruction,* 5 *Ruth lieth at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinsman.* 14 *He sendeth her away with six measures of barley.*

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

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12. — *under whose wings thou art come to trust.*] To whose protecting care and good providence thou art come to commit thyself. The phrase of trusting under the wings of the Divine Majesty is often used by the Psalmist, Ps. xvii. 8; xxxvi. 7, &c. and is taken from the protection afforded to young birds under the wings of their mother. *Bp. Patrick, Dr. Wells.*

14. — *eat of the bread,— the vinegar.*] Under the name of bread is comprehended all the provision which was made for the reapers; vinegar was used for sauce, being very cool and refreshing in hot countries. *Bp. Patrick.* Perhaps we are not to understand this of simple vinegar, but of vinegar mingled with a small portion of oil. The Algerines at this day indulge their captives with a small portion of oil to the vinegar they allow them with their bread. *Harmer.* Or by the word translated *vinegar* may be meant, a kind of acid or strongly fermented wine, of which frequent mention is made in writings of antiquity, and which was very refreshing in hot climates. *Calmet.*

—— *parched corn,*] See the note on 2 Sam. xvii. 28.

17. — *an ephah*] Esteemed to be about a bushel of our measure.

20. — *The man is — one of our next kinsmen.*] In the Hebrew, "is one of our redeemers;" which means a person who has the right of purchase on the fields of one of his family, who has alienated his patrimony, or who has sold his liberty: and denotes here a person who was obliged by law and custom to marry the widow of his brother or near relation, who had died without children. She does not say absolutely "he is our redeemer," but "he is one of our redeemers." Many think that Boaz was nephew of Elimelech, son of his brother. *Calmet.*

21. — *by my young men,*] The Hebrew word here used signifies not *young men* merely, but *all young people,* and particularly the maidens, with whom she was desired to remain, ver. 8. *Bp. Patrick.*

Chap. III. ver. 1. — *shall I not seek rest for thee,*] Shall I not procure for thee a settlement in a house of thy own, so that thou mayest live more comfortably than thou canst with me? *Bp. Patrick.*

Naomi's heart was now set on providing her daughter with a husband, in order to lay a foundation for recovering the prosperous condition of her decayed family.

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2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ‖ uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

‖ Or, *lift up the clothes that are on his feet.*

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

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8 ¶ And it came to pass at midnight, that the man was afraid, and ‖ turned himself: and, behold, a woman lay at his feet.

‖ Or, *took hold on.*

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* ‖ a near kinsman.

‖ Or, *one that hath right to redeem.*

10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the † city of my people doth know that thou *art* a virtuous woman.

† Heb. *gate.*

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's

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And the kindness and generosity of Boaz encouraged her to hope, that he might be disposed to assist her in this matter, either in his own person, or by some relation. Accordingly, she puts Ruth on the conduct which follows. *Pyle.*

2. — *is not Boaz of our kindred,*] By the Jewish law (Levit. xxv. 25; Deut. xxv. 5.) it belonged to the nearest of kin to redeem the land of a deceased brother, and to raise up his name, by marrying his widow. *Bp. Patrick.*

2. — *he winnoweth barley to night*] The manner of winnowing corn in warm climates is to throw it up in the air when the wind is brisk; the grain then falls, and the wind carries away the husk. In Palestine, as in other countries bordering on the sea, a breeze usually springs up from the sea every evening; and this accounts for the expression which we have here, of winnowing barley *to-night. Calmet.*

7. — *at the end of the heap of corn:*] A striking representation this of the simplicity of living in those ancient times, when the most wealthy persons looked after their own business, both at home and in the field. It appears that Boaz spent the night in his threshingfloor, the better to preserve his corn from depredators, till it might be carried home and lodged in safety. *Bp. Patrick.*

—— *and laid her down.*] Though the action of Ruth, here set forth, seems at first sight hardly consistent with decency; yet, if we consider the simplicity of those times, it will appear very excusable: to which if we add the virtuous character of the woman, the age of Boaz, the manner of his addressing her when he first perceived her, the testimony he bore to her prudence and good conduct, the publick proceedings before the wedding, and the several other circumstances of this history, there is not the least ground to suspect the virtue of either of them; and there is nothing but the purest innocence in the whole transaction. *Ostervald.* If we consider the end, the motives, and the circumstances of this action, we shall not pass on it an unfavourable judgment. Ruth had a right to pretend to marriage with Boaz, whom Naomi seems to have thought her nearest of kin. She endeavours to discover some means of making him acquainted with her desire to take advantage of this right: she well knew the justice, the probity, the age of Boaz; and was resolved on her part, with the assistance of God, which she could best hope to ensure by dutiful obedience to Naomi, to form no connexion with him, except by the ties of lawful marriage. Boaz regarded her conduct as flowing from a virtuous principle, and dictated of the desire of becoming a good Israelite, by giving birth to children who might revive the name of her deceased husband; and spoke to her in the terms of commendation recorded at ver. 10. In fact, she sufficiently displayed the uprightness of her intentions, by not attaching herself to young men, as he there expresses it, but to an old man, who was of an age to be a father to her. *Calmet.*

9. — *spread therefore thy skirt*] In the Hebrew, *spread thy wing:* a phrase which imports the taking a person under protection; and here not a common, but a matrimonial, protection. Hence, at this day, when two persons are married among the Jews, the man throws the skirt of his robe over his spouse, and covers her head with it. *Bp. Patrick.*

10. — *he said, Blessed be thou of the Lord,*] Nothing can be more honourable than the testimony which Boaz gives in this and the next verse to the character of Ruth; which, while it removes all suspicions from her reputation, proves at the same time that Boaz himself acted upon principle, and was a man of true discernment and real piety.

—— *thou hast shewed more kindness* &c.] This last kindness of yours surpasses that which you shewed at first. Your attachment to your husband when alive, and to your mother in law, are most praiseworthy: but the desire which you have shewn of reviving the name

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part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

‖ Or, *sheet*, or, *apron*.

15 Also he said, Bring the ‖ vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAP. IV.

1 *Boaz calleth into judgment the next kinsman.* 6 *He refuseth the redemption according to the manner in Israel.* 9 *Boaz buyeth the inheritance.* 11 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David.* 18 *The generation of Pharez.*

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

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2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

† Heb. *I said I will reveal in thine ear.*

4 And †I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

a Deut. 25. 7, 9.

7 [a] Now this *was the manner* in former time in Israel concerning redeeming and concerning changing,

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and memory of your husband, by marrying one of his relations, displays more manifestly your steady and generous attachment, since you have preferred this to a youthful attachment, more suitable to your age. *Calmet.*

15. — *the vail*] The Hebrew word for this is variously interpreted; it seems to signify any kind of covering; some translate an apron or kirtle: but it appears most properly rendered by us a vail, with which modest women cover their faces. *Bp. Patrick.*

—— *six measures of barley,*] It should be considered, that, in those countries, barley was a more valuable sort of corn than in other parts of the world; for bread was commonly made of it, not only by the poor, but also by persons of better condition; of which we find several examples both in the Old and New Testament. *Bp. Patrick.*

Chap. IV. ver. 1. *Then went Boaz up to the gate,*] We here see the simple manner in which judicial proceedings took place in those times. The judge sat in the gate, the place of resort in every city where publick business was transacted; no writings were employed or tedious formalities observed, but the party was merely summoned to make his appearance. In this instance Boaz probably summoned the person by name, although the sacred writer has not expressed the name, but has merely used the general words which we translate, "Ho, such a one!" *Calmet.*

5. — *Then said Boaz,* &c.] It should be well observed, that Boaz, before he took Ruth to wife, applied to one who was more nearly related to her than himself, to know whether he would make use of his right of redemption; and did not marry her till this man had refused to do it. This publick proceeding before the judges, with all the formalities usual on the like occasion, proves the uprightness and purity of Boaz's conduct. *Ostervald.*

6. — *I cannot redeem it for myself,* &c.] The Chaldee paraphrases thus; "I cannot redeem it upon this condition, because I have a wife already, and do not choose to bring another into my house, lest quarrels and divisions arise in it, and lest I hurt my own inheritance."

7. *Now this was the manner* &c.] The manner and ceremony of conveying over a title and estate amongst the ancient Israelites, was this: the person who sold or conveyed over his title pulled off one of his shoes, and in open court delivered it to the purchaser, thereby sig-

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for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and ‖ do thou worthily in Ephratah, and † be famous in Beth-lehem:

‖ Or, *get thee riches*, or, *power*.
† Heb. *proclaim* thy *name*.

12 And let thy house be like the house of Pharez, [b] whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

b Gen. 38. 29. 1 Chron. 2. 4. Matth. 1. 3.

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13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not † left thee this day without a ‖ kinsman, that his name may be famous in Israel.

† Heb. *caused to cease unto thee*.
‖ Or, *redeemer*.

15 And he shall be unto thee a restorer of *thy* life, and † a nourisher of † thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

† Heb. *to nourish*.
† Heb. *thy gray hairs*.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: [c] Pharez begat Hezron,

c 1 Chron. 2. 4. Matth. 1. 3.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat ‖ Salmon,

‖ Or, *Salmah*.

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nifying that he had full right to walk, enter into, or tread upon the land, &c. as his own proper and entire possession. *Pyle.* The Targum, instead of *the shoe*, mentions the right-hand glove, it being then the custom perhaps to give that instead of the shoe: in later times the Jews deliver a handkerchief for the same purpose. *Bp. Patrick.*

11. — *The Lord make the woman — like Rachel and like Leah,*] Such a solemn benediction of those who were going to be married was very ancient, as we learn from Gen. xxiv. 60. The Jews continue the practice to this day; which, they say, is always in the presence of ten grave persons at the least, conformable to this example of Boaz, ver. 2, and the eldest of them pronounces the benediction, which is a sort of ratification of the engagement entered into. The elders here pray that the Lord may make her "like Rachel and like Leah, which two did build the house of Israel;" that is, fruitful as they, who were blessed with a numerous offspring. *Bp. Patrick.*

12. — *be like the house of Pharez,*] Both Boaz and all the Beth-lehemites derived their original from Pharez, whose family was very illustrious in Israel; and therefore they could not have wished Boaz a greater blessing, than to have as noble an issue as he was to Judah. *Bp. Patrick.* This benediction was fulfilled in David and his royal progeny, and most eminently in the Messiah. *Dr. Wells.*

14. — *Blessed be the Lord,* &c.] Now is Mara turned back again to Naomi; and Orpah, if she hear of this in Moab, cannot but envy at her sister's happiness. O the sure and bountiful payments of God! Who ever came under his wing in vain? Who ever lost by trusting Him? Who ever forsook the Moab of this world for the true Israel, and did not at last rejoice in the change? *Bp. Hall.*

15. — *which is better to thee than seven sons,*] Which by her kindness and affection to thee contributes more to thy comfort and happiness than any number of sons, which are usually accounted the greatest blessings. *Edit.*

17. *And the women* &c.] It did not belong to the neighbours, but to the father or mother, to give the name to the child: it seems they suggested to Naomi to call it by a name suitable to their foregoing discourse. *Bp. Patrick.*

—— *he is the father of Jesse,* &c.] The sacred historian points out to us in these words what appears to have been the principal design of this book: namely, to inform us of the origin of the family of David, and consequently of that of the Messiah; on which account the following genealogy is annexed. *Lord Clarendon.*

This circumstance alone is sufficient to render this little history of inestimable value and esteem, that it delivers down to us the original of Christ according to the flesh, whose derivation was not only from such a particular tribe of Israel, Gen. xlix. 10, in confirmation of the indubitable prophecies concerning Him, but partly also from a virtuous Gentile woman; denoting that all nations were to share in Him and have just hopes in His mercy. *Pyle.*

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21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

Before CHRIST about 1312.

21, 22. — *Salmon — David.*] Salmon married Rahab, and therefore lived at the time of the Israelites' first entrance into Canaan. Now between this period, and the birth of David, are computed 366 years. Thus, as only four generations are mentioned, we must either suppose that some names of persons, who come between, are omitted, (for which we have no warrant,) or that, as is more probable, Salmon, Boaz, Obed, and Jesse, all had their children born to them at a very advanced period of their lives. *Bp. Patrick.*

The story related in this book is extremely interesting. The widowed distress of Naomi, her affectionate concern for her daughters, the reluctant departure of Orpah, the dutiful attachment of Ruth, and the sorrowful return to Beth-lehem, are very beautifully told. The simplicity of manners, likewise, which is shewn in the account of Ruth's industry and attention to Naomi, of the elegant charity of Boaz, and of his acknowledgment of his kindred with Ruth, affords a very pleasing contrast to the turbulent scenes which have been described in the preceding book. The respect also, which the Israelites paid to the Mosaick Law, chap. iv. 5, 10, and their observance of ancient customs, chap. iv. 7, are represented in a very lively and animated manner. *Dr. Gray.*

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THE FIRST BOOK OF

S A M U E L,

OTHERWISE CALLED,

THE FIRST BOOK OF THE KINGS.

INTRODUCTION.

THE two books of Samuel are styled, in the Vulgate or old Latin translation, the first and second books of Kings; as being two of those four books which contain the history of the kings of Israel and Judah. In the Hebrew, they are considered as forming only one book.

The Hebrews suppose that Samuel wrote the first twenty-four chapters of the first book, and that the rest were added by the Prophets Gad and Nathan. This opinion is founded on these words in the first book of Chronicles, chap. xxix. 29, "Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the Prophet, and in the book of Gad the seer;" and it is approved by many writers of considerable authority. We may therefore assent to this general opinion, that Samuel was the author of at least the greater part of the first book, and that he probably composed it towards the latter end of his life. Certain it is, that, from its admission into the canon, as well as from the predictions which it contains, the book was the production of a Prophet; not to mention that it is referred to by our Saviour in vindication of His disciples, Matt. xii. 3, 4.

The first book of Samuel opens with an account of the birth of Samuel. It describes his consecration to the ministry, and his appointment to the prophetical office; the capture of the ark, and the completion of God's judgments on Eli's house; the curse on those who possessed the ark; its return, and the signal punishment of those who daringly profaned its sanctity; the election of Saul to be king; the wars and evils, which arose, as had been foretold, in consequence of this change of government; the sins and rejection of Saul; the anointing of David, and the first display of his piety and heroism; the disinterested friendship of David and Jonathan; the ungenerous suspicions of Saul; the death of Samuel; the appearance of his spirit, denouncing God's judgments against the impiety of Saul; in the accomplishment of which the book terminates, with the account of the miserable fate of Saul and his sons. The sacred writer illustrates the characters, and describes the events of his history in the most engaging manner. The weak indulgence of Eli is well contrasted with the firm piety of Samuel. The rising virtues of David, and the sad depravity of Saul, are strikingly opposed. The sentiments and instructions scattered through the work are excellent; and the inspired hymn of Hannah furnishes us with a grand prophecy of Christ, who is here for the first time in Scripture described as the Messiah, or the Anointed of the Lord. *Dr. Gray.*

Before CHRIST about 1171.

CHAP. I.

1 *Elkanah a Levite, having two wives, worshippeth yearly at Shiloh.* 4 *He cherisheth Hannah, though barren, and provoked by Peninnah.* 9 *Hannah in grief prayeth for a child.* 12 *Eli first rebuking her, afterwards blesseth her.* 19 *Hannah having born Samuel, stayeth at home till he be weaned.* 24 *She presenteth him, according to her vow, to the LORD.*

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah

Before CHRIST about 1171.

Chap. I. ver. 1. — *his name was Elkanah,*] It appears from this genealogy, compared with 1 Chron. vi. 33, that Samuel was by descent a Levite, of the branch of the Kohathites.

2. — *had two wives;*] Hannah seems to have been his first wife; and, on her proving barren, his earnest desire to have children moved him to take another, as Abraham had done by Sarah's consent. This practice

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had children, but Hannah had no children..

3 And this man went up out of his city [a] † yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

[a] Deut. 16. 16.

† Heb. *from year to year.*

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave ‖ a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

‖ Or, *a double portion.*

6 And her adversary also † provoked her sore, for to make her fret, because the LORD had shut up her womb.

† Heb. *angered her.*

7 And *as* he did so year by year, ‖ † when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

‖ Or, *from the time that she, &c.*

† Heb. *from her going up.*

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

† Heb. *bitter of soul.*

10 And she *was* † in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid † a man child, then I will give him unto the LORD all the days of his life, and [b] there shall no rasor come upon his head.

Before CHRIST about 1171.

† Heb. *seed of men.*

[b] Numb. 6. 5. Judg. 13. 5.

12 And it came to pass, as she † continued praying before the LORD, that Eli marked her mouth.

† Heb. *multiplied to pray.*

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman † of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

† Heb. *hard of spirit.*

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my ‖ complaint and grief have I spoken hitherto.

‖ Or, *meditation.*

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad.*

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elka-

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was not in those times disallowed by God, who saith Himself, that He had given to David many wives, 2 Sam. xii. 8; which shews that it was not then a sin to have more than one. *Bp. Patrick.*

4. — *gave to Peninnah—portions:*] The males only were required to appear before God at these festivals; but devout persons were wont to bring their wives and daughters with them. The *portions* here mentioned are the parts of the peace offerings, which belonged to the person who offered them, and on which he was wont to feast with his family; thereby imparting to them a communion with the Lord, in partaking of the sacrifice which had been offered at His altar. *Bp. Patrick.*

5. — *but the Lord had shut up*] Or, *though* the Lord had shut up, &c.—Meaning, that her barrenness did not make him love her less, but rather more, because he would support and comfort her under that affliction. *Pyle.*

9. — *upon a seat by a post*] The Hebrew word signifies, *upon a throne:* meaning, a seat raised to some height, so that he might see, and be seen by, all that came to the tabernacle; and that, by his presence and eye overlooking them, he might the more easily preserve order and regularity; for which purpose his throne was placed by "a post," at the entrance of the tabernacle, or "temple," as it is here called. *Bp. Patrick, Dr. Wells.*

11. *And she vowed a vow, and said,* &c.] She that could not find comfort in the loving persuasions of her husband, seeks it in her prayers. There she pours out her prayers and supplications. Whatsoever the complaint be, there is the remedy. When all other helps fail, this remains to us. *Bp. Hall.*

—— *I will give him unto the Lord*] The Levites were not bound to serve at the tabernacle till they were twenty-five years old, and not after they were fifty: but she devoted her future son to the ministry there from his childhood, as long as he lived; from his earliest youth till the day of his death; and she vowed also to make him a Nazarite. *Bp. Patrick.*

12. — *Eli marked her mouth.*] The inward anguish of her soul, it is probable, made the motions of her mouth and countenance very different from what was usual. *Bp. Patrick.*

19. — *to Ramah:*] From comparing this with ver. 1,

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nah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when † the time was come about after Hannah had conceived, that she bare a son, and called his name ‖ Samuel, *saying*, Because I have asked him of the LORD.

† Heb. *revolution of days.* about 1171. ‖ That is, *asked of God.*

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

about 1165.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

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25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have ‖ lent him to the LORD; as long as he liveth ‖ he shall be lent to the LORD. And he worshipped the LORD there.

‖ Or, *returned him, whom I have obtained by petition, to the LORD.* ‖ Or, *he whom I have obtained by petition shall be returned.*

CHAP. II.

1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 28 *A prophecy against Eli's house.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD,

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it appears, that this Ramah was also called Ramathaim-zophim; probably to distinguish it from other places bearing the name of Ramah. It seems undoubted that this is the place which still goes under the name of Rama, lying in the usual road taken by pilgrims from Joppa or Jaffa to Jerusalem. It is still a considerable town, containing about 3000 inhabitants. It is supposed to be the Arimathea of the New Testament. *Dr. Wells.*

21. — *and his vow.*] A vow which he made, probably, either when he found that his wife was likely to bear a child, or perhaps before, when she told him what hope she had of her prayer being heard. *Bp. Patrick.*

22. — *there abide for ever.*] That is, for the natural term of his life. *Dr. Berriman.*

24. — *with three bullocks,*] Several versions give here "one bullock of three years old:" and, as one bullock only is mentioned in the next verse, perhaps this reading may be preferable. *Houbigant.*

28. — *I have lent him*] Rather, I have *given* him: so the Hebrew word ought to be here rendered. *Dr. Wells.* I have, upon my vow, returned him to the Lord, as formerly consecrated to Him by me. *Bp. Hall.*

The character of Hannah well deserves a place in the sacred writings, for the sake of many excellent instructions which it affords; for, in her we see the reward of temperance and sanctity; also of a patient trust and dependence on God. Though the accomplishment of her prayer for a child was long deferred, yet this delay did not discourage her from continuing instant in her prayers, which were answered at last to her full satisfaction. In her too we see the advantages of a meek and quiet spirit, which suffereth injuries, and is not easily provoked. She had abundance of mortifying treatment from her rival, yet she endured all with meekness, and returned not the same behaviour to her insulting adversary. She committed her cause to God, who, she knew, in His good time could make the barren to fill the house; being persuaded, as she afterwards expressed in her thanksgiving song, that God alone is the Author of all good things. *Reading.*

We should observe the piety of this holy woman, which appeared in her prayers to God in Shiloh; in her humble and respectful answer to Eli, who accused her of being drunk; in the vow she made to dedicate the child to God, and in the care she took to fulfil that vow, by carrying the young child to Shiloh. This is a noble example of piety and meekness, which is particularly calculated to teach parents, and mothers especially, to bring up their children in the fear of the Lord, and devote them to His service. *Ostervald.*

Chap. II. ver. 1. *And Hannah prayed,*] On the occasion of the birth of so eminent a son, Hannah composed the following inspired and prophetick hymn. To the composition of such hymns, holy souls were sometimes raised by Divine inspiration, in their devout meditations on the extraordinary goodness of God towards them. Indeed this was the most ancient way of preserving the memory of things to posterity, poets being more ancient than historians or orators. *Bp. Patrick, Pyle.* This admirable hymn excels in simplicity of composition, closeness of connexion, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of His providential government of the world in general; in exalting the poor in spirit, or the humble-minded, and abasing the rich and arrogant, rewarding the righteous, and punishing the wicked. Hannah was a prophetess of the first class. Besides predicting her own fruitfulness, ver. 5, she foretells not only the more immediate judgments of God on the Philistines, during her son's administration, but His remoter judgments on "the ends of the earth," ver. 10. in the true spirit of the prophecies of Jacob, Balaam, and Moses. Like them, she describes the promised Saviour of the world, as a King, before there was any king in Israel; and she first applied to Him the re-

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mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; let *not* † arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

† Heb. *hard.*

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

a Deut. 32. 39. Wisd. 16. 13. Tob. 13. 2.

6 [a] The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

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8 He [b] raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them.

b Ps. 113. 7.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; [c] out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

c Chap. 7. 10.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

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markable epithet Messiah in Hebrew, Christ in Greek, and Anointed in English; which was adopted by all the succeeding Prophets of the Old Testament, and by the Apostles and Prophets of the New. *Dr. Hales.* The ancient Jews referred this hymn of Hannah to the times of the Messiah. *Dean Allix.*

—— *mine horn is exalted* &c.] I am now powerfully delivered from the reproach of barrenness; I can lift up my head with comfort. *Bp. Wilson.* How transported was this holy matron with the sense of the Divine goodness! the humbler was the sense she entertained of her own unworthiness, the more highly she admired the greatness of the mercy she had received. *Wogan.*

As the principal defence of horned beasts consists in their horns, we continually find the horn mentioned in Scripture as the symbol of strength. Thus it is said in various passages, "that the Lord exalteth the horn of David, the horn of His people, &c. that he breaketh the horn of the ungodly." *Calmet.*

There is something remarkable in the head-dress of the governours of provinces in Abyssinia. A large broad fillet is bound upon their foreheads, and tied behind the head. In the middle of this is a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called *kirn* or horn, and is only worn in reviews or parades after victory. This, I apprehend, like all their other usages, is taken from the Hebrews; and there appear to be several allusions to the practice in Scripture, where mention is made of "exalting" or "lifting up the horn." *Bruce.*

4. *The bows of the mighty men* &c.] The great sense she had of God's power now branches out into an humble acknowledgment of this glorious attribute in several instances, as in vanquishing the victorious, turning the course of human affairs, &c. *Bp. Patrick.*

5. *They that were full* &c.] The rest of this song bears so near a resemblance to the hymn of the blessed Virgin, Luke i. 46, &c. that we may well conceive the design and import of both to be the same; namely, not only to set forth the general providence of God in the government of mankind, but to magnify, more particularly, the grace of God to His Church, and its superiour advantage over all temporal blessings whatsoever. *Wogan.*

6. *The Lord killeth*, &c.] We learn particularly from this song, that Providence overrules all things; that God confounds the proud, that He takes care of the weak and afflicted who fear Him, that He protects them and hears their prayers. This is a doctrine full of consolation to good men; supporting them in their trials, and leading them to holiness, and trust in God. *Ostervald.*

10. — *the Lord shall judge* &c. — *the horn of his anointed.*] As this may be understood in a primary sense of God's judging and subduing the Philistines, and all the other enemies of Israel that joined on to their country, and of His exalting David to the throne, and giving him great success and victory, and thereby enlarging his dominion: so, in a secondary sense, it is to be understood of "the Anointed" most eminently so called, that is, the Messiah or Christ, alluding to the great success of the Gospel, and to Christ's being exalted to the right hand of God; there to sit as King and Judge of the world. *Dr. Wells.* This is the first time that the name of the Messiah (or the Anointed) is found in Scripture, there being no such word in any of the preceding books. "Who doth not see," saith St. Austin, "that the spirit of Hannah prophesied of the Christian religion, the city of God; whose King and Founder is Christ: and of the grace of God, from which the proud are estranged, but with which the humble are filled." This indeed is the chief import of this hymn, the words of which are too magnificent to be confined to so low a sense, as that of the circumstances which immediately respected Hannah. *Bp. Patrick.*

12. — *were sons of Belial;*] Very wicked men, Deut. xiii. 13; being covetous, guilty of violence, and filthy lusts, who "knew not the Lord;" that is, did not mind

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13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

† Heb. *as on the day.*

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, [d] girded with a linen ephod.

d Exod. 28. 4.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

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20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ‖ loan which is lent to the LORD. And they went unto their own home.

‖ Or, *petition which she asked,* &c.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that † assembled *at* the door of the tabernacle of the congregation.

† Heb. *assembled by troops.*

23 And he said unto them, Why do ye such things? for ‖ I hear of your evil dealings by all this people.

‖ Or, *I hear evil words of you.*

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people ‖ to transgress.

‖ Or, *to cry out.*

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of

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the Divine service, nor take care to do honour to God. *Bp. Patrick.*

Though they were the children of a holy man, of a priest of God, themselves priests, yet "they knew not the Lord." Virtue is not always hereditary, nor piety the necessary privilege of a sacred office. These young men had grown wicked, for want, not of instruction, but of seasonable restraints and necessary correction. Too great lenity and indulgence had defeated all the benefit of a pious education. *Wogan.*

—— *they knew not the Lord.*] They did not acknowledge the Lord by a dutiful regard to His service: they were not careful to do Him honour. *Locke.*

13—16. *And the priest's custom* &c.] Whereas the law had particularly stated the parts and portions of all the peace offerings which belonged to the priests and to the offerers; these profane wretches introduced many new and arbitrary claims and customs, such as are here mentioned, to the great scandal of God's religion. *Bp. Patrick.*

17. — *men abhorred the offering*] That is, the worship of God was brought into discouragement and contempt by these practices. *Pyle.*

18. — *girded with a linen ephod.*] We do not read of any peculiar garments for the Levites in their ministration, but only for the priests. The ephod here mentioned was probably an honorary vestment, resembling in some sort that of the high priest, and worn by the other priests, in order to make them more respected; and Eli perhaps directed the child Samuel to wear it, as a peculiar privilege, because he saw in him so great an appearance of the grace of God. *Bp. Patrick.*

21. — *grew before the Lord.*] Not in stature only, but in wisdom also and virtue. Of so great moment is it to season the minds of children early with a sense of God and of religion, which, it is probable, will continue in them, and improve, as they grow in years. *Bp. Patrick.*

23. — *Why do ye such things?*] Their notorious wickedness should have moved him to greater severity than merely to reprove them with such gentleness and lenity, as these and the following words import: this proceeded, probably, partly from the coldness of old age, and partly from his too great indulgence to his children. *Bp. Patrick.* Nothing but age can plead for Eli, that he was not the first accuser of his sons. Now, when their enormities came to be the voice of the multitude, he must hear it perforce; and doubtless he heard it with grief enough, but not with anger enough: he, that was the judge of Israel, should have judged impartially his own flesh and blood. Indulgent parents are cruel to themselves and their posterity. Eli could not have devised any way to have plagued himself and his house so much, as by his kindness to his children's sins. *Bp. Hall.*

It is a great fault in a parent to use mildness towards his children, in the case of a wilful and heinous sin; especially if it be of extensive example and publick influence. To rebuke gently on such an occasion, is rather to countenance the fault; and seems to argue a want of sufficient detestation of it. Such cold reproof, as that which Eli gave his sons, where the crime was so great and notorious, was in some measure a participation of it. It was so interpreted by God, who calls it, verse 29, "a kicking at His sacrifice;" and on this very account threatens Eli with most terrible judgments. *Abp. Tillotson.*

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their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [e] did I give unto the house of thy father all the offerings made by fire of the children of Israel?

e Lev. 10. 14.

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

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31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see ‖ an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

‖ Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die † in the flower of their age.

† Heb. *men.*

34 And this *shall be* a sign unto thee, that shall come upon thy two

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25. — *because the Lord would slay them.*] The Hebrew words may be rendered, "*Therefore* the Lord would slay them:" that is, on account of their hardness, He determined to deliver them up to an untimely death. *Pyle, Dr. Waterland.* But according to our translation, the sense is right enough: for when men have long sinned grievously against many admonitions, whereby they become incurable, God deprives them of that prudent consideration and discretion, which would save them from destruction. *Bp. Patrick.* The reason here assigned, "because the Lord would slay them," answers exactly to that expression in modern language, Because they were abandoned, graceless, or profligate. In which manner of speaking, nobody understands want of grace to be a charging of any defect on God's part, but a describing of the persons themselves to be worthy of destruction. *Dr. S. Clarke.*

27. — *a man of God*] A prophet, who was divinely inspired to deliver the following message to him.

—— *Did I plainly appear unto the house of thy father,*] The passage should rather be translated, "Did not I plainly appear &c." According to the manner in which the same expression is rendered in 2 Sam. xxiii. 17, "Is not this the blood of the men?" *W. Lowth.*

29. *Wherefore kick ye at my sacrifice*] An expression signifying the highest irreverence and contempt of God's authority: it is taken from refractory oxen, which are wont to kick, when pricked with the goad.

30. — *I said indeed that thy house,* &c.] God here revokes the decree He had made in favour of him and his family, of being high priests throughout all generations. This office was first settled upon Eleazar, the eldest son of Aaron; thence came to Phinehas, the eldest son of Eleazar: was transferred from him, probably for some sin or other, to Eli, a descendant of Aaron's youngest son Ithamar, as it is now transferred back to the family of Eleazar, on account of the horrid sins of the sons of Eli. *Bp. Patrick.*

—— *them that honour me I will honour,*] I will distinguish with suitable marks of favour them that honour Me; that is, them that obey My commandments. We best testify our veneration for God, by obeying His commandments; and the honour which we thus give to His laws, He is pleased to accept, as done immediately to Himself. *Dr. S. Clarke.* We have here a fair and full assurance from God Himself, that the benefit of our seeking our Master's glory redounds most abundantly on ourselves; that when we unfeignedly seek His glory, we do infallibly procure our own. By doing Him service, we best serve ourselves; there accrueth no advantage to Him thereby, the gain is solely ours. *Bp. Sanderson.*

To those who honour God here, that is, who reverence His holy name, His holy word, and His holy places; who willingly and carefully practise all piety and virtue for conscience sake, and in avowed obedience to His holy will, and for the promotion of His glory; He hath reserved an honour infinitely great and excellent, in comparison with which all honours here are but dreams, the loudest acclamations of men are but empty sounds, the brightest glories of this world are but duskish and fleeting shadows; an honour most solid, most durable, an eternal weight of glory. They shall in the face of all the world be approved by the unquestionable sentence of their most righteous Judge; they shall be esteemed in the unanimous opinion of angels and saints; they shall be applauded by the general voice and attestation of Heaven; they shall then be seated upon immovable thrones, their heads encircled with unfading crowns, their faces shining with rays of inconceivable glory and majesty. The less of honour they have received here in this transitory moment of life, the more shall they enjoy in that future eternal state, where, with Him who through the whole course of His life sought not His own honour, but the honour of Him that sent Him; with all those who have consecrated their endeavours, and sacrificed their lives to the promoting of God's honour, they shall possess everlasting glory. *Dr. I. Barrow.*

32. — *thou shalt see an enemy in my habitation,*] The marginal translation seems most literal, "Thou shalt see

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sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, † Put me, I pray thee, into ‖ one of the priests' offices, that I may eat a piece of bread.

† Heb. *Join.*

‖ Or, *somewhat about the priesthood.*

CHAP. III.

1 *How the word of the Lord was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loth, telleth Eli the vision.* 19 *Samuel groweth in credit.*

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

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3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 ‖ Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

‖ Or, *Thus* did *Samuel, before he knew the LORD, and before the word of the LORD was revealed unto him.*

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli

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the affliction of the tabernacle." *Bp. Patrick.* Thou shalt live to know that an enemy (the Philistine) hath taken possession of My ark and tabernacle. *Bp. Hall.*

35. — *a faithful priest,*] This seems to be meant of Zadok, anointed in the place of Abiathar, 1 Chron. xxix. 22, in whose line the high priesthood continued till the Babylonish captivity. Procopius here notes, that though this according to the history is meant of Zadok, yet it belongs to none in the highest sense but unto our Lord Jesus Christ, who offered Himself to the Father for us, and is our great High Priest for evermore. *Bp. Patrick.*

36. — *Put me, I pray thee,* &c.] This seems to have been fulfilled in the days of Abiathar, who for treason was not only put out of his office, but deprived of the portion given to the priests in the temple, 1 Kings ii. 26, 27. By this means, his posterity fell into extreme want; in which the just judgment of God may be observed, that the children of those, who were so wanton that they could not be content unless they had the choicest part of the sacrifice, should fall into so low a condition as to beg their bread. *Bp. Patrick.*

We see here another instance among the many we meet with in Scripture of God's punishing in kind the notorious crimes of men. The offence of Eli was prostituting the authority of his age and office, his paternal and sacerdotal power, to the profane licentiousness of his two wicked sons; his not punishing, at least not restraining, their scandalous practices. For this reason, the just judgment of God threatens, that none of his family should ever after live long enough to arrive at the venerable authority of old age, which he had misused: nor be invested with the highest order of priesthood, which he had profaned. Again, as his sons, by their profligate lives, and he by his inexcusable lenity, had brought a scandal on religion, and abused the plenty and affluence, as well as the honour, of their high station, to the vices of lust and intemperance, not only they are doomed to untimely ends, but their family and posterity are condemned to the want of bread: yea, the tabernacle, which had been profaned by them, was to be stripped of its glory, and the very ark of God's presence to be delivered into the hands of an enemy. God bears long, and is provoked every day: but flagrant crimes will not always go unpunished; and no sins are more provoking than those which bring disgrace on God and His Church. *Wogan.*

Chap. III. ver. 1. — *the word of the Lord was precious*] Meaning, that God very rarely, in those days, revealed His mind to any person. "There was no open vision:" here *vision* includes all the ways, by which God revealed Himself to men; which he did then so seldom, that whatsoever revelation there might be privately to some pious persons, there was no one publickly acknowledged to be a Prophet, unto whom the people might resort to know the mind of God. *Bp. Patrick.* Or *no open vision* may mean, No manifestation of His presence, since that recorded to Manoah and his wife, seventy years before. *Dr. Hales.*

2. — *was laid down in his place,*] Was laid down for repose in the court of the tabernacle, where were divers rooms for the uses of the priests. *Bp. Patrick.*

3. — *ere the lamp of God went out*] This seems to imply that the lamp was extinguished in the morning: on the other hand, it is said, Lev. xxiv. 2, that the lamps were to burn continually. It is probable that some lamps were kept always burning, and others extinguished in the day time. *Dr. Berriman.*

4. — *and he answered, Here am I.*] We should note the ready obedience of Samuel, for our instruction and example. In him we observe a quick attention and unwearied diligence; he hears and runs at every call; he stays not to be twice called, before he goes. We see here the greatest simplicity of mind, and a most perfect humility of will. He murmurs not; he argues not; he complains not; he delays not; at every call he rises from his bed and runs. It is to such a child as this

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perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of [a] every one that heareth it shall tingle.

a 2 Kings 21. 12.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: † when I begin, I will also make an end.

† Heb. *beginning and ending.*

13 || [b] For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves || vile, and he † restrained them not.

|| Or, *And I will tell him, &c.*
b Chap. 2. 29, 30, 31, &c.
|| Or, *accursed.*
† Heb. *frowned not upon them.*

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

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16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and † more also, if thou hide *any* || thing from me of all the things that he said unto thee.

† Heb. *so add.*
|| Or, *word.*

18 And Samuel told him † every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

† Heb. *all the things*, or, *words.*

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beer-sheba knew that Samuel *was* || established *to be* a prophet of the LORD.

|| Or, *faithful.*

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

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our Lord requires us to be like, "for of such is the kingdom of God," Mark. x. 14. *Wogan.*

10. — *Speak; for thy servant heareth.*] Such was the pious answer of the Prophet Samuel, then only a youth, on his receiving a message from the Lord. It implies his entire readiness to obey the commands of God, in whatever way those commands should be made known to him. To him they were conveyed in a vision; a mode of conveying the commands of God, which hath ceased since the establishment of the Gospel. But there are various other ways, in which the Almighty speaks to man; especially, by the works of creation, by their consciences, and by the Scriptures. In whatever manner He addresses us, it is our duty obediently to reply, "Speak, Lord; for Thy servant heareth." *Gilpin.*

11. — *at which both the ears—shall tingle.*] Which shall stun and amaze all that hear it. This was fulfilled when the doleful news came, that the ark was taken, and both Eli and his sons slain, &c. *Bp. Patrick.*

13. — *I will judge his house for ever*] "For ever" signifies here, as in several other places of Scripture, "for many successive generations." *Dr. S. Clarke.*

18. *And Samuel told him every whit,*] The behaviour of Samuel, who at first was afraid to tell Eli what the Lord had said unto him, but, when he was called upon to do it, concealed nothing from him, is a beautiful example of modesty, and at the same time of courage and resolution. Let us always be thus loth to speak disagreeable truths; yet, when we are called to it, neither shame nor fear should hinder us from doing it. *Ostervald.*

—— *It is the Lord: let him do* &c.] Eli hears with an unmoved patience and humble submission the sentence of beggary, death, and desolation, denounced against his family. His words express an admirable faith and more than human constancy, worthy of the aged president of Shiloh, worthy of a heart sacrificed to that God, whose justice had refused to expiate his sin by sacrifice. If Eli was a bad father to his sons, yet he is a good son to God, and is ready to kiss the very rod with which he was to smart. It is the Lord, he says, whom I have ever found holy, just, and gracious, and He cannot but be Himself: let Him do what seemeth Him good; for whatsoever seemeth good to Him, cannot but be good; however it seems to me. Every man can open his hand to God while He blesses; but to expose ourselves willingly to the afflicting hand of our Maker, and to kneel to Him while He scourges us, is peculiar only to the faithful. *Bp. Hall.*

This answer of Eli was truly humble; and humility never appears more sincere, than when it disposes us, with an unreserved submission, and perfect resignation, to accept whatever God is pleased to inflict upon us for our sins. In the mouth of Eli, this declaration seems as sincere as it was humble. For although he had grievously offended God, by conniving at his sons' abominable actions, and not restraining them by his judicial or paternal authority, nevertheless, the meek submission he expresses for the Divine sentence pronounced against himself and his family, and the testimony he afterwards gave of his much greater concern for the taking of God's ark, than for the death of the two sons whom he had so much indulged, makes it probable that, though a weak man, he was truly humble and pious. *Wogan.*

21. — *by the word of the Lord.*] Not by dreams or visions, but by speaking to him in an audible voice. *Bp. Patrick.* "By the word of the Lord," means very probably that Jehovah made His revelations by His

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CHAP. IV.

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1 *The Israelites are overcome by the Philistines at Ebenezer.* 3 *They fetch the ark unto the terror of the Philistines.* 10 *They are smitten again, the ark taken, Hophni and Phinehas are slain.* 12 *Eli at the news, falling backward, breaketh his neck.* 19 *Phinehas' wife, discouraged in her travail with I-chabod, dieth.*

‖ Or, *came to pass.* † Heb. *was.*

AND the word of Samuel ‖† came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when † they joined battle, Israel was smitten before the Philistines: and they slew of † the army in the field about four thousand men.

† Heb. *the battle was spread.* † Heb. *the array.*

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us † fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

† Heb. *take unto us.*

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

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6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing † heretofore.

† Heb. *yesterday, or the third day.*

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [a] as they have been to you: † quit yourselves like men, and fight.

[a] Judg. 13. 1. † Heb. *be men.*

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, † were slain.

† Heb. *died.*

12 ¶ And there ran a man of Ben-

Word the Son, who acted all things in the Father's name, and bore His authority, title, and character. *Pyle.*

This passage must be understood of the Son, by whom alone the Lord had been pleased to reveal Himself to any of us. It is on this account that we only find Him called "the Word," with respect to the beginning of the creation, when God spake all things out of nothing, or else with respect to the revelations which He hath made of Himself to the world. *Bp. Beveridge.* See the note on Gen. xv. 1.

Chap. IV. ver. 1. *And the word of Samuel came*] The word or the revelations of God grew frequent in Israel by means of Samuel. *Bp. Patrick.* The word or will of the Lord by Samuel came, or was made known to all or any of Israel, that consulted Samuel, to that purpose, on any occasion. *Dr. Wells.*

—— *Israel went out*] Probably without consulting Samuel. *Dr. Wells.* This was in the middle of that forty years' dominion, which the Philistines had over the Israelites, mentioned Judg. xiii. 1, unto which they were encouraged, perhaps, by the death of the lords of the Philistines, and by the great slaughter which Samson had made of them at his death, Judg. xvi. 27, &c. *Bp. Patrick.*

3. — *Let us fetch the ark*] Their defeat threw them into a great consternation, but had no better effect than to direct them to a project still more foolish and unwarrantable. They trusted little to real religion, and had scarcely any of it left among them: so they vainly relied on the external symbols of the Divine presence, and resolved to carry the ark into the field to give them deliverance, little dreaming that they were doomed to destruction by Him, for whose sake alone the ark was to be had in veneration. *Pyle.* They seem to have brought out the ark in imitation of Joshua, who marched with the ark against Jericho: but he had Divine authority for doing it, and they had none; and their acting without any warrant from God, provoked His anger instead of procuring his favour. *Bp. Patrick.* Who gave them authority to command the ark of God at their pleasure? Here was no consulting of the ark which they were about to fetch, no inquiry of Samuel whether they should fetch it, but a headstrong resolution of presumptuous elders to force God into the field, and to challenge success. *Bp. Hall.*

8. — *these mighty Gods?* &c.] The Hebrew words, which we translate *mighty Gods,* are translated by Theodoret *the strong God,* which agrees with what goes before, *God is come into the camp.* So the following words would be translated, "this is the God," instead of "these are the Gods." *Bp. Patrick.*

11. — *the two sons of Eli,—slain.*] The defeat of the Israelites, the death of Eli's sons, and of Eli himself, were proofs of God's wrath against the people of Israel

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jamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and [b] his eyes † were dim, that he could not see.

b Chap. 3. 2.
† Heb. *stood.*

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What † is there done, my son?

† Heb. *is the thing.*

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

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19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* || to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains † came upon her.

|| Or, *to cry out.*

† Heb. *were turned.*

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, † neither did she regard *it*.

† Heb. *set not her heart.*

21 And she named the child || Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

|| That is, *Where is the glory?* or, There is *no glory.*

22 And she said, The glory is departed from Israel: for the ark of God is taken.

CHAP. V.

1 *The Philistines having brought the ark into Ashdod, set it in the house of Dagon.* 3 *Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods.* 8 *So God dealeth with them of Gath, when it was brought thither:* 10 *and so with them of Ekron, when it was brought thither.*

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

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and the family of Eli, and the completion of those threatenings which had been denounced by God against that priest. The threatenings of the Lord never fail to be executed; and sooner or later His judgments fall on a guilty people, upon families where vice prevails, and especially upon the ministers of religion who neglect their duty and disgrace their character by irregular lives. *Ostervald.*

18. — *when he made mention of the ark of God,* &c.] Eli, though too indulgent a father, was highly commendable in this, that he was not so much affected with the slaughter of his sons and of his people, as with the loss of the ark of God: he kept up his courage and did not fall, till he heard that mentioned. *Bp. Patrick.* The good old man hears the other intelligence, though with sorrow, yet with patience: but when the messenger tells him of the ark of God taken, he can live no longer; that word strikes him backward from his throne, and kills him in the fall: no sword of a Philistine could have slain him more painfully. *Bp. Hall.* The sacred historian has offered some extenuation of Eli's offence by stating that he was very old when he heard of his sons' doings: he was then eighty-eight years old. He appears to have been a religious man himself, but of too easy a disposition for a judge, or watcher over Israel, appointed to warn and punish the wicked, under the awful responsibility of having their blood required at his hand, even though they die in their own sins. Ezek. iii. 17, 20. *Dr. Hales.*

The history of Eli is so fully set forth in Scripture, in order to teach us, that, if we govern those committed to our charge with such partial affections as are subversive of the Divine law, we teach rebellion against our Supreme Father, and bring ruin on those whom we foolishly indulge. This history shews us, that such indulgence is real hatred under the false appearance of love: Eli and his children might have gone to the grave in peace, and in the favour of God, if he had brought them up under proper nurture and discipline. By neglecting this, he was sadly answerable for their conduct and their sufferings, and himself was punished by the revelation of that tragical sentence which he lived to see executed upon them. *Reading.*

21. — *saying, The glory is departed from Israel:* &c.] She is insensible of the death of her father, her husband, and herself, in comparison with the loss of the ark of God; calls her (then unseasonable) son I-chabod, or, "There is no glory;" and says with her last breath, "The glory is departed from Israel." She cares nothing for a posterity, which was to want the ark of God: she cares nothing for a son, come into the world of Israel, when God was gone from it; and she departs willingly from them, from whom God was departed. Not outward magnificence, nor wealth, nor the favour of the mighty, but the presence of God in His ordinances, were the glory of Israel; the withdrawing of which was a greater judgment than destruction. *Bp. Hall.*

Chap. V. ver. 1. — *and the Philistines took the ark* &c.] The reasons why God permitted the ark of His presence to be taken by the Philistines appear to have been these; that the Israelites had presumed to send

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2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only ‖ *the stump of* Dagon was left to him.

‖ Or, *the fishy part.*

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with

a Ps. 78. 66. [a] emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

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8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither.*

9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not

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for it, without ever consulting God, as they used to do on all momentous affairs; that the iniquities of the people had become so enormous, as to deserve no longer the Divine presence among them; and that the flagitiousness of the priests (who were killed in defending the ark) had for a long time called for some judgment upon them; so that it was more inconsistent with the honour of the Deity to continue His assistance to the wicked and presumptuous, than to admit of the profanation of even the most sacred things. We may further suppose, from what afterwards follows, that God's design in permitting the capture of His ark, was to demonstrate His power among the Heathen, and to let the Philistines know that His dominion reached every where, that He was equally Lord, both of the conquerors and of the conquered; and that the pretended deities, whom they adored, were, in comparison with Him, powerless, and things of nought. *Stackhouse.*

On this occasion God, by permitting the Israelites to be defeated and His ark taken, punished their presumption in relying on His protection without repenting of their crimes: while on the idol of the Philistines and his worshippers He inflicted such signal chastisement, without any intervention of human agency, as seems admirably adapted, not only to punish, but to reform their idolatry. Yet all was in vain. At that period the human mind appears to have been incapable of being thus reformed. The deluded Philistines acknowledged the resistless power of Jehovah, but they were merely stimulated by it to remove the immediate pressure of that power from their idols and themselves. They never once felt the reasonableness of forsaking such base absurdities, and adhering steadily to the worship of the God of Israel. *Dr. Graves.*

—— *Ashdod.*] A place lying on the shore between Gaza and Joppa, the same which is called Azotus in the New Testament, Acts viii. 40. *Dr. Wells.*

3. — *Dagon was fallen* &c.] In a posture of the most humble adoration, hereby acknowledging the God of Israel to be above all gods. *Bp. Patrick.*

5. — *tread on the threshold* &c.] So foolishly did they pervert the meaning of God, that, instead of concluding Dagon to be no god, they honoured the very threshold of his temple, as if it had some divinity in it. *Bp. Patrick.* Hence the phrase of "those that leap on the threshold" was afterwards used to signify the Philistines, as in Zephan. i. 9. *Pyle.*

—— *unto this day.*] The day when Samuel wrote this book: when the events happened he was a youth, but the book was written when he was advanced in years. *Bp. Patrick.*

6. — *with emerods*, &c.] A sudden and violent disease in their bowels, which occasioned great pain and torture. *Pyle.*

10. — *to Ekron.*] They sent the ark to Ekron, as being the last city of the Philistines, lying in the northern border of Judah. *Dr. Wells.*

11. — *the hand of God was very heavy there.*] How miserable was the estate of these Philistines! Every man was either sick or dead; those that were still living, through their extremity of pain, envied the dead, and the cry of their whole cities went up to heaven. It is happy that God hath such store of plagues and thunderbolts for the wicked: if He had not a fire of judgment,

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Before CHRIST about 1141. were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 *After seven months the Philistines take counsel how to send back the ark.* 10 *They bring it on a new cart with an offering unto Beth-shemesh.* 19 *The people are smitten for looking into the ark.* 21 *They send to them of Kirjath-jearim to fetch it.*

about 1140. AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on † you all, and on your lords.

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† Heb. *them.*

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought || wonderfully among them, [a] did they not let † the people go, and they departed?

|| Or, *reproachfully.*
[a] Exod. 12. 31.
† Heb. *them.*

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

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wherewith the iron hearts of men might be made flexible, He would want obedience, and the world would want peace. *Bp. Hall.* The Philistines on taking the ark of the God of Israel, placed it in the temple of their god Dagon, under the idea that the worship of the two might be carried on in common; but they were soon taught, by fearful experience, that the true God endured no alliance with the gods of the Gentiles. From this time we hear no more of any attempts of the Gentiles to join the Jewish worship with their own. But they considered the God of Israel as a tutelary God, altogether *unsociable*, and therefore in this respect different from all the other tutelary gods, each of which was supposed to live willingly in community with all the rest. *Bp. Warburton.* All this happened to prevent the Philistines from insulting the God of Israel, because they had taken His ark and defeated His people; and to convince them, that the gods they worshipped were weak and dead idols, and the God of Israel the only true and almighty God. Thus does God secure His own glory; and, if He sometimes suffers His enemies to get the better, and things to fall out, which seem to interfere with His glory, He at last exerts His power to the confusion of those that offend Him, and to the honour of His holy name. *Ostervald.*

12. — *the cry of the city went up to heaven.*] In this chapter are displayed all the attributes of God: His justice in punishing His own people; His goodness in thus manifesting Himself to those who knew Him not; His power in making the idols fall before Him; His truth in vindicating Himself upon the Israelites for their sins, and upon the Philistines for their idolatry. *Bp. Wilson.*

Chap. VI. ver. 1. — *in the country of the Philistines*] The Hebrew word, which we translate *country*, signifies also *field*: whence some think, that the Philistines, being so plagued on account of the ark in their cities, sent it into the *open fields*; but were still disappointed of their hope, for mice sprang up from the ground and wasted their corn and fruits, (see ver. 5,) and accordingly they determined to send the ark quite away. *Bp. Patrick.*

2. — *priests and the diviners,*] The priests who were best skilled in their sacred ceremonies; and the diviners, who pretended to know the will of God, and foretell future events. *Bp. Patrick.*

3. — *a trespass offering:*] Designed as an acknowledgment that they had offended the God of Israel by bringing His ark from its proper place, for which offence they begged forgiveness by this offering. This was in conformity with the notions of the heathens, who all thought their gods were to be appeased by honorary gifts. *Bp. Patrick.*

4. — *Five golden emerods, and five golden mice,*] This was also a custom among the ancient heathens, to consecrate to their gods such monuments of their deliverances, as represented the evils from which they were freed. Tavernier relates, that this is still practised among the Indians: he says, that when any pilgrim goes to a pagod for the cure of disease, he brings the figure of the limb or part of the body which is affected, made either of gold, silver, or copper, according to his quality, which he offers to his god, and then begins to sing, as all others do, after they have offered. Mr. Selden also has observed, that *mice* were used among the ancient heathen for lustration and cleansing. *Bp. Patrick.* A similar practice of hanging up figures of the limbs or parts afflicted with disease, still prevails in churches of the Romish communion.

What was the shape of these emerods which were offered, has been the subject of considerable doubt. The prevailing opinion has been, that they were made in the shape of the part of the human body which was diseased. *Pole's Syn. Crit.*

7.—*two milch kine, on which there hath come no yoke,*] The priests and diviners seem to have directed the Philistines to take milch kine, which had never before been yoked, to draw the cart, for the purpose of ascertaining whether the hand of God was concerned in what had befallen them. It would be impossible that these

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8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* ‖ he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

‖ Or, *it.*

10 ¶ And the men did so: and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it.*

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

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15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the ‖ great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

‖ Or, *great stone.*

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men:

animals should draw jointly together, should not either immediately return home, or, when there were so many different ways, should go directly towards Judea, without any manner of deviation, unless there was a special Providence concerned in directing them. *Stackhouse.*

9. — *by the way of his own coast*] By the coast of the land of Israel, to Beth-shemesh, a city of Judah. *Dr. Wells.*

10. — *and shut up their calves at home:*] Natural instinct would have undoubtedly made the milch kine return home to their calves, if the hand of God had not led them in a contrary direction.

19. — *because they had looked into the ark*] God had strictly forbidden this, not only to the common people, but also to the sons of Levi, Numb. iv. 20. In this instance, their curiosity made them forget their duty; being desirous perhaps to discover whether the Philistines had taken out the tables of the covenant, or wishing to have a view of such an ancient sacred monument, written by God's own hand. *By. Patrick.*

It was a particular prohibition, Numb. iv. 20, that not only the common people, but even the Levites themselves, should not dare to look into the ark, or any other of the holy utensils belonging to the service of God, upon pain of death; and the severity of this law will not seem unreasonable, when it is considered, how much, in every nation, it has been accounted the greatest profaneness to obtrude into the mysteries of religion: and if the Philistines, for their irreverence to the ark, were treated with less rigour than the Beth-shemites, it should be remembered, that the former were not instructed in the laws of God, nor placed under an obligation to observe them. *Stackhouse.* The ark dealt blows and death on every side; to Philistines, to Israelites; to both of them for profaning it, the one with their idol, the other with their eyes. It is a fearful thing to use the holy ordinances of God with an irreverent boldness: fear and trembling become us in our access to the majesty of the Almighty. *Bp. Hall.* The punishment which befell the men of Beth-shemesh for looking into the ark, tended to produce in the Israelites reverence and fear; and to make them sensible, that, if the Lord returned to dwell among them, they should take care not to provoke Him to wrath, lest His presence might become as fatal to them, as it was to the Philistines. It is a great advantage to have God present among us, in the signs of His covenant, and pledges of His grace and favour: but this engages us to reverence that holy and righteous God, lest by offending Him we expose ourselves to His vengeance. *Ostervald.*

—— *fifty thousand and threescore and ten men:*] This translation seems evidently wrong, and is caused by a transposition of the words. As Beth-shemesh was but a small village, it is improbable that it should contain as many inhabitants as are here mentioned to be slain. The interpretation of Bochart is far more reasonable, *He smote threescore and ten men, fifty out of a thousand:* meaning, that God was so indulgent as not to slay

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and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.* 2 *After twenty years* 3 *the Israelites, by Samuel's means, solemnly repent at Mizpeh.* 7 *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer.* 13 *The Philistines are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.*

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the
about 1120. time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* [a] put away the strange gods and [b] Ashtaroth from among you, and prepare your hearts unto the LORD, and [c] serve him only: and he will deliver you out of the hand of the Philistines.

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a Josh. 24. 15, 23.
b Judg. 2. 13.
c Deut. 6. 4. Matt. 4. 10. Luke 4. 8.

4 Then the children of Israel did put away [d] Baalim and Ashtaroth, and served the LORD only.

d Judg. 2. 11.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, † Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

† Heb. *Be not silent from us from crying.*

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD ‖ heard him.

‖ Or, *answered.*

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all that were guilty, but only seventy of them; observing this proportion, that, out of a thousand offenders, He smote only fifty persons; that is, the twentieth part. *Bp. Patrick.* Or it may be rendered, *He smote threescore and ten men out of fifty thousand;* that is, not of the Beth-shemites only, but of other Israelites, who out of the neighbouring tribes were assembled together from curiosity to the number of 50,000, to see the ark. *Dr. Waterland, Le Clerc.* Josephus, relating this event, mentions that seventy men, and no more, were slain. *Dr. Wall.* The reading of the Syriack and Arabick versions is 5070 men. *Dr. Hales.*

Chap. VII. ver. 2. — *while the ark abode in Kirjath-jearim,* &c.] This is not to be understood of the whole time that the ark remained there; for it continued in this place till the time of David, 2 Sam. vi. 3, about forty-six years. Thus the expression, "it was twenty years," refers to the time when "the house of Israel lamented after the Lord," that is, were awakened to some sense of their duty, and began to seek the favour of God, and to lament their apostasy from Him. *Bp. Patrick.* Kirjath-jearim is expressly reckoned among the cities of Judah at Josh. xv. 60; lying in the north border of that tribe: the name means "the city of Jearim," being taken from mount Jearim, upon or near which it lay. *Dr. Wells.*

—— *the house of Israel lamented after the Lord.*] The house of Israel, being humbled by their servitude under the Philistines, made great lamentation to God for remission and favour. *Bp. Hall.*

5. — *to Mizpeh,*] There were two or three places of this name, Josh. xv. 38; xviii. 26. This is supposed to have been in the confines of Benjamin and Judah. *Dr. Wells.*

6. — *drew water, and poured it out*] As this sentence refers to a day of humiliation and prayer, interpreters commonly expound the *pouring out of water* in connexion with the same. But conjectures about the meaning are various. Some think that they washed their bodies in water, signifying the purification of their bodies from the filthiness of sin; others, that this water was poured on the ground, in token of the expiation of their sin, which they hoped might be remembered no more, as water poured on the ground could no more be seen. However, it seems more probable that they poured out water in token of joy, after they had fasted and confessed their sins, as they were wont to do in the feast of tabernacles: to this custom Isaiah refers, Is. xii. 3, "With joy shall ye draw water out of the wells of salvation." There is the greater reason in this interpretation, because Samuel had just conveyed to them a promise of deliverance from the Philistines, on condition of their repentance; which made them rejoice in hope of it, because they did now sincerely turn to God. *Bp. Patrick, Dr. Wells.*

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10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it ‖ Eben-ezer, saying, Hitherto hath the LORD helped us.

‖ That is, *The stone of help.*

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coast thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

† Heb. *and he circuited.*

17 And his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he built an altar unto the LORD.

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CHAP. VIII.

1 *By occasion of the ill government of Samuel's sons, the Israelites ask a king.* 6 *Samuel praying in grief, is comforted by God:* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to pass, when Samuel was old, that he made his sons judges over Israel. about 1112.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and [a] took bribes, and perverted judgment. a Deut. 16. 19.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, about 1095.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [b] make us a king to judge us like all the nations. b Hos. 13. 10. Acts 13. 21.

6 ¶ But the thing † displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. † Heb. *was evil in the eyes of Samuel.*

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for

9. — *and Samuel cried unto the Lord for Israel:*] It is here related, that the people, terrified at the approach of the Philistines, had recourse to the intercession of Samuel; and he, by his intercession and prayers, obtained a miraculous victory. The greatest blessing that any people can enjoy, is to have wise rulers, and such as fear God: the prayers of good men, and of the faithful servants of God, are of great efficacy; and, for their sakes, God often spares and blesses a nation. *Ostervald.*

15. — *all the days of his life.*] As Samuel was the author of this book, he could not speak literally of "all the days of his life:" the sense probably is, that he was so diligent in the discharge of his office, that he gave himself no rest, but sat to judge causes every day. *Bp. Patrick.* All that the text says comes to this; that Samuel discharged his office with the greatest exactness, and that he employed himself in it every day of his life. *Locke.*

17. — *there he built an altar*] No doubt, by God's direction or permission for the present; as He had made no declaration where He wished the ark to be fixed, after it was taken from Shiloh; and as it was fit that there should be an altar where Samuel himself resided, for the purpose of invoking God's direction and blessing, when the people came to consult the Divine majesty through him. *Dr. Wells.*

Chap. VIII. ver. 5. — *make us a king to judge us*] The inconvenience, which the Israelites allege, arising from the age of Samuel, and the misconduct of his sons, was so plainly temporary and easily removable, that it could have been but a mere pretence. The real motive undoubtedly was, that they should be governed "like all the (other) nations:" a motive originating in their not sufficiently attending to the Divine interpositions of the judges, but yielding to their ardent and culpable fondness for the manners and customs of the surrounding idolatrous states; a fondness they were restrained from indulging, by the control of that theocracy established by the Mosaick Law; which control they in all probability secretly hoped would be less strict, if they changed the form of their civil government. This criminal disposition God exposes and reprobates, ver. 7. *Dr. Graves.* It is generally thought, that the circumstance which made the Israelites so urgent at this time for a king, was a present strait, into which they had fallen, for want of an able leader, when Nahash king of the Amorites came up against Jabesh-gilead. But their duty was to inquire of the Lord, as at other times, who it was that He would be pleased to constitute their general in this exigency, to lead out their forces against their enemies. *Stackhouse.*

7. — *Hearken unto the voice* &c.] God grants their desire of having a king, not as approving their request, but, on the contrary, that it might turn to their punishment, as is affirmed, Hos. xiii. 11. *Dr. Wells.* God was unwilling to exercise such a resistless control, as totally to disregard the choice of His people, and chain

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they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

‖ Or, *obey.*

‖ Or, *notwithstanding, when thou hast solemnly protested against them, then thou shalt shew, &c.*

9 Now therefore ‖ hearken unto their voice: ‖ howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

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14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his †officers, and to his servants.

† Heb. *eunuchs.*

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

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down their freewill: this would have been inconsistent with His character as a moral Governour. He indeed commanded His Prophet solemnly to protest to them, declaring His condemnation of their criminal desires, and warning them of the various inconveniences which would attend the kingly government. Yet, on their persisting in their demand, ver. 19, he is commanded to hearken unto their voice, and set a king over them. *Dr. Graves.* No government can certainly be imagined more happy, more safe, more free, and more honourable, than that, in which He, who is the fountain of all wisdom and power, of all justice and goodness, presided. The least, therefore, that we can say of the Israelites in desiring to change this form for an absolute and despotick monarchy, such as the nations around them had, where the princes were tyrants, and the subjects all slaves, is, that their conduct argues a high degree of folly and indiscretion, an ingratitude of temper, a spirit of rebellion, and a secret attachment to the idolatries of those people, whose government they were eager to imitate. The manner too in which they demanded a king was no less blamable than the end proposed: for, instead of consulting God in an affair of this consequence, they went hastily to Samuel; and when, by fair remonstrances, he attempted to dissuade them from so dangerous an enterprise, they turned impetuously upon him, insisting that they "would have a king." *Stackhouse.*

11. — *This will be the manner of the king* &c.] He proceeds to shew them, that the sufferings, into which they were about to run, were much greater than those of which they complained; that, in subjecting themselves to an arbitrary prince, they would lie at the mercy of one who would have the power, and perhaps the disposition, to treat them rather as slaves than as subjects; and who would hold at his disposal their persons, estates, time, and labour. *Pyle.*

15. — *the tenth*] It was part of the royal right in Eastern countries, to have the tenth part of the fruit of the land for the king's share; and, if they contented themselves with this portion, they were accounted good kings. *Bp. Patrick.*

18. — *the Lord will not hear you*] He will rather leave you to continue under the heavy yoke of such a king, as a just punishment for your not hearkening to all that is now laid before you by His merciful order, in order to prevent your subjecting yourselves to this heavy yoke. *Dr. Wells.*

20. *That we also may be like all the nations;*] Blinded by a strange infatuation, they did not see that it was their singular happiness to be in this respect unlike to other nations; and that God, who was their peculiar Governour, never failed to raise up, in time of need, men of wonderful merit to be their deliverers. It was their vainglorious humour which made them think they were inferiour to other nations, unless they saw a prince set over them, shining in gold and jewels, living in a sumptuous palace, and attended with the pomp and state of numerous guards. *Bp. Patrick.*

The establishment of the kingly form of government in Judea forms a distinguished era in the history of the chosen people. This change had been provided for in the Divine economy, having been foretold in the prophetick declaration of Moses, delivered to the assembled nation shortly before his death, Deut. xvii. 14, in such a manner as supplies a striking proof of the authenticity of the Pentateuch. It was not however established till four hundred years after the prediction was delivered. But the lateness of the introduction of the kingly government supplies in itself considerable evidence of the

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21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

1 *Saul despairing to find his father's asses,* 6 *by the counsel of his servant,* 11 *and direction of young maidens,* 15 *according to God's revelation,* 18 *cometh to Samuel.* 19 *Samuel entertaineth Saul at the feast.* 25 *Samuel, after secret communication, bringeth Saul on his way.*

NOW there was a man of Benjamin, whose name *was* [a] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ‖ a Benjamite, a mighty man of ‖ power.

a Chap. 14. 51. 1 Chron. 8. 33.

‖ Or, *the son of a man of Jemini.*

‖ Or, *substance.*

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

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4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread † is spent in our vessels, and *there is* not

† Heb. *is gone out of,* &c.

Divine original of the Mosaick Law. Had this form of government been established from the first, it would have been difficult to remove the suspicion that temporal motives and political arts had contributed to give a factitious Divine authority to a code of laws, which an able legislator had contrived, and a series of powerful kings had maintained. But in the existing case all such suspicion is precluded, as the Law must have been universally recognised before the establishment of that regal authority: it was therefore not unproductive of advantage to the permanent interests of religion, that this great change was delayed by Providence till the Mosaick Law had subsisted long enough to prove, that its first establishment had not originated in any human policy, and that its subsequent support was independent of any human power. *Dr. Graves.*

22. — *Hearken unto their voice,* &c.] We perceive from this history, that God may yield to our importunities, and satisfy our longings, when He is not pleased with our requests. We must therefore not consider every thing we obtain as a mark of the Divine favour, but must reflect with what mind we have solicited for it, and what steps we have taken in the pursuit of it. If we are as headstrong and violent as these Israelites, we may possibly prevail; but it would have been far better for us, if we had not prevailed, and if we had calmly awaited the Divine dispensations. *Reading.*

The king which God consented to give the Israelites was only His viceroy or deputy; and on that account he was not left to the people's election, but was chosen by Himself: the only difference between God's appointment of the judges and of Saul being this, that they were stirred up by internal influence, he chosen by outward designation. *Bp. Warburton.* When the Israelites persisted in asking a king, God ordered Samuel to set one over them; but first warned them by him of the many inconveniences which would be the consequence of this change of government. God, in love to men, makes known to them His will and their duty; and forewarns them of the misfortunes they will bring upon themselves by following the guidance of their own will, rather than His. But when they will not follow His wholesome counsels, and are obstinately bent on their own resolutions, He hinders them not. By which means God permits many things to be done which He does not approve: and men are always the authors of all the evils which befall them. *Osterwald.*

Chap. IX. ver. 1. — *a mighty man of power.*] This seems to be meant of his great bodily strength and courage; for Saul himself describes his family to be "the least of all the families of Benjamin," ver. 21. *Bp. Patrick.*

2. — *a choice young man,*] In this choice of Saul, for the comeliness and stature of his person, God had regard to the opinion of the Israelites, in common with the rest of the Eastern nations, who prided themselves in princes of a stately mien and countenance. *Pyle.* It should be observed, that God, who permitted the people of Israel to have a king over them, did not leave them at liberty to take whom they pleased, but gave them one Himself. God always, as in this instance, disposes all things for the execution of His designs, and brings them about by unforeseen ways. His providence ruleth over all, and by Him, in particular, kings govern. *Osterwald.*

5. — *the land of Zuph,* &c.] A territory in the tribe of Ephraim, where some of Samuel's ancestors had lived, chap. i. 1; and where Ramah, Samuel's present abode, seems to have been. *Bp. Patrick.*

7. — *what shall we bring the man?*] It was not only the ancient custom in Eastern countries to approach

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a present to bring to the man of God: what † have we?

† Heb. is *with us?*

8 And the servant answered Saul again, and said, Behold, † I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

† Heb. *there is found in my hand.*

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.)

10 Then said Saul to his servant, † Well said; come, let us go. So they went unto the city where the man of God *was.*

† Heb. *Thy word* is *good.*

† Heb. *in the ascent of the city.*

11 ¶ *And* as they went up † the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a ‖ sacrifice of the people to day in the high place:

‖ Or, *feast.*

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about † this time ye shall find him.

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† Heb. *to day.*

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ [b] Now the LORD had † told Samuel in his ear a day before Saul came, saying,

b Chap. 15. 1. Acts 13. 21.

† Heb. *revealed the ear of Samuel.*

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall † reign over my people.

† Heb. *restrain in.*

18 Then Saul drew near to Samuel

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men of rank with presents of some kind or other, but the custom is preserved with great strictness to this day. Mr. Maundrell says, "He visited no bashaw or great person without this previous respect, as it was accounted uncivil in those countries, to make such a visit without an offering in hand. All such persons expect it, as a tribute due to their character, deeming themselves affronted, and even defrauded, when this compliment is omitted. Even in familiar visits among inferiour people, you seldom observe them coming without bringing some flower or orange, or other token of respect to the person visited. The Turks in this respect keep up the ancient Oriental custom hinted in 1 Sam. ix. 7, which is to be understood in conformity to this usage, as denoting a token of respect, and not a price of divination." *Pyle.* Presents are considered essential to humane and civil intercourse in the East: whether they consist of dates or of diamonds, they form so customary a part of Eastern manners, that without them an inferiour will never be at peace in his own mind, or think that he has hold of his superiour for protection. *Bruce.*

9. —*for he that is now called a Prophet* &c.] The word *now* refers to the time when this book was written, probably the latter part of Samuel's life. The verse explains that, at the time when Saul was appointed king, the Hebrew word Roeh, "a seer of secret things," was usually applied to inspired persons; but that afterwards the word Nabi, or "prophet," (which had been very anciently known, as appears from the books of Moses,) came into common use. *Bp. Patrick, Pyle.* The word Nabi, "prophet," was in use in the time of Moses or Abraham; see Gen. xx. 7; but then it only implied, a man favoured of God: whereas, in the time of Samuel, it was appropriated to one who foresaw future events. *Dr. Gray.* It is remarkable, that the title *seer* occurs principally, if not altogether, under the regal government of Israel; the first time we meet with it being in this passage, with reference to the Prophet Samuel. *Fragments to Calmet.*

12. —*a sacrifice — to day*] Either at some solemn festival, (some imagine that of the new moon,) or upon some special occasion of prayer and thanksgiving to God.

——*in the high place:*] Or greatest eminency of the hill, on which the city stood; where it is probable that Samuel built, by God's direction, the altar mentioned at chap. vii. 17. *Dr. Wells.* The sacrifices were to be offered regularly, in the place which the Lord should choose. But while this choice remained suspended, because Shiloh was laid desolate, and no other place was appointed, the sacrifices were offered in places where was neither tabernacle nor ark. Afterwards, when the ark was settled, it became unlawful to offer sacrifices in high places. In several places of Scripture the Canaanites are said to have had their high places, on which they worshipped their idols; but this is the first instance of any belonging to the people of God. It is the opinion of some learned persons, that this appointment of a *private* place of worship, by so great an authority as that of Samuel, gave rise to the institution of synagogues in aftertimes. *Bp. Patrick.*

13. —*doth bless the sacrifice;*] The feast after the sacrifice: the greater part of that which was offered belonged to him who made the offering, and on this he entertained his friends. The expression of "blessing the sacrifice" alludes to the custom among the Hebrews, of giving thanks before their meals. *Locke.*

16. —*that he may save my people*] Saul, as will appear in 1 Sam. xiii, xiv. gained great advantages over the Philistines in the beginning of his reign, and prevented their giving disturbance to the Israelites. He also waged successful war against the Ammonites, Amalekites, Moabites, &c. *Calmet.*

17. —*shall reign*] The word which we translate *reign* signifies something of coercion and restraint, as is ob-

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in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

† Heb. *to day three days.*

20 And as for thine asses that were lost † three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou † so to me?

† Heb. *according to this word?*

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is ‖ left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

‖ Or, *reserved.*

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25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still † a while, that I may shew thee the word of God.

† Heb. *to day.*

CHAP. X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three signs.* 9 *Saul's heart is changed, and he prophesieth.* 14 *He concealeth the matter of the kingdom from his uncle.* 17 *Saul is chosen at Mizpeh by lot.* 26 *The different affections of his subjects.*

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to day, then thou shalt find two men by [a] Rachel's sepulchre in the border

[a] Gen. 35. 20.

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served in the margin: it denotes, that he should rule them with an absolute uncontrollable power, sternly and rigidly, after the manner of the Eastern monarchs; which was designed to punish them for throwing off the mild and gentle government of God. *Bp. Patrick.*

20. — *on whom is all the desire* &c.] The meaning is, All Israel desire a king, and there is none fitter for it than thyself, and God is resolved to advance thy family. *Bp. Patrick.* The word "desire" is used for that affection with which the people are actuated towards an intended king or governour, even before they have any actual knowledge of his person. *Dr. Berriman.*

24. — *took up the shoulder,*] The shoulder of a lamb is esteemed a peculiar delicacy in the East: Josephus says, that it was called *the royal portion.* It is there eaten *covered over with butter and milk.* The sacred historian perhaps alludes to this, when he mentions "that which was upon it," an expression which an European reader may well be at a loss to understand. *Harmer.*

25. — *communed — upon the top of the house.*] This passage is perfectly agreeable to Eastern customs. See note on Deut. xxii. 8. It appears that Samuel conversed with Saul for coolness on the housetop in the evening; and in the morning, ver. 26, he called Saul, who lodged there all night, and was not stirring. *Harmer.*

Chap. X. ver. 1. — *took a vial of oil,*] Samuel did this, apparently, not from any special command, but either in compliance with the customs of other nations in anointing their kings, or according to the ancient usages of his own nation, in the designation of things or persons to any particular and extraordinary purposes. Thus pillars were anointed, as reverential memorials, Gen. xxviii. 18, and xxxv. 14. So the priests were anointed, also the sacred utensils of the tabernacle, and accordingly kings; not by any express command, but by an usage, as expressive of the forementioned purpose. *Pyle.* Though we read of no express command for the anointing of kings, yet it is plain, from the parable of Jotham, Judg. ix. 8, that this was a custom 200 years before this time. As Samuel was no priest, it is probable that he made use of common oil, and not of the sacred oil, on this occasion. *Bp. Patrick.*

—— *kissed him,*] In token of subjection or reverence to him: according to the custom of the most ancient times, Gen. xli. 40; and of those which followed, Ps. ii. 12. The Jews call it *the kiss of homage. Bp. Patrick.*

2. *When thou art departed* &c.] To confirm the truth and authority of what he said and did, Samuel tells him what was to happen to him in the way home to his father, in several instances. *Pyle.*

—— *by Rachel's sepulchre*] It is related at Gen. xxxv. 20, that Jacob raised a pillar over the grave of Rachel. We need not infer that this same pillar was actually

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of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left † the care of the asses, and sorroweth for you, saying, What shall I do for my son?

† Heb. *the business.*

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

† Heb. *ask thee of peace.*

4 And they will † salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

† Heb. *it shall come to pass, that when these signs,* &c.

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

† Heb. *do for thee as thine hand shall find.*

7 And † let it be, when these signs are come unto thee, † *that* thou do as occasion serve thee; for God *is* with thee.

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8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: [b] seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

b Chap. 13. 8.

9 ¶ And it was *so*, that when he had turned his † back to go from Samuel, God † gave him another heart: and all those signs came to pass that day.

† Heb. *shoulder.*
† Heb. *turned.*

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said † one to another, What *is* this *that* is come unto the son of Kish? [c] *Is* Saul also among the prophets?

† Heb. *a man to his neighbour.*
c Chap. 19. 24.

12 And one † of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

† Heb. *from thence.*

13 And when he had made an end

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standing in the days of Samuel, but only that the place retained the name of Rachel's sepulchre. *Dr. Wells.* See note at Gen. xxxv. 20.

3. — *the plain of Tabor,*] Not near the famous mountain of that name, but a place called Elon-tabor, south-east of Ramah. *Dr. Wells.*

—— *Beth-el,*] This had been a religious place ever since the days of Jacob, as if, by God's appearance to him there, it had been consecrated to prayer and sacrifice. As the ark was now without any determined place, they sacrificed here, as well as in other high places. *Bp. Patrick.*

5. — *the hill of God,*] So called, because they were wont to sacrifice there; or because a school of the Prophets, called the men of God, was there.

—— *a company of prophets coming down*] By prophets are meant, persons settled for the instruction of youth in the laws of God, and the duties of religion. They were probably returning from sacrifice, praising God for His benefits with variety of instrumental musick, as the word *prophecy* sometimes signifies. *Bp. Patrick.*

It hence appears, that the great estimation in which the ministers of their religion were held among the Jews, was derived from them to their enemies the Philistines, who dwelt upon their skirts; insomuch that, in a garrison of the Philistines, there was a college of Prophets, newly instituted by Samuel, unharmed and undisturbed, though they were enemies to the nation: also, when David fled from Saul, 1 Sam. xix. 18, he came to Naioth, where the Prophets dwelt, and thought to take sanctuary there, knowing it was a privileged place. *Bp. Jer. Taylor.*

6. — *thou shalt prophesy with them,*] Thou shalt be suddenly inspired with such thoughts and affections, as to become like one of them; able in an instant to compose hymns in honour of God, and to adapt them to melodies, which thou hast never learnt. *Bp. Patrick.*

9. — *gave him another heart:*] Wrought a sensible change in him by these new abilities which He infused into his heart. *Bp. Hall.*

10. — *the Spirit of God came upon him,*] It is worthy of observation, that "*the Spirit* of the Lord, which came upon *Saul*, and turned him into *another man*," as foretold by Samuel, ver. 6, by no means interfered with his freewill or free agency; he was still free "to act as occasion should serve," or require, chap. x. 7; and accordingly, when his uncle wanted him to tell what the Prophet had said unto him, he mentioned the finding of the asses, but "of the matter of the *kingdom*, whereof Samuel spake, he told him not," chap. x. 16. He followed the dictates of his own prudence on this occasion, as afterwards, in "holding his peace," when insulted by the seditious. But he was still at liberty to "grieve the Spirit," and even to "quench the Spirit," and to be possessed, on the contrary, with *an evil spirit* from the Lord, when he lost that modesty and humility which first recommended him, and became envious, jealous, cruel, and tyrannical. *Dr. Hales.*

12. — *But who is their father?*] Their wonder was presently satisfied by a prudent person among them, who bade them consider who it was that made the Pro-

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of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

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23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, † God save the king.

† Heb. *Let the king live.*

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But ‖ he held his peace.

‖ Or, *he was as though he had been deaf.*

CHAP. XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition.* 4 *They send messengers, and are delivered by Saul.* 12 *Saul thereby is confirmed, and his kingdom renewed.*

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will

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phets; not men, nor education merely, but God alone; who, being the Father of all the children or disciples of the Prophets, could impart the spirit of prophecy to any one whom He pleased. *Bp. Patrick.*

20. — *the tribe of Benjamin was taken.*] A similar phrase was used at Josh. vii. 16, respecting the discovery of the person who had offended in the accursed thing; and it is generally supposed to have been done by the casting of lots. *Bp. Patrick.*

25. — *and wrote it in a book,*] Josephus says, that Samuel here wrote down the evils which were to befall the Israelites in consequence of their choosing a king, and laid up the writing in the tabernacle, to be a memorial of the truth of his predictions to future ages. Some think that he merely recorded the solemn election of Saul; and others, (with more probability perhaps,) that he recorded the rules and principles, according to which the king was constitutionally to govern. *Calmet.*

26. — *went home to Gibeah;*] Called Gibeah of Benjamin, being in the tribe of Benjamin; and Gibeah of Saul, being the native place of Saul, and afterwards his royal seat. It lay north of Jerusalem between twenty and thirty furlongs. It stood on a hill, as the name imports. *Dr. Wells.*

—— *whose hearts God had touched.*] Whom God inclined to follow him as his guard: or who were moved perhaps by the authority of Samuel (the man of God) to go and attend him.

27. — *children of Belial*] Some lewd wicked men, who had no regard to the Divine appointment, and either hated all government, or, being men of quality themselves, and proud, were vexed to see one of so mean a family set up for king. *Dr. Wells.*

—— *brought him no presents.*] It was a constant custom among the Eastern nations, and is even to this day, whenever they approach the prince, to make him some present; and especially this was the proper method of recognizing Saul on his first accession to the throne. *Stackhouse.*

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I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, † Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

† Heb. *Forbear us.*

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out † with one consent.

† Heb. *as one man.*

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have ‖ help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

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‖ Or, *deliverance.*

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

Chap. XI. ver. 2. — *thrust out all your right eyes,*] The reason why Nahash thrust out their right eyes was, not only to bring a reproach on Israel, as himself declares, but also to disable them from serving in war; for, as the manner of fighting in those days was chiefly with bow and arrow, sword and shield, the loss of the right eye made them incapable of either. Yet this barbarous king thought it not proper to put out both their eyes, for then he would have made them less serviceable to himself as slaves, and less able to pay him the tribute which he expected. *Stackhouse.* The loss of eyes is a punishment regularly inflicted in the East on rebels, &c. to this day. Mr. Hanway, in his journey in Persia, gives very striking instances of this practice. *Fragments to Calmet.* See Jer. xxxix. 7, and the note there.

The king of the Ammonites attacked the Israelites most unjustly, and wished to impose on them the most barbarous and shameful conditions; but God punished, ver. 11, the haughtiness and cruelty of that prince, and proved that His providence humbles the proud and the oppressor. *Ostervald.*

5. — *came after the herd out of the field;*] It hence appears, that Saul now lived retired in rustick occupations, exercising no authority over the people, but leaving all to the management of Samuel. *Bp. Patrick.*

7. — *he took a yoke of oxen,* &c.] Saul on this occasion gives proof of his resolution, and assumes, for the first time, the exercise of his authority, which was not acknowledged by "the children of Belial," chap. x. 27, till he enforced it by his determined conduct, and by his threatening to destroy the oxen of those who did not support him.

8. — *the men of Judah*] It is observable, that the tribe of Judah are here mentioned separately from the rest; this appears to be a peculiar honour done to this tribe, as having preeminence over the rest. *Bp. Patrick.*

13. — *not a man be put to death*] An instance this of great moderation, and fit to be imitated by all who have enemies in their power. *Bp. Wilson.*

14. — *renew the kingdom there.*] There ratify and establish Saul in the possession of his throne. *Pyle.*

15. — *they made Saul king*] The mode in which Saul was made king is peculiarly remarkable; the people retained such reverence for their God, and such confidence in their Prophet, that they did not attempt to elect a king themselves, but waited for the Divine appointment. In this appointment, care was taken to preserve in its full force the Divine government originally established over the Jews. A king was elected by the express declaration of the Divine oracle, raised from an obscure family, chap. ix. 21, so that he himself,

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CHAP. XII.

1 *Samuel testifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harvest time.* 20 *He comforteth them in God's mercy.*

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

a Ecclus. 46. 19.

3 Behold, [a] here I *am:* witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* † bribe ‖ to blind mine eyes therewith? and I will restore it you.

† Heb. *ransom.*
‖ Or, *that I should hide mine eyes at him.*

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

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5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD that ‖ advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

‖ Or, *made.*

7 Now therefore stand still, that I may reason with you before the LORD of all the † righteous acts of the LORD, which he did † to you and to your fathers.

† Heb. *righteousnesses*, or, *benefits.*
† Heb. *with.*

8 [b] When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD [c] sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

b Gen. 46. 5, 6.
c Exod. 4. 16.

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as well as the entire nation, should know and feel, that he derived his authority solely from that appointment, chap. x. 25. The rules and forms too of the regal government were prescribed by the Prophet; which proves that the executive power alone was confided to this viceregent of Jehovah, who still reserved to Himself all legislative authority. Nor was the solemn inauguration of the new monarch completed, until God by a miracle had convinced the people of His displeasure at the criminal motives in which their demand of a king had originated, chap. xii. 16; and thus filled them with terrour, humbled them to repentance, and led them to confess their crime, and implore pardon and a continuance of the Divine protection. *Dr. Graves.*

Chap. XII. ver. 1. *And Samuel said unto all Israel,*] Samuel's spirited justification of his conduct before all Israel is an admirable composition. He first challenges them to adduce any instance of oppression, fraud, or bribery, on his part, while he judged Israel; that he and his sons both stood before the tribunal of the publick, ready to await their sentence: and when the people expressly acknowledged his integrity, he then reminded them of the servitudes they had incurred for forgetting or forsaking God; and the deliverers, whom God, on their repentance, occasionally raised up to them, such as Jerubbaal, Bedan, Jephthah, and Samuel. And he concluded by threatening them with the Divine chastisements upon them and their king, whom the Lord had granted to them, if they should rebel any more against Him: and to mark the Divine displeasure at their proceedings, and also his own power with God, he called down *thunder and rain* from heaven at the unusual season of *wheat harvest.* And when "all the people greatly feared the Lord and Samuel" His Prophet, and besought him to intercede for them, that their lives might be spared, he kindly encouraged them to trust in the Lord, notwithstanding this additional crime of asking a king; and he still assured them of his intercession in their behalf, and of his services as their civil judge and teacher, for that the omission would be a sin on his own part. This illustrious Prophet, like his predecessor Moses, was mighty to intercede for his backsliding people, and has placed the duty of publick intercession on its firmest basis, the sin incurred by neglecting it on the part of the ministers of religion, and of the guardians of the state. *Dr. Hales.* The bright example of Samuel's integrity, in the execution of his office as a magistrate, appears in the confident but modest appeal which he makes to the people, touching his conduct; but more especially in that publick and unanimous testimony by them given to the uprightness and justice of his administration, and the unspotted purity of his life. In the excellent but uncommon example of Samuel's resigning his office with a clear conscience and unblemished reputation, every private Christian may also find a noble pattern for his imitation. No man, in God's family, is without some office; every one is either in, or under authority, either as a magistrate to command and govern, or as a subject to obey. And whereas every relation infers a duty peculiar thereto, so the faithful discharge of that duty is the obedience we owe to our common Lord and Master. *Wogan.*

2. — *behold, my sons are with you:*] He seems to mean, that the sons of whom they complained (see chap. viii. 5.) are now in their hands, deprived of their publick station, reduced to the rank of subjects to the king, like the rest of the people, and punishable before his tribunal according to their deserts. *Dr. Wall.*

3. *Behold, here I am: witness against me*] While we contemplate the unspotted conduct of the Prophet, even from his childhood to his gray hairs, we cannot but admire the undaunted courage of his innocence; and how happy must that man be, to whose integrity both his conscience and the world bear testimony. *Wogan.*

7. — *righteous acts*] By "righteous acts" are here meant the acts of grace and favour which God had shewn towards them in all His dispensations, even those of correction and judgment. His severest judgments are intended to reform vice, and to confirm virtue; and not to destroy His people, but to amend them; to improve their graces and to increase their rewards. *Wogan.*

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9 And when they forgat the LORD their God, [d] he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

d Judg. 4. 2.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, [e] and Bedan, and [e] Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

e Judg. 11. 1.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the † commandment of the LORD, then shall both ye and also the king that reigneth over you † continue following the LORD your God:

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† Heb. *mouth.*

† Heb. *be after.*

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the

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11. —*and Bedan,*] It is remarkable that there is no such name as Bedan mentioned in the book of Judges. *Bp. Patrick.* Perhaps Barak may be meant. *Dr. Hales.*

17. *Is it not wheat harvest to day?*] The harvest in Judea began about the end of June or the beginning of July, in which season thunder and rain were never known: the seasons of rain are only in the spring and autumn, the one called the *former*, the other the *latter* rain. Therefore Samuel, by this preamble, "Is it not wheat harvest to day?" meant to signify the greatness of the miracle which God was about to work; namely, that He could in an instant, and at a time when they least of all expected it, deprive them of all the comforts of life, as they justly deserved, for their great wickedness in rejecting Him and His Prophet. *Stackhouse.*

The former rain is the first that falls in autumn after a long summer's drought, which is usually terminated in Judea, and the neighbouring countries by heavy showers that last for some days. In Judea, according to Dr. Shaw, who must have learnt it by inquiries from the inhabitants of the country, the beginning of November is the time of the first descent of rain; though in other parts of Syria it happens sooner. The latter rain is that which generally comes about the middle of April; after which it seldom or never rains during the whole summer. And therefore when, at the prayer of Samuel, the Lord sent thunder and rain in the time of wheat harvest, such an unusual phenomenon, happening immediately according to the Prophet's prediction, was justly considered as an authentick sign of his having spoken by the Divine authority. *Dr. Blayney.*

——*your wickedness is great,*] See note from Bp. Horsley on Hosea xiii. 11.

18. —*feared the Lord and Samuel.*] They feared lest God should destroy them for their presumption, and lest Samuel should not intercede for them, on account of the affront they had put upon him by asking a king. *Dr. Wells.*

19. —*we have added—this evil, to ask us a king.*] How clearly does the whole transaction respecting the Israelites asking a king illustrate in all its circumstances the nature of that government, which God exercised over His people, and shew how admirably it was adapted to their situation and character! It exhibits, not the overwhelming violence of resistless power, but the steady, yet mild control of parental authority, correcting this wayward people with necessary strictness, yet attentive to their feelings, indulgent even to their weaknesses, ever ready to hear their supplications, and accept their penitence. While in the people we perceive a puerile turn of mind, easily caught by outward show, and breaking forth into tumultuous applause, at beholding the stature and beauty of their new sovereign, chap. x. 23, 24; rather weak and inconstant in their moral and religious character, than obstinately impious and depraved; often inattentive to the guardian hand of Providence, but never deliberately rejecting the authority of their heavenly King. On the contrary, when their reflection is roused, and their seriousness awakened, by a sensible proof of the Divine displeasure, chap. xii. 16—19, they, as it should seem, humbly confess and deeply lament their transgressions, acknowledge gratefully the past mercies of their God, deprecate His wrath with heartfelt terrour, and engage for their own future obedience with heartfelt sincerity. Such appears the real character of the Jewish people; such the nature of that discipline, and the degree of that control which the wisdom of God exercised over them, as sufficient for securing the great objects of the Divine dispensations. *Dr. Graves.*

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people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD † in ceasing to pray for you: but I will teach you the good and the right way:

† Heb. *from ceasing.*

24 Only fear the LORD, and serve him in truth with all your heart: for consider ‖ how great *things* he hath done for you.

‖ Or, *what a great* thing, &c.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAP. XIII.

1 *Saul's selected band.* 3 *He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten.* 5 *The Philistines' great host.* 6 *The distress of the Israelites.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.* 17 *The three spoiling bands of the Philistines.* 19 *The policy of the Philistines, to suffer no smith in Israel.*

1093.

† Heb. *the son of one year in his reigning.*

SAUL † reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that *was* in ‖ Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

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‖ Or, *the hill.*

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also † was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

† Heb. *did stink.*

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people † followed him trembling.

† Heb. *trembled after him.*

8 ¶ [a] And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

a Chap. 10. 8.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might † salute him.

† Heb. *bless him.*

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered

21. — *vain things,*] False gods or idols.

23. — *God forbid that I should sin — in ceasing to pray for you:*] Samuel counted it a sin to cease to pray, even for those who had entreated him ill. His love and zeal for them were not diminished, but increased, by their ingratitude. He saw it the more necessary to "teach them the good and right way," because they had forsaken it, and to offer up his prayers for them, because they had offended God and done wickedly. Christian parents and masters, as well as Christian priests and divines, should study and practise this excellent pattern. They should reprove, if it be necessary, those under their care, with sharpness and authority; but at the same time, in the spirit of the good Samuel, should never cease to instruct them and to pray for them. *Wogan.*

Chap. XIII. ver. 1. *Saul reigned one year:*] Interpreters are much divided in their interpretation of this passage. The sense seems to be this: that Saul had reigned one year when that happened which is related in the foregoing chapter; namely, Samuel's convening the people, and reproving them. Then the history proceeds to relate what afterwards passed; namely, that when he had reigned two years, he "chose three thousand men &c." *Wogan.*

5. — *thirty thousand chariots,*] This number appears prodigious: the Syriack and Arabick versions have 3000, instead of 30,000, which is probably the true reading; and even then we must suppose, that under the name of chariots are included carriages of every description which attended the army. *Bp. Patrick, Dr. Wells.*

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from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not †made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

† Heb. *intreated the face.*

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

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14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

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12. — *I forced myself therefore,* &c.] This excuse of Saul's carries a plausible appearance; but, at the bottom, it is nothing more than his setting up his own discretion and conduct against the positive command of God: for God was Governour in chief of the affairs of Israel, and Saul had nothing to fear from the Philistines, so long as he obeyed His orders. Saul's piety on this occasion was merely pretended: for when he prayed to God to prosper his undertaking in a way which was contrary to His own clear revelation, his conduct was so far from deserving the name of piety, that it was a direct affront on His infinite wisdom. *Reading.*

13. — *Thou hast done foolishly:* &c.] The command which Samuel had given to Saul when he anointed him, chap. x. 8, was, to come to Gilgal to offer sacrifice, to wait for him there seven days, and to act by his direction. Saul transgressed every part of this command, in offering the sacrifice himself which should have been offered only by the Prophet; in not waiting till the end of the seventh day, but offering on the morning of that day; and in intending to begin the war without any direction from Samuel. Thus he broke the commandment of God, which was expressly given to prove his trust in God's word, and his obedience to the law, and obtruded himself, without authority, on the office of the priest; herein giving proof of a presumptuous and impatient temper. *Bp. Patrick, Dr. Wells.* Probably Samuel came not within the time appointed, on purpose, perhaps, to prove the faith and patience of Saul. *Dr. Hales.* Saul, impatient and weak in faith, snatched at the seeming advantage of the moment, and shrunk not from purchasing it at the price of disobedience. He called for burnt offerings and peace offerings. Scarcely had he made an end of offering when Samuel arrived. Saul endeavoured partly to extenuate, partly to vindicate, his conduct, and pleaded the critical emergency. The Prophet cut off at once all excuses by a declaration, to which the understanding and conscience of the king immediately bore witness, "Thou hast done foolishly." *Gisborne.* God would have us adhere inviolably to what He commands, and not depart from it on any pretence whatever. We must never seek excuses or make use of pleas when God commands; for nothing is more offensive to Him than disobedience to His orders. *Ostervald.*

——*for ever.*] Not strictly *for ever,* but *for a long time,* or *as long as his posterity should remain:* for God could not intend to establish the kingdom in Saul for ever, without contradicting the prophecy of Jacob, Genesis xlix. 10, who had promised the sceptre to the tribe of Judah. *Bp. Patrick.*

14. — *the Lord hath sought him a man after his own heart,*] God had not yet commanded David to lead His people, but He fully intended so to do, if Saul did not repent and obtain a pardon of Him for his offence: he had not yet provoked Him so far, as to have an irreversible sentence passed upon him: but the sentence might have been revoked if he had not persisted in his folly, and committed a much greater offence against the Divine Majesty in his war against Amalek. *Bp. Patrick.* David is here called "a man after God's own heart;" because he acted in conformity to the main purpose of God's heart. He is so called, not on account of his private virtues, but of his publick conduct; not for a spotless purity of manners, but for his abhorrence of idolatry, and his strict adherence to the civil and religious laws of his country. Whoever exerted himself vigorously and effectually in upholding true religion, which was the great end and main design of the Divine government established over the Jews, might with the strictest propriety be called a man after God's own heart. Now this was the distinguishing excellence of David's life: he was a sincere and hearty lover of his country, a zealous observer of its laws in opposition to all idolatry, from which he kept himself and his people at the utmost distance. If any Christian writers have supposed that this title was the mark of *moral perfection,* and, in consequence of that, have exalted David's character into a standard of virtue, they have, with a very good meaning perhaps, done a very injudicious thing. *Bp. Porteus.* Whoever observes the occasion of this expression will find, that it ought to be taken principally in a comparative sense, and in reference to the conduct of Saul, whose transgression, in sparing Amalek, the Prophet Samuel was then reproving; it means, that, in executing God's decrees against the idolatrous nations round about him, David would be more punctual, and not so remiss as Saul had been, and in this respect would conform to the Divine will, or be "the man after God's own heart." *Stackhouse.* "The man after God's own heart" stands in opposition to the character of Saul, who is described as acting foolishly, by breaking the commandment of God, and rejected by Him; that is, deprived of the succession to the crown in his family, on account of his folly, presumption, and disobedience. It therefore means, one who would act prudently, and obey the commandments of God delivered to him by His Prophets, and whom therefore God would *thus far* approve and continue to favour. There are therefore two senses, which are evidently implied in this character of a man after God's own heart; a man who would faithfully execute the will of God according as he was commanded; and one who, on that account, and so far, would be the object of His approbation. In one or other, or both, of these senses, we find the expression always used. *Dr. Chandler.* In a general and indefinite way of speaking, where the subject treated of is only the general relation of man to God, no one can be called "a man after God's own heart," but he who uses his best endeavours to imitate God's purity, as far as humanity will allow, in the uniform practice of every virtue: but, in the case of David,

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15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* † present with him, about six hundred men.

† Heb. *found.*

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

† Heb. *a file with mouths.*

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes, and

† Heb. *to set.*

† to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

‖ Or, *standing camp.*

23 And the ‖ garrison of the Philistines went out to the passage of Michmash.

CHAP. XIV.

1 *Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison.* 15 *A divine terror maketh them beat themselves.* 17 *Saul, not staying the priest's answer, setteth on them.* 21 *The captivated Hebrews, and the hidden Israelites, join against them.* 24 *Saul's unadvised adjuration hindereth the victory.* 32 *He restraineth the people from eating blood.* 35 *He buildeth an altar.* 36 *Jonathan, taken by lot, is saved by the people.* 47 *Saul's strength and family.*

Before CHRIST about 1087.

NOW ‖ it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

‖ Or, *there was a day.*

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And Ahiah, the son of Ahitub, [a] Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

[a] Chap. 4. 21.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The † forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

† Heb. *tooth.*

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD [b] to save by many or by few.

[b] 2 Chron. 14. 11.

7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

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this character was not given for his private morals, but for his publick conduct, for his zeal especially in advancing the glory of the Divine government. *Bp. Warburton.*

19. — *there was no smith found* &c.] Such was the miserable condition to which the tyranny of the Philistines had reduced the Israelites. By a similar policy the Chaldeans took away the smiths of the Israelites, 2 Kings xxiv. 14; Jer. xxiv. 1; xxix. 2; and Porsenna obliged, by covenant, the Roman people to use no iron, except in tilling their fields. *Bp. Patrick.*

20. — *down to the Philistines,* &c.] Not to *the country* of the Philistines, which was distant, but to *the garrisons* which the Philistines held among them. *Bp. Patrick.*

23. — *the passage of Michmash.*] The passage which led to Michmash, and which it was thought necessary to secure. *Dr. Wells.*

Chap. XIV. ver. 1. — *that is on the other side.*] On the other side of "the passage of Michmash," mentioned in the last verse. This attempt of Jonathan's would have been rash and criminal, as he had no orders from his father, who commanded the army, if he had not been stirred to it by a Divine impulse. *Bishop Patrick.*

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9 If they say thus unto us, †Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

† Heb. *Be still.*

10 But if they say thus, Come up unto us; then we will go up: for [c] the LORD hath delivered them into our hand: and this *shall be* a sign unto us.

c 1 Macc. 4. 30.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were ‖ an half acre of land, *which* a yoke *of oxen might plow.*

‡ Or, *half a furrow of an acre of land.*

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was † a very great trembling.

† Heb. *a trembling of God.*

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there.*

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18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest, that the ‖ noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

‖ Or, *tumult.*

20 And Saul and all the people that *were* with him †assembled themselves, and they came to the battle: and, behold, [d] every man's sword was against his fellow, *and there was* a very great discomfiture.

† Heb. *were cried together.*

d Judg. 7. 22. 2 Chron. 20. 23.

21 Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

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10. — *this shall be a sign unto us.*] This shall be a watchword to us, presaging our certain victory. *Bp. Hall.* Hence it appears, that the undertaking of Jonathan proceeded wholly from a Divine instinct, which had suggested to him what is contained in this and the foregoing verse, as a sign of what they were to do. *Dr. Wells.*

15. — *and the earth quaked:*] Some think there was a real earthquake, which increased their fear; but it may be no more than a metaphorical expression for the great tumult into which they were thrown. *Bp. Patrick.*

16. — *the multitude melted away,*] The multitude of the Philistines grew less and less, from the confusion into which they were thrown. *Dr. Wells.*

18. — *Bring hither the ark of God.*] The ark mentioned here, as also at 2 Sam. xi. 11, is understood not to mean the ark of the covenant which contained the tables of the Decalogue, but another ark or chest, which was made for the conveniency of carrying about the sacred ephod with the Urim and Thummim, that they might be able to consult God on any sudden emergency *Dr. Berriman.*

23. — *the battle passed over unto Beth-aven.*] These words seem to imply that the fight continued till they came to this place, which lay westward from Michmash, chap. xiii. 5; and there the Philistines threw down their arms, and fled as fast as they could to their own country. *Bp. Patrick.*

24. — *for Saul had adjured*] As Saul's intention in making this adjuration was good, namely to execute vengeance on the enemies of God and His people; so the matter of the obligation was not in itself unlawful, if he had not been so rigorous in the exclusion of food,

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25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ‖ faint.

‖ Or, *weary.*

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [e] with the blood.

[e] Lev. 7. 26. & 19. 26. Deut. 12. 16.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ‖ transgressed: roll a great stone unto me this day.

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‖ Or, *dealt treacherously.*

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox † with him that night, and slew *them* there.

† Heb. *in his hand.*

35 And Saul built an altar unto the LORD: † the same was the first altar that he built unto the LORD.

† Heb. *that altar he began to build unto the LORD.*

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near hither, [f] all the † chief of the people: and know and see wherein this sin hath been this day.

[f] Judg. 20. 2. † Heb. *corners.*

39 For, *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

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without any exception for cases of necessity, and in obliging the people to it under pain of an accursed death, which was a punishment far exceeding the fault. *Poole.*

25. — *there was honey upon the ground.*] Which dropped from the hollow trees or the clefts of rocks, where bees make their combs in that country, as they do sometimes on the ground. Wild honey was so copious there, and flowed so plentifully, that it gave occasion to the hyperbolical expression in the book of Job, chap. xx. 17, of *brooks* or *torrents of honey and butter. Bp. Patrick.*

27. — *and his eyes were enlightened.*] He received new strength, by which all his senses were cheered and revived. *Bp. Hall.*

32. — *did eat them with the blood.*] For want of patience to dress their provisions in due form, they ate their flesh, half boiled and half roasted, with the blood not duly drained from it, contrary to the express injunction of their law, Lev. vii. 26; xix. 26; Deut. xv. 23; xii. 16. *Pyle.* It seems probable, that on this occasion the people, in their haste to satisfy their hunger, began eating the animals while there was some natural warmth in them, and the possibility of life remaining. *Dr. J. Clarke.*

33. — *roll a great stone unto me this day.*] He desires them to roll a great stone unto him, for the purpose of building an altar, as is related at ver. 35, in order that they might slaughter their animals on it before God, and under his own view; or else that the blood of the animal slaughtered might sooner run off, by its head hanging from the stone; for, before, they had been slaughtering their animals on the level ground, by which means the blood was so long in running off, that, in the impatience of their hunger, they could not wait for it.—"This day," means "now," "at this time." *Poole's Syn. Critic.*

35. — *built an altar unto the Lord:*] To offer sacrifices of peace offerings, and to give thanks to God for this great victory; though others think it was a monument in the form of an altar, in remembrance of the Divine mercy in the late deliverance. *Bp. Patrick.*

38. — *wherein this sin hath been*] From God's not regarding his supplication, he concluded that some

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40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, || Give a perfect *lot*. And Saul and Jonathan were taken: but the people † escaped.

|| Or, *Shew the innocent.*

† Heb. *went forth.*

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

|| Or, *wrought mightily.*

48 And he ||gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

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49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAP. XV.

1 *Samuel sendeth Saul to destroy Amalek.* 6 *Saul favoureth the Kenites.* 8 *He spareth Agag and the best of the spoil.* 10 *Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience.* 24 *Saul's humiliation.* 32 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

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SAMUEL also said unto Saul, [a] The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

a Chap. 9. 16.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, [b] how he laid *wait* for him in the way, when he came up from Egypt.

b Exod. 17. 8. Numb. 24. 20.

3 Now go and smite Amalek, and utterly destroy all that they have,

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sin had been committed, which had provoked His displeasure. *Bp. Patrick.*

41. — *Give a perfect lot.*] The word "lot" is not in the original: but the Hebrew words signify *give perfect*, that is, *declare who is innocent. Bp. Patrick.*

45. — *So the people rescued Jonathan,*] By their petition to Saul, and also by earnest prayers to God, who perhaps signified to the high priest that He approved the people's desire, and annulled Saul's oath as rash and inconsiderate. *Dr. Wells.*

Saul's conduct on this memorable day was rash and impolitick in the extreme. Instead of trusting in the Lord to avenge him of his enemies, like his pious son Jonathan, he cursed any of the people, who would eat food until the evening, that nothing might interrupt the slaughter: but he "troubled the land" thereby, for the people, growing faint with hunger, were forced to transgress; and Jonathan would have suffered death for inadvertently incurring the curse, had not the people interfered in his favour. *Dr. Hales.*

52. — *he took him unto him.*] That is, he chose the best men for strength and courage to be his guards, and to be preferred in the army. *Pyle.*

Chap. XV. ver. 3.—*go and smite Amalek,* &c.] This heavy sentence was pronounced against the Amalekites long ago, Exod. xvii. 14; and renewed at the entrance of the Israelites into Canaan, with a charge not to forget it, Deut. xxv. 19: the order is now given to put it in execution. *Bp. Patrick.* It may justly be esteemed a question of some difficulty, whence it might come to pass that God should give so very severe a command. There certainly cannot happen any case, wherein it would be justifiable for any mortal power, upon his own authority, to take upon to deal in such a manner with any enemy whatever. But God, who is the supreme

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and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and ‖ laid wait in the valley.

‖ Or, *fought.*

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

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9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and ‖ of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

‖ Or, *of the second sort.*

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up

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Author and Lord of all, and who has an unquestioned right to take away that life which He Himself at first freely gave, and who alone can without errour judge when a nation has filled up the measure of their iniquity, and who *in the life to come* can without respect of persons distinguish equitably the case of every individual person, which in the exemplary severity of a national judgment was not proper to be distinguished here; He may, very consistently with justice and equity, command such universal judgments to be inflicted, when and where He thinks fit: there being in reality no difference whether He commands a whole nation, without distinction of persons to be destroyed in war, as in the present case of Amalek and that of the nations of Canaan; or whether he consumes them by a flood, as at the universal deluge; or by fire from heaven, as in the case of Sodom; or by a sudden earthquake, or by pestilential diseases, or by a natural death. All these things in the hand of God, who ruleth over all, and who hath an undoubted power and right over that life which He Himself gave, and who in the world to come can make that exact distinction of persons, which there is no necessity should be made here; in his hand (I say, all these things are equally proper instruments of justice; and without all question He may destroy a wicked nation by what means He Himself thinks fit. *Dr. S. Clarke.* The severity of this sentence has given offence to infidels and false philanthropists; but without any just ground. The Amalekites had all along shewn the most determined and inveterate hostility towards the Israelites, by waylaying them, and prematurely attacking them, and joining their enemies, Deut. xxv. 18; Numb. xiv. 43; Judg. iii. 13, &c.: and, besides, were great sinners themselves, 1 Sam. xv. 18: but they were not cut off till their iniquity had come to the full, as was the case of the devoted nations in general, Gen. xv. 16; and after a respite of more than 400 years from the time when their sentence was first pronounced, Exod. xvii. 8; of which they could not be ignorant, but which they might have averted by repentance. They were therefore fit objects of the vengeance of the righteous Judge of all the earth, to be inflicted by the sword of the Israelites, the executioners of His decrees. *Dr. Hales.*

7. —*from Havilah* &c.] That is, the whole extent of the country of Arabia, of which Havilah was the boundary on the northeast, and Shur on the southwest. *Bp. Patrick.*

9. —*spared Agag,* &c.] In this Saul disobeyed the commandment of God, and followed his own fancy and affection, being either struck with admiration of the personal appearance of Agag, or else intending to lead him in triumph. *Bp. Patrick.* Here Saul was guilty of two very great faults: 1st, of covetousness, in preserving for himself the best of all those spoils which God had expressly commanded to be utterly destroyed; 2dly, of vanity and ostentation, in taking Agag the king of Amalek alive, and bringing him with him in triumph, when God had peremptorily commanded him to destroy them all. *Dr. S. Clarke.*

11. *It repenteth me that I have set up* &c] Meaning, that He had resolved to cast him down from the throne. Repentance in God implies only a change in His dispensation towards His creatures: it is ascribed to God when He alters His course and method of dealing, and treats a person as if He indeed repented of the kindness He had shewed him. *Bp. Patrick.* God speaks as a man, to make Himself understood of men. *Wogan.* See notes at Gen. vi. 6.

—— *and hath not performed my commandments.*] This very king Saul, but a little time before, would have put his brave son Jonathan to death only for taking a little honey, contrary to his command. Behold here the pride and impiety of man's heart, full of resentment, if his own unreasonable will be not in all things complied with, and quite negligent and forgetful of the holy will of God! Whereby he plainly honours himself far above his Maker, expecting the greatest deference to his own word, while at the same time he pays little or no reverence to that of the Most High. *Reading.*

12. — *came to Carmel,*] Not the famous mountain so called, but a city in the south part of the tribe of Judah, mentioned Josh. xv. 55, which seems to have given name to the territory round it. Eusebius and St. Jerome mention, that there was in their time a town called Carmelia, ten miles from Hebron to the east, in which the Romans kept a garrison, which might very

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a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until † they be consumed.

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† Heb. *they consume them.*

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, [c] to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

[c] Eccles. 5. 1. Hos. 6. 6. Matth. 9. 13. & 12. 7.

23 For rebellion *is as* the sin of † witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou

† Heb. *divination.*

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well be the same with the Carmel here mentioned. *Dr. Wells.*

—— *he set him up a place,*] Meaning either that he encamped there for the night, or that he erected a triumphal arch in celebration of his victory. *Dr. Wells.*

13. — *Blessed be thou of the Lord:*] A form of salutation, wishing him all happiness from God; who had ordered him to undertake this service. *Bp. Patrick.*

—— *I have performed* &c.] It might seem from this confident address to the Prophet, that Saul expected praise and not reproof for what he had done; but, as appears from the Prophet's answer, while the sinner neither saw nor heard his sins, they cried aloud in the ears of God. We cannot but notice here the strange blindness of a carnal and worldly heart; we are all too apt, like Saul, to mistake a part for the whole of our duty, and even to pride ourselves in such a partial obedience, as if it was uniform and complete. *Wogan.*

15. — *the people spared*] This was a mean excuse, to throw all the blame upon the people, when he himself was principally in fault, and when he had it in his power to govern the people better. *Bp. Patrick.* As one sin naturally draws on another, Saul having first transgressed in the principal action, falls into other continual provocations. On Samuel's coming to meet him, ver. 13, he first presumptuously declares that he had obeyed the commandment of the Lord. When the falsity of this declaration was immediately laid open, by the spoils which he had taken being present before him, he endeavours to transfer the fault from himself to others, ver. 15, as if what the people did was not done by his direction and authority. This being too apparent to be denied, he next adds an excuse drawn from a pretence of religion; which was as much as to say, we have disobeyed the commandment of God in order to serve Him. *Dr. S. Clarke.*

22. — *Behold, to obey is better than sacrifice,* &c.] The meaning is, that a virtuous and good life is better, not only than Jewish rites and ceremonies, but better even than the best of any other worship that is paid to God, either on earth or in heaven. Nevertheless, as the one ought above all things to be done, so the other ought not by any means to be left undone; nay, the worshipping Him is part of that very obedience, and a means to enable men to perform more acceptably the other parts of their obedience to Him. *Dr. S. Clarke.* In the case of sacrifice, and all other ritual observances, it was the inward principle of humble and dutiful obedience which made them acceptable: the outward observance, when separate from that, is vain and insignificant. *Dr. Berriman.* There can be no excuse for swerving from the precise rule which God hath prescribed to us; nor must we propound a religion out of the good purposes and intentions of piety and devotion, for our convenience, while for the present we decline a fundamental point of our religion, obedience to what He has commanded. We are not judges what is to be preserved, or which is the way of preserving. It may be God thinks it fit that our estates, liberties, and lives, should be sacrificed to His truth, and for the defence of it; and then, the redeeming either by artifices or compliances is no less than sacrilege. What He hath determined shall be destroyed or utterly lost to us, must not be kept for sacrifices; and what He hath appointed for sacrifice to Him, must not be preserved to ourselves. *Lord Clarendon.*

23. — *rebellion is as the sin of witchcraft,* &c.] The word we here render "witchcraft," signifies the following of divinations and enchantments, which were superstitions forbidden with the severest penalties under the law, and were justly looked upon as a renouncing of God, in having recourse to other real or imaginary powers in opposition to Him. When therefore a crime is said to be "as the sin of witchcraft," the meaning is, that it is a fault of so deep a die, of so heinous and pro-

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hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

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28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the ‖ Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

‖ Or, *Eternity*, or, *victory*.

30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

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voking a nature, that the obstinate commission of it is altogether inconsistent with all true principles of religion, and, in effect, a total renunciation of them. The word "iniquity," in the latter part of the verse, is iniquity towards God, the forsaking His worship, the denying Him His true honour, the turning from Him to false gods, or joining them with Him; and therefore it is expressed by two words together, iniquity and idolatry. The latter part of the verse is only a repeating and strengthening of the assertion laid down in the former part: rebelling by obstinate disobedience against the true God, is like serving a false one; and stubbornness in obeying God partially, or serving Him only after our own way or humour, is the same thing as not serving Him at all. *Dr. S. Clarke.*

God considers all opposition against lawful authority as a sin against Himself. He declares, that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry:" the meaning of which is this; that if a man were a Jew, and yet a rebel, he might as well be an heathen: if he were too stubborn to submit to the ordinances of God, he might as well be a sorcerer, or serve idols. And it is worthy of observation, that this severe sentence is against Saul, a king, who usurped the authority of the priesthood, and pleaded a godly reason for it. But so jealous is God, for the wisest ends, upon this subject, that no dignity of person, no appearance of reason, is admitted in excuse for the sin of rebellion. We therefore rightly pray in the Liturgy of the Church of England, that God would deliver us from rebellion in the state and schism in the church; and in order to this we should also pray, that He would deliver us from the principles out of which they proceed; for none of our reasonings will prevail in this case. *Jones of Nayland.*

—— *he hath also rejected thee from being king.*] The ungrateful monarch, stubborn in rebellion against the will of his heavenly Benefactor, is now decisively informed that God had rejected him. At first with daring falsehood he steadily averred to Samuel, that he had obeyed the commandment of the Lord. Then he charged the disobedience on the people; then pretended that the sheep and oxen were saved for purposes of sacrifice. Driven from evasion to evasion, he could no longer dissemble his guilt, but was constrained to confess that he had feared the people instead of God, had obeyed their voice instead of the voice of God. The extreme solicitude with which, after his confession, he importuned Samuel to turn with him and honour him before the elders of the people, shewed that the respect of men was still the darling object of his heart. To the conduct of Saul, in the whole of this transaction, can a name more appropriate than Folly be ascribed? Can any fact be more clearly ascertained than that sin and folly are the same? *Gisborne.*

24.—*because I feared the people,*] It is probable that in this Saul only prevaricated, and endeavoured to dissemble with God; his authority was so great and absolute, that he had no occasion to fear the people; and his own covetousness certainly made him readily consent to the people and army, even if, as does not appear, the first motion came from them. *Dr. Wells.* If this excuse had been true, it would have been rather an aggravation, than a diminution of his crime. To fear the people whom he ought to command, was a weakness unworthy of a king. To dispense with a positive command of God, was an impious presumption; to obey man rather than God, was wicked and profane. *Wogan.*

28.— *The Lord hath rent* &c.] God was not moved with Saul's expressions of repentance, because his repentance was not sincere; and the fear of being deprived of his kingdom was his chief motive. For this reason, Samuel insisted that God had rejected him, and would never see him more. The sorrow of the wicked is not always true repentance; it is often nothing but a worldly sorrow; and therefore God, who knoweth the heart, disregards it, and forsakes them when the measure of their iniquity is full. *Ostervald.*

29.— *the Strength of Israel* &c.] He tells him it must be unavailing for him to importune any further, for that it was not with the great and all-wise God as with hasty and irresolute men; and it was His unalterable decree to transfer the crown from him, and give it to one of less passion and more piety. *Pyle.* As any judge or inferiour magistrate would deserve to suffer death, who should neglect his duty to his sovereign, when peremptorily commanded to execute justice in any matter; so considering the infinite difference between God and man, and the long train of wickedness into which Saul afterwards ran, the severity of God can hardly be thought excessive, in punishing his contempt of this great command by the alienation of the crown from his family. *Stackhouse.*

30.— *yet honour me—before the elders of my people,*] Saul, though he used no diligence to regain the favour of God, was yet very solicitous that his honour might be preserved in the opinion of the people. Thus do too many care little for their consciences, yet stand much upon their credit. They are loth to leave their sins, and as loth to own them: therefore they try to

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31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

d Exod. 17. 11. Numb. 14. 45.

33 And Samuel said, [d] As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

CHAP. XVI.

1 *Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem.* 6 *His human judgment is reproved.* 11 *He anointeth David.* 15 *Saul sendeth for David to quiet his evil spirit.*

about 1063.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer † with thee, and say, I am come to sacrifice to the LORD.

† Heb. *in thine hand.*

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his † coming, and said, Comest thou peaceably?

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5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

† Heb. *meeting.*

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the* LORD *seeth* not as man seeth; for man looketh on the † outward appearance, but the LORD looketh on the [a] heart.

† Heb. *eyes.*

a 1 Chron. 28. 9. Ps. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, [b] Send and fetch him: for we will not sit † down till he come hither.

b 2 Sam. 7. 8. Ps. 78. 70.

† Heb. *round.*

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal † of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

† Heb. *fair of eyes.*

13 Then Samuel took the horn of oil, and anointed him in the midst of

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throw a cloak over them, that the outside may look comely, and the dishonour that is underneath may not be seen. *Bp. Sanderson.*

32. — *came unto him delicately.*] Not like an offender expecting sentence of death, but in the garb and gesture which became his kingly quality. *Poole.*

—— *Surely the bitterness* &c.] Having been spared by Saul and his army, he now apprehended no hurt from Samuel.

33. — *And Samuel hewed*] Caused it to be done by the publick executioner. It appears from Samuel's words to Agag that he was not cut off merely for the sins of his ancestors, but also for his own merciless cruelties. *Bp. Patrick.*

Chap. XVI. ver. 2. —*and say, I am come to sacrifice*] Though the principal design of Samuel's journey to Beth-lehem was to anoint the son of Jesse, yet there was no falsehood in saying, according to the instruction given him, that he came to sacrifice. In fact, he did offer sacrifice as the Lord commanded, ver. 5. It is true, he had a further intention, but he was under no obligation to disclose this; and the concealing one design by going upon another can never be matter of blame, when concealment tends to good. *Dr. Waterland.*

4. —*Comest thou peaceably?*] They suspected that the purpose of his coming might be, to reprove them for some misdemeanour, or to pronounce some judgment on them for it. *Pyle.*

13. — *anointed him*] He did not hereby invest him actually with the kingly power, but only marked him

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Before CHRIST about 1063. his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

about 1065. 14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD ‖ troubled him.

‖ Or, *terrified.*

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in ‖ matters, and a comely person, and the LORD *is* with him.

‖ Or, *speech.*

about 1063. 19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

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20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAP. XVII.

1 *The armies of the Israelites and Philistines being ready to battle,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David, sent by his father, to visit his brethren, taketh the challenge.* 28 *Eliab chideth him.* 30 *He is brought to Saul.* 32 *He*

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out to succeed Saul after his death. Thus David always understood it, looking upon Saul, as long as he lived, as the Lord's anointed, or as king of Israel.

——*in the midst of his brethren:*] It should have been translated, *from the midst of his brethren;* that is, he singled him out from the rest, and privately anointed him. For it is manifest that Samuel was afraid to have it known, and therefore did not anoint him publickly in the midst of his brethren. And by Eliab's treatment of David after this, chap. xvii. 28, it plainly enough appears that he did not know him to be the king elect of God's people. *Bp. Patrick.*

——*the Spirit of the Lord came upon David*] God, by the influence of His power and Spirit, inspired a disposition into David, as He had before inspired into Saul, after his consecration, worthy of royalty. He no longer considered himself as a shepherd, but as destined to be a king; and was endued with courage, resolution, and prudence to fit him for the events which awaited him, and for the government of God's people, whenever he should be promoted to that dignity. *Dr. Chandler.*

The Spirit of the Lord coming upon David, accounts for the extraordinary effects and endowments, which immediately followed after his designation to the throne: otherwise it would indeed be difficult to explain, how a designation to empire, which in common circumstances is too apt to debase, corrupt, and overset with vanity, should raise an obscure uneducated youth, in an obscure age and country, without the advantage either of instruction or example, into the greatest musician, the noblest poet, and the most consummate hero of all antiquity. *Stackhouse.*

14.—*an evil spirit from the Lord troubled him.*] An evil spirit, by permission of God, troubled him by causing in him, or putting into his mind, suspicious, timorous, envious, and melancholy thoughts. *Dr. Wells.* The obstinate infatuation, afterwards displayed by Saul, savours of something more than common frenzy or madness; it seems similar to the case of Pharaoh, after he had resisted all the means of grace, when the Lord at length hardened his heart to his destruction. The "evil spirit from the Lord" which actuated Saul strongly resembles the demoniacal possessions of the New Testament; for the persons, so possessed of devils, raved on several occasions in a manner much resembling the conduct of Saul. *Dr. Hales.* Or perhaps it is meant, that the remorses of his conscience, the menaces of Samuel, God's rejection of him, and his continual apprehensions of being dethroned by his competitor, exasperated his natural temper, generated a melancholy habit of mind, and carried him by fits into actual madness. *Stackhouse.* The evil spirit that came on him from, or by permission of, the Lord, was the evil spirit of melancholy, jealousy, envy, and cruelty: such an evil spirit will, in the nature of things, banish the spirit of a sound mind, moderation, equity, and every princely virtue; introduce an almost perpetual gloom, and dispose men to the most unwarrantable and criminal excesses. *Dr. Chandler.*

23.—*the evil spirit departed from him.*] The bad effects of the melancholy and disorder caused by the evil spirit departed from him for a time, being removed by the alteration which the musick made in his animal spirits. *Dr. Wells.*

The original use of musick was probably to compose the spirits, and to render the mind sedate, at the solemnities of religion, sacrifice, &c.; afterwards, to soothe and tranquillize the imagination and the fancy, for purposes of repose: and this appears still to be the character in which Eastern musick excels, where not science, but expression prevails. Saul was at this time an hypochondriack, whose low spirits were relieved by the cheerful and animating vibrations of the young shepherd's careless harp; and it may easily be conceived

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sheweth the reason of his confidence. 38 *Without armour, armed by faith, he slayeth the giant.* 55 *Saul taketh notice of David.*

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in

‖ Or, *the coast of Dammim.* ‖ Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched

† Heb. *ranged the battle.* by the valley of Elah, and † set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* †armed

† Heb. *clothed.* with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon

‖ Or, *gorget.* his legs, and a ‖ target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

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9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* [a] the son of [a] Chap. 16. 1. that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these

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how well adapted to such a purpose were the unstudied strains of David, which were bold and free from his courage, and sedate through his piety. *Script. illust.*

Chap. XVII. ver. 1.—*Shochoh and Azekah,*] These places lay to the south of Jerusalem, and east of Bethlehem; about four leagues from the former, and five from the latter. *Calmet.*

2.—*by the valley of Elah,*] "After some miles of hard journey over hills and rocks, we entered the famous Terebinthine vale, renowned for centuries as the field of the victory gained by David over the uncircumcised Philistine. Nothing has occurred to alter the face of the country. The very brook whence David chose the five smooth stones has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem, all of whom must pass it in their way. The ruins of goodly edifices indeed attest the religious veneration, entertained in later periods for the hallowed spot; but even these are now become so insignificant, that they are scarcely discernible; and nothing can be said to interrupt the native dignity of this memorable scene." *Dr. E. D. Clarke.*

4.—*six cubits and a span.*] Above eleven feet, according to Bp. Cumberland.

5.—*was five thousand shekels*] The estimate of this weight depends on that of the shekel; it could hardly be less than 150 lbs. nor more than 200. The weight of his spear's head, ver. 7, 600 shekels, was probably from 16 to 24 lbs. *Script. illust.*

6.—*greaves of brass*] These were necessary to defend the legs and feet from the iron stakes placed in the way by the enemy, to gall and wound their opponents: they were a part of ancient military furniture, rendered necessary by the artifices of the contending parties. *Burder.*

17.—*Take now for thy brethren* &c.] It is reasonably supposed, that, in those days, the soldiers went to war at their own charge, or found themselves in provisions. *Dr. Wells.* It is observable, that David himself was not at first concerned in the war, and only went to the army apparently by accident. In all this, the particular hand of Providence is visible, which thus disposed circumstances for the exaltation of David, when he thought nothing of it; and, from the lowly condition of life in which he had been brought up, made him

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ten loaves, and run to the camp to thy brethren;

18 And carry these ten † cheeses unto the † captain of *their* thousand, and look how thy brethren fare, and take their pledge.

† Heb. *cheeses of milk.*

† Heb. *captain of a thousand.*

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the ‖ trench, as the host was going forth to the ‖ fight, and shouted for the battle.

‖ Or, *place of the carriage.*

‖ Or, *battle array,* or, *place of fight.*

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came and † saluted his brethren.

† Heb. *the vessels from upon him.*

† Heb. *asked his brethren of peace.*

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them.*

24 And all the men of Israel, when they saw the man, fled † from him, and were sore afraid.

† Heb. *from his face.*

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and [b] will give him his daughter, and make his father's house free in Israel.

b Josh. 15. 16.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

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27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same † manner: and the people answered him again after the former manner.

† Heb. *word.*

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he † sent for him.

† Heb. *took him.*

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

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the deliverer of his people, and afterwards their king. *Ostervald.*

18. — *take their pledge.*] The meaning of this phrase is not clear. According to some, it means that he should bring something from them which might certify Jesse of their health. Others translate the word, not *pledge,* but *business;* and understand the sense to be, Bring me word what they do, how they behave themselves, with whom they associate, &c. *Bp. Patrick.* Perhaps the pledge is meant which they gave for the purchase of this food. *Houbigant.*

22. — *left his carriage*] In which he had brought the provision sent by his father. *Bp. Patrick.*

25. — *make his father's house free*] Free from tribute and taxes: this was a royal privilege, and ennobled the family on which it was conferred. *Dr. Wells.*

26. — *What shall be done to the man that killeth this Philistine,* &c.] The workings of David's modesty and valour are finely painted in these questions. His modesty would not suffer him directly and openly to accept the challenge, and profess himself Goliath's antagonist; and yet the fortitude of his own beating breast, and the glory of the undertaking, left him wholly at a loss why others should decline it. *Dr. Delaney.*

28. — *And Eliab's anger was kindled*] Eliab, who knew David's spirit, soon perceived his design; and, filled with indignation lest David should achieve what he himself had not dared to undertake, reproved him with the most taunting questions, as if nothing but vanity and a vicious curiosity had drawn him thither. *Dr. Delaney.*

29. — *Is there not a cause?*] Is there not just cause for my offering myself to encounter this giant, since none other is bold enough to take away this reproach from Israel, and our God? *Dr. Wells.* David has first to overcome his brethren's envy, before he engages the proud Philistine; but his greatest victory is over himself. His meekness does this; his faith and love to God did the other. His mild answer, "Is there not a cause?" implied both, and shewed at once his virtue and his piety. He is fittest to be God's champion, who has learnt to master his own passions. *Wogan.*

33. — *Thou art not able to go*] Meaning, "Thou

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34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ‖ lamb out of the flock:

‖ Or, *kid.*

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

† Heb. *clothed David with his clothes.*

38 ¶ And Saul †armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it.* And David said unto Saul, I cannot go with these; for I have not proved *them.* And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the ‖ brook, and put them in a shepherd's † bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

‖ Or, *valley.*
† Heb. *vessel.*

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41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

† Heb. *shut thee up.*

46 This day will the LORD † deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword

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mayest not go;" "It is not fitting thou shouldest go." *Bp. Kidder.*

34. — *Thy servant kept his father's sheep,* &c.] This relation of David's is admirable for its artless simplicity, and for the united dignity and humility of mind which it displays. Self-praise is, for the most part, offensive to the human ear, as proceeding from self-love and intemperate vanity; but yet when it is extorted, as it was on this occasion, nothing can be more becoming or more noble: it is then adorned with all the dignity of self-defence, under a false imputation of the heaviest guilt. And David's temperance and modesty in reciting his own praises are remarkable. He describes his combat with the lion in the shortest and simplest narration that ever was made of such a combat, and, as if to avoid dwelling on his own exploits, says no more of his combat with the bear, than merely that he slew him; and as if this had been too much, he concludes all in the style of a man, who had been delivered by God, not who had conquered by his own prowess. *Dr. Delaney.*

36. — *seeing he hath defied* &c.] Here we see that David's confidence of success is founded on Goliath's blasphemy; he felt assured that God would prosper him in his combat with such a blasphemer, as formerly with the lion and the bear. *Dr. Delaney.*

37. — *The Lord hath delivered me,* &c.] The zeal which David evinced on this occasion, his noble confidence before Saul in the Divine protection, his trusting afterwards solely to his shepherd's sling, and his boldly foretelling the destruction of the Philistine, altogether afford the finest illustration of that "Spirit of the Lord," chap. xvi. 13, by which he was then so fully actuated. *Dr. Hales.*

39. — *for he had not proved it.*] He had not been accustomed to use arms of this description, and therefore requested permission to lay them aside, as rather likely to encumber him than to facilitate his enterprise. *Bp. Patrick.*

46. — *This day will the Lord deliver thee into mine hand;*] In saying this, David does not vainly and rashly boast beforehand of the victory, as Goliath had done; but, being full of faith, he praised the Divine Omnipotence, and prophesied of an assured victory. *Bp. Patrick.*

David excelled not only king Saul, but perhaps all other kings that ever reigned, in this; that, as he rejoiced to do the will of God, and to fight His battles, so he went about his work with a singular alacrity, a marvellous affiance in God, and dependence on His arm for succour and assistance. When he heard the proud boastings of this Philistine, his zeal was fired for God and his country. He considered his gigantick enemy no otherwise than the lion or bear, who came to devour his flock. He knew that by the general law and sentence of God the Philistines were doomed to destruction, and that Goliath had more particularly de-

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and spear: for the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

c Ecclus. 47. 4. 1 Mac. 4. 30.

50 So [c] David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

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55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son this stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

CHAP. XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise,* 10 *seeketh to kill him in his fury,* 12 *feareth him for his good success,* 17 *offereth him his daughters for a snare.* 22 *David persuaded to be the king's son in law, giveth two hundred foreskins of the Philistines for Michal's dowry.* 28 *Saul's hatred, and David's glory increaseth.*

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

served it, by the reproaches and revilings which he had cast on God and His people. He therefore entered the lists, as one who fought under the banners of the God of Israel, and appeared in vindication of His honour and glory. *Reading.*

47.—*for the battle is the Lord's,* &c.] What a strain of piety pervades these words of David! How it must have filled the hearts of the people with inexpressible joy, to hear their young shepherd speak so like a prophet, priest, and king; so incomparably beyond any thing they could expect from his age and experience! It is plain that, even at this time, David was inspired with a large measure of the Spirit of God. *Reading.*

51.—*cut off his head*] This was customary in those countries. Niebuhr presents us with a similar scene, where he relates, that the son of an Arab chief killed his father's enemy and rival, and, according to the custom of the Arabs, cut off his head and carried it in triumph to his father. He adds in a note, cutting off the head of a slain enemy, and carrying it in triumph, is an ancient custom. *Burder.*

54.—*put his armour in his tent.*] The armour was afterwards in the holy tabernacle, as was the sword, to remain there for a trophy. *Bp. Patrick.*

58.—*Whose son art thou, thou young man?*] It may seem extraordinary that Saul should know nothing of David, who had so very lately attended on him at his court. It should be observed, however, that Saul does not ask who David himself is, for he and those about him perhaps sufficiently knew his person: but what Saul really asks is, Whose son is David? which he and Abner might well forget. If this be observed, all difficulty respecting the order of events in these two chapters ceases at once. *Dr. Wells.* Or David's adventure with Goliath was perhaps prior in time to his solacing Saul with his musick; and the latter story is given by anticipation in chap. xvi, the historian bringing together the effect of Saul's rejection, and the endowment of David with various graces, among which was his skill on the harp. *Bps. Warburton* and *Hall.* David was at this time twenty-two years of age. *Bedford.*

While we cannot fail to admire the resolution and courage of David, in offering to encounter Goliath, and, above all, his religious trust in Almighty God, we must be particularly struck with his wonderful success, in slaying the giant with such a weapon as a sling. In all this it visibly appears that God assisted David in an extraordinary manner, and also that He was pleased to vindicate His own honour, which Goliath had attacked, and make those idolaters sensible that He was the Almighty God. Thus we likewise see, how God helps those that trust in Him, and makes use of means in appearance very weak, to bring down the pride of the wicked, and to destroy those powers which seem to be most formidable. *Ostervald.*

Chap. XVIII. ver. 1.—*Jonathan loved him as his own soul.*] There is no instance in history of two persons

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2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* ‖ behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

‖ Or, *prospered.*

6 And it came to pass as they came, when David was returned from the slaughter of the ‖ Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with † instruments of musick.

‖ Or, *Philistines.*

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† Heb. *three stringed instruments.*

7 And the women answered *one another* as they played, and said, [a] Saul hath slain his thousands, and David his ten thousands.

[a] Chap. 21. 11. & 29. 5. Ecclus. 47. 6.

8 And Saul was very wroth, and the saying † displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

† Heb. *was evil in his eyes.*

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David

being joined together in close friendship, comparable to that of Jonathan and David; who entered into the most sacred bonds of mutual assistance and defence to their very death, and of kindness to their posterity, even after either of them should be dead. Jonathan in particular, through the whole story, shews towards David a greatness of soul, a constancy of mind, and disinterestedness of heart, of which few romances can produce an example. *Calmet.*

Jonathan's love to David sprang from a nobler principle than that which binds one brave soldier to another. David's combat with Goliath had shewed him in a more exalted character than that of a soldier: the pretensions he set forth before he engaged, and the success he met with, shewed him to be a favourite servant of the Lord's; and there was a principle of religion, as well as a military sympathy, which knit the soul of Jonathan to the soul of David. How much better did Jonathan reason on the discovery of God's favour to David, than Saul did! Saul ventured to be angry with God's choice, and made David the object of his hatred, for a reason which entitled him to his esteem. So rash and so wicked is envy, that it sets our weak and unreasonable wishes in opposition to the Divine wisdom, and lifts up an arm of flesh against the resistless arm of the Almighty. Jonathan reasoned better, although his circumstances as fitly led him to envy David, as did Saul's, had he been liable to the same disposition. In God's designation of David to fill the throne of Israel, he saw what was contrary to his own natural expectations; for his birth and character might naturally point him out as his father's successor. But when he was led to conclude, by David's conduct and success, that God had designed it otherwise, he had prudence and religion enough to submit to the appointment; and, instead of hating a man who was to set him aside from his father's throne, he loved the man who was qualified to fill it, and fixed his esteem where God had fixed His choice. *Dr. H. Stebbing.*

It is here related, that "when David had made an end of speaking unto Saul," Jonathan from that moment conceived for him the tenderest and strongest affection. There is inexpressible dignity in the silence of Scripture on this and other such occasions. Minute description would bring the narrative down too near the level of ordinary history; whereas, in the present management, the writer's end is fully answered, by a short account of the effects of this conversation on the heart of a pious, intelligent, and heroick youth. We now behold this part of sacred history in all the dignity of a noble portrait; in which David bending to his prince, and having laid the head of his fiercest foe at his feet, appears in the fairest light, and noblest attitude, in which youthful hero was ever drawn. Hard indeed would it be fully to paint the congenial joy, the glowing gladness of Jonathan's generous heart upon the success of so much piety and virtue; and as hard perhaps to shew the secret workings of Saul's growing envy, under all the outward semblance of complacence and applause. *Dr. Delaney.*

3. — *made a covenant,*] Entered into a solemn league of mutual friendship.

4. — *stripped himself of the robe* &c.] He did this, that his singular affection to David might be known to all, and that they might appear the more closely united into one. This was a customary method of testifying affection. We read in Tavernier of a Nazar, whose virtue and behaviour so pleased a king of Persia, after being put to the test, that he caused himself to be disapparelled, and gave his habit to the Nazar; which is the greatest honour that a king of Persia can bestow on a subject. The giving a girdle in particular, was deemed a token of the greatest confidence and affection: in some cases it was considered an act of adoption. In regard to *the sword and the bow,* it has been customary in all countries to make such military presents as these to brave adventurers: of which instances occur in Greek and Roman writers. *Fragments to Calmet.*

6. — *the women came out*] It appeared before, from Exod. xv. 20, that it was customary for women to sing the praises of God in publick on remarkable occasions; and, as is there related, Miriam and the women then *answered one another as they played,* as they do in the present instance. *Bp. Patrick.*

9. — *eyed David*] Looked upon him, as one whom he envied, hated, and feared. *Bp. Patrick.*

10. — *the evil spirit from God*] The evil spirit which had formerly haunted him, and now, by his discontent, anger, and melancholy, was brought upon him again. *Bp. Patrick.*

—— *and he prophesied*] He used in his fits of distraction such expressions and gestures, as if he had been possessed with a prophetick impulse, above the power of his own mind to direct and restrain. *Pyle.* Or

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played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it.* And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand: and he went out and came in before the people.

‖ Or, *prospered.*

14 And David ‖ behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou

† Heb. *a son of valour.*

† valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

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19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing † pleased him.

† Heb. *was right in his eyes.*

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying,* Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, † On this manner spake David.

† Heb. *According to these words.*

25 And Saul said, Thus shall ye

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he sung some sacred songs; which he did the rather, that David might suspect no danger from him: perhaps too, his mind being disturbed with various roving thoughts about his own condition and about David, he was made by God to foretell that David would be heir of his kingdom. *Bp. Patrick.* The Hebrew word will admit of being translated "he howled and grumbled" in his frenzy, no uncommon effect of a melancholy, disordered mind. *Dr. Chandler.* Saul's disease seems to have been a true madness, and of the melancholy kind; the fits returned upon him at uncertain periods, as is frequently the case in this sort of disease. The remedy which was applied, playing on the harp, was an extremely proper one for this disease: for physicians have long since taught us, that symphonies, and musick in general, are of service towards dissipating melancholy thoughts. *Dr. Mead.*

12. — *Saul was afraid of David,*] Saul's envy of David now began to be mixed with terror; for that he, so skilful at his weapons, should twice miss his aim, and at so near a distance, had surely something very extraordinary. It was natural for him to think this could not be without a Divine interposition, and for some extraordinary end; and what end could this be, but David's designation to royalty? *Dr. Delaney.*

13 — *went out and came in before the people.*] "Went out" on the expeditions to which Saul commanded him, and "came in" from them, with success, "before the people;" who took great notice of his prudent and successful conduct. *Dr. Wells.*

17. — *her will I give thee to wife:*] He now bethinks himself of his promise publickly made (chap. xvii. 25.) to him that should kill Goliath; but still retains the insidious design of taking away David's life, by his dangerous expeditions against the enemy. He afterwards offered a most high affront to David, by giving his daughter to another; an act of great injustice and perfidy: accordingly, this marriage was accursed by God, and the children begotten in it were by Divine appointment cut off, 2 Sam. xxi. *Poole.*

—— *and fight the Lord's battles.*] Maintain the cause of the Lord in defending His people against their enemies. The wars of the Hebrews, as long as they were undertaken and conducted by the orders of God, truly deserved the name of "the Lord's battles." But, when they were carried on from a love of conquest and a spirit of domination, they ceased to deserve this name, and became mere wars of profane ambition. *Calmet.*

21. — *that she may be a snare to him,*] That he might perish in some of the dangers, to which he was to be exposed, as the condition of having her to wife. *Bp. Patrick.*

—— *in the one of the twain.*] By marrying one of his two daughters: for though David was disappointed in one of them, yet Saul's promise was fulfilled if he married the other. *Bp. Patrick.* The Hebrew expression means literally, "in the twain," and so some translations render it; but it is doubted whether it refers to his two *daughters,* Merab and Michal, one of whom was betrothed to David, and the other should actually be given to him; or to David's two *claims* of merit, in having killed Goliath, and in slaughtering the required number of the Philistines. *Poole's Syn. Crit.*

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say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not † expired.

† Heb. *fulfilled.*

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much † set by.

† Heb. *precious.*

CHAP. XIX.

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1 *Jonathan discloseth his father's purpose to kill David.* 4 *He persuadeth his father to reconciliation.* 8 *By reason of David's good success in a new war, Saul's malicious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in David's bed.* 18 *David cometh to Samuel in Naioth.* 20 *Saul's messengers sent to take David,* 22 *and Saul himself, prophesy.*

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and

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25. — *not any dowry, but an hundred foreskins of the Philistines,*] This condition was imposed by Saul with an insidious design; but the custom hath prevailed in many countries, to give their daughters in marriage to the most valiant men, or to those who might bring so many heads of their enemies. Particularly, it was the custom among a people in Carmania, that, if any were desirous of marrying, it was necessary he should first bring to the king the head of an enemy. As to dowries, it was customary among the Hebrews for the husband to endow the wife, and to receive nothing at all with her. *Bp. Patrick.* Saul seems to have mentioned the foreskins and not the heads of the Philistines, by way of reproach upon them, as an uncircumcised and infidel people. *Pyle.* Or rather, to prevent any cheat or collusion in the matter, and to enable him to be sure that they were Philistines only whom he killed; for the Philistines were the only neighbouring people who were uncircumcised. *Calmet.*

27. — *And Saul gave him Michal — to wife.*] This whole history shews, that, notwithstanding all which was done by Saul for the destruction of David, he was forced to give him his daughter Michal; that God blessed David every day with some new success; and that the snares laid by Saul turned to his own confusion, and to David's glory, and served to endear him more and more to the people. Thus we see, that nothing can hurt those whom God loves; that He always watches over them for good; and turns all that the wicked undertake against them to their real welfare and advantage. *Ostervald.*

29. — *Saul became David's enemy*] Such strange infatuation did Saul's anger, hatred, and other bad passions, bring upon him, that he set himself against the man, whom he saw and knew had God for his friend. *Bp. Patrick.*

Chap. XIX. ver. 4. — *Let not the king sin*] Jonathan, on this occasion, shewed himself an admirable son, thus solicitous to preserve his father's honour; and an incomparable friend, thus to plead for his innocent injured friend, even in opposition to the tyrant who was bent on his destruction. *Dr. Chandler.* Jonathan's friendship now set itself at work, and shewed that true management which real friendship as naturally deserves on one side, as it suggests on the other. His courage led him to undertake David's defence before his father. His good sense directed him to ground his defence on such topicks as placed the merit of his friend in its proper light, and at the same time disposed Saul to see and acknowledge it. Friendship is never more amiably engaged than when it is defending a good cause. Whoever steps forth in the defence of virtue, secures commendation by the choice he makes of his party; and whoever succeeds in his defence, reaps a double reward from the thanks of the publick and the thanks of his friend. *Dr. H. Stebbing.*

Jonathan gave noble proofs indeed of his friendship for David, and of his virtue, when he used his utmost endeavours to pacify his father, and spake with so much respect and resolution in behalf of his friend, to reconcile his father to him. By this means, he discharged his duty to his friend, and at the same time to his father, by inspiring him with more just sentiments. Thus ought we ever to take part with the innocent when persecuted unjustly, never to be backward in our good offices towards others, and to use all means of appeasing those that are enraged. *Ostervald.*

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because his works *have been* to thee-ward very good:

5 For he did put his [a] life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as [†] in times past.

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8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from [†] him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

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13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

[a] Judges 9. 17. & 12. 3. chap. 28. 21. Ps. 119. 109.

[†] Heb. *yesterday third day.*

[†] Heb. *his face.*

5. — *and slew the Philistine,* &c.] In all the seeming simplicity of this plain and short intercession, we perceive all the strength of reasoning, and all the skill and delicacy of address, which could possibly be crowded into so few words. Jonathan had much more to say in David's favour; but he well knew, that to enumerate David's merits, would be to inflame his father's enmity: and therefore, though he mentioned David's merits in general, yet he insisted only on that single point, in which Saul himself had some merit and much complacence; and he well knew, that the bare remembrance of it would bring back to his father's mind the greatness and generosity of the prize proposed, which excited David's valour, and led to that happy event, in which Saul himself was so greatly a partaker. *Dr. Delaney.*

10. *And Saul sought to smite David* &c.] How sad and shocking a scene was this! David labouring with all his skill to relieve the anguish of Saul, and Saul in the same instant meditating his destruction! sitting sullen and determined, with his javelin in his hand, watching his opportunity, and waiting perhaps till the power of musick had so far calmed his spirits as to steady his hand. On the failure of the attempt, we cannot fail to adore the providence of God, by which David was once more so signally protected and delivered. *Dr. Delaney.*

15. — *saying, Bring him up to me*] Such was his insatiable rage, that he could not stay to see the event of David's supposed sickness; but, when he was able to make no resistance, resolved to despatch him. *Bp. Patrick.*

17. — *He said unto me, Let me go;* &c.] The conjugal fidelity and affection displayed by Michal on this occasion are much obscured by this falsehood, which she told, to the disgrace of her husband, to excuse herself to her father. *Dr. Delaney.*

20. — *sent messengers to take David:*] His implacable hatred to David had abolished all respect and reverence to Samuel, (under whose protection David now was,) and to the college of Prophets, which was a kind of sanctuary to those who fled to it. *Bp. Patrick.* Envy is too hard to be subdued, although it is sometimes weak enough to be diverted: Saul's envy had only dropt its present purpose by his reconciliation with David; the passion was ready to resume its strength on another occasion of its being excited. *Dr. H. Stebbing.*

—— *they also prophesied.*] They no sooner arrived, and heard the Prophets singing their Divine hymns,

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21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and † lay down naked all that day and all that night. Wherefore they say, [b] *Is* Saul also among the prophets?

† Heb. *fell.*

b Chap. 10. 11.

CHAP. XX.

1 *David consulteth with Jonathan for his safety.* 11 *Jonathan and David renew their covenant by oath.* 18 *Jonathan's token to David.* 24 *Saul, missing David, seeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

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AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will † shew it me: and why should my father hide this thing from me? it *is* not *so.*

† Heb. *uncover mine ear.*

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, ‖ Whatsoever thy soul † desireth, I will even do *it* for thee.

‖ Or, *Say what is thy mind, and I will do,* &c. † Heb. *speaketh,* or, *thinketh.*

5 And David said unto Jonathan, Behold, to morrow *is* the new moon,

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with Samuel at their head, than they were inspired with the same Spirit, sang the praises of God in the same strain, and had no inclination left to meddle with David. *Pyle.*

23. — *he went on, and prophesied,*] So strangely obstinate and wicked was Saul, that he not only contended with the Spirit of God in sending others, but resolved at the last to go himself, as if he could oppose the Spirit of God: on the way, however, he was inspired by God, and he sang praises, as did the Prophets. This was to convince him that he laboured in a vain pursuit after David, whom the Spirit of God powerfully defended. *Bp. Patrick.*

—— *and prophesied,*] See note on Numb. xi. 25. This is a word of extensive signification, and may denote sometimes those actions, motions, and distortions, which Prophets in their inspirations were wont to exhibit. But the generality of interpreters take *prophesying,* in this place, to signify Saul's singing of psalms, or hymns of thanksgiving and praise which he was compelled to do, even against his will, to teach him the vanity of his designs against David, and to shew that, in them, he fought against God. *Stackhouse.* It is to little purpose to inquire what was the subject of Saul's prophesying. For what reason he and his messengers were seized with a prophetick spirit is most evident; namely, to prevent their intended violence to David. And this good effect was worthy the good Spirit of the Lord to produce. The circumstances here recorded afford a most pleasing instance, to a generous compassionate mind, of the care of Providence over persecuted virtue, and of the impotence of human malice towards those whom God is determined to preserve. *Dr. Chandler.* Mark the peculiar interposition of God on this occasion. He withheld Saul's hand from villany, and employed his tongue in such acts of devotion as he least intended: so that this incident served only to advance his shame and David's honour. *Dr. H. Stebbing.*

24. — *lay down naked*] In this expression, and others of the same import, (Is. xx. 2; Mic. i. 8.) we are not to understand that the persons were entirely naked, but only that they took off some external habit, or upper garment, which they were wont to wear when they went abroad, or that they had some part of their body uncovered. The word in the original admits this meaning. *Stackhouse.* He had taken off his outward garment, his military habit and royal robe, and thus appeared like the rest of the Prophets, a plain, disarmed, and therefore *naked,* man. *Dr. Chandler.*

—— *Wherefore they say, Is Saul also* &c.] This was mentioned as a proverb, by anticipation, at chap. x. 11, 12; but it is evident that the original of the proverb was this second prophesying among the prophets: because Saul was not at that time known among the people, and because the origin of the proverb is here expressly referred to his second prophesying. This proverb was used to express any thing unlooked for, and improbable. The meaning is, Is Saul, who throughout his whole reign hath so much slighted and contemned the law, and would conduct his actions by the mere rules of human policy, is he at length become studious of, and zealous for, the law of God? *Bp. Warburton.*

Chap. XX. ver. 2. — *behold, my father will do nothing* &c.] Jonathan might well say this, when he had his father's oath to support his opinion. As many an honest man does, he judged of another's sentiments by his own; and if he judged better of his father than he deserved, by firmly believing that he would not falsify his oath, the mistake turned to his own honour, as it shewed his own regard to such a religious obligation. *Dr. H. Stebbing.*

5. — *to morrow is the new moon,*] A solemn sacrifice, attended by a feast, took place every new moon; and on such an occasion David, as one of the king's family, was wont to eat with him. *Bp. Patrick.* The Jewish months were lunar, and never began before the new

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and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly ‖ sacrifice there for all the family.

‖ Or, *feast.*

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for [a] thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

[a] Chap. 18. 3. & 23. 18.

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have † sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and † shew it thee;

† Heb. *searched.*

† Heb. *uncover thine ear.*

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

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14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan † made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.

† Heb. *cut.*

17 And Jonathan caused David to swear again, ‖ because he loved him: for he loved him as he loved his own soul.

‖ Or, *by his love towards him.*

18 Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be † empty.

† Heb. *missed.*

19 And *when* thou hast stayed three days, *then* thou shalt go down ‖ † quickly, and come to the place where thou didst hide thyself † when the business was *in hand*, and shalt remain by the stone ‖ Ezel.

‖ Or, *diligently.* † Heb. *greatly.* † Heb. *in the day of the business.*

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

‖ Or, *that sheweth the way.*

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and † no hurt; *as* the LORD liveth.

† Heb. *not any thing.*

22 But if I say thus unto the young man, Behold, the arrows *are*

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moon appeared above the horizon: for which purpose persons were stationed upon the mountains, some time before the new moon was expected, to give notice by the sound of a horn when it first appeared, that so the intelligence might be immediately carried to Jerusalem. *Calmet.*

8. — *for thou hast brought thy servant*] It was at Jonathan's instigation that they first made a solemn covenant of mutual friendship before God. *Bp. Patrick.*

14. — *the kindness of the Lord,*] The kindness covenanted between us before the Lord. *Dr. Wells.*

15. — *thou shalt not cut off thy kindness from my house*] Jonathan's submission to the will of God in the designation of David for the throne, as it prompted him to see, so it entitled him to ask for, the benefits attending his advancement: and, finding that God had transferred the protection to other hands, he shewed that obedience to his heavenly Ruler, and that generous care for his own posterity, to seek protection where God had placed it. *Dr. H. Stebbing.*

From what passed between Jonathan and David, it appears that Jonathan was persuaded David would one day sit upon the throne, and yet he was not in the least jealous of him, because he knew it was the will of God. These sentiments of Jonathan express the greatness of his soul, and give proof of his piety. True and solid friendship is founded upon virtue; and, instead of being jealous of the advantages of our friends, makes their happiness our joy and satisfaction. *Ostervald.* How tender a sense had Jonathan of that friendship which he thus wishes to perpetuate! How unspeakable a generosity to stipulate for his own life with that man whose life was then absolutely in his power, interceding that his children might not be considered as enemies to him; concluding with that remarkable and undistinguishing imprecation, "Let the Lord require it at the hand of David's enemies." *Dr. Delaney.*

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beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ‖ † Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

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‖ Or, *Thou perverse rebel.*
† Heb. *Son of perverse rebellion.*

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he † shall surely die.

† Heb. *is the son of death.*

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow † beyond him.

† Heb. *to pass over him.*

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

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23. — *the Lord be between thee and me*] As a witness and avenger, if we keep not the covenant we have made of perpetual friendship. *Bp. Patrick.*

25. — *upon a seat by the wall:*] It is conjectured from this expression, that the table was in a half circle, and that Saul's seat was in the middle, which in the nature of things was next to the wall. *Dr. Delaney.*

—— *and David's place was empty.*] It may seem a little strange that Saul, who had so often endeavoured to kill David, should ever expect to see him at his table any more: but perhaps he thought that David might be disposed to overlook all that had passed, as the effect of his frenzy and melancholy, and to consider him now as returned to a sound mind: also, that because David had ventured into his presence again, after the first javelin was thrown at him, he might for the future be guilty of the same indiscretion. *Calmet.*

26. — *he is not clean;*] He thought that he had fallen into some legal uncleanness, which prevented him from appearing. *Pyle.*

30. — *Thou son of the perverse rebellious woman,*] The Hebrew should rather be rendered, Thou son of perverse rebellion; that is, Thou most perverse rebel. *Bp. Patrick.*

—— *unto the confusion of thy mother's nakedness?*] For the world would think that he was not the son of Saul, because he loved so greatly a person whom Saul thoroughly hated. *Bp. Patrick.* Or the meaning is, This thy favour to David will be to thy own wrong and shame, by depriving thee of the kingdom, as if thou wert base-born: and to the shame of thy mother, who will by this act be proclaimed an adulteress, and a dishonourer of my bed. *Bp. Hall.*

33. *And Saul cast a javelin at him*] If it be asked, How it came to pass, that Saul had always a javelin in his hand (on this and other occasions) to execute his evil purposes? the answer is, that spears were frequently the sceptres of those ages, which kings always carried in their hands. *Stackhouse.* By his *spear* is to be understood his *sceptre*, according to the phrase of those times. Justin says of the early Romans, that their kings had *spears* or javelins for signs of royal authority; and Pausanias says, that the kings of Argos called their sceptres, *spears.* *Bp. Patrick.*

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39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto † his lad, and said unto him, Go, carry *them* to the city.

† Heb. *instruments.* † Heb. *that* was *his.*

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, ‖ forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

‖ Or, the LORD be witness of that *which*, &c.

CHAP. XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.* 7 *Doeg was present.* 8 *David taketh Goliath's sword.* 10 *David at Gath feigneth himself mad.*

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

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2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is † present.

† Heb. *found.*

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [a] hallowed bread; if the young men have kept themselves at least from women.

[a] Exod. 25. 30. Lev. 24. 5. Matt. 12. 4.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, ‖ yea, though it were sanctified this day in the vessel.

‖ Or, *especially when this day there is* other *sanctified in the vessel.*

6 So the priest gave him hallowed *bread:* for there was no bread there

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40. — *his artillery*] His weapons, his bow and arrows. *Dr. Wells.*

41. — *a place towards the south,*] Probably on the south of the stone Ezel before mentioned.

—— *until David exceeded.*] Proceeded to an excess of grief, being about to become an exile from his friend, his wife, his kindred, and people, and the sacred solemnities of his religion. *Bp. Patrick.*

We may readily pronounce, that it was the sense, not of his own distress, but of Jonathan's generosity, which now overwhelmed David. He was leaving, perhaps taking his last leave of, that man, who though he knew David stood between him and the throne, yet had often saved his life, and was now just come from saving it again, at the imminent hazard of his own. And how was he leaving this invaluable friend? He was leaving him to the rage of a furious incensed father, who would not fail to destroy him for the very kindness he was then shewing David, if it ever came to his knowledge. Jonathan was too delicate and too generous not to see all the movements of David's heart on this distressful occasion; and seeing them, he repressed his own grief, for fear of sinking his friend too much by excess of tenderness. This made him conclude the conference in that religious and calm manner recorded in the next verse, "Go in peace, forasmuch as &c." *Dr. Delaney.*

Chap. XXI. ver. 1. — *to Nob*] A city in the tribe of Benjamin, one of the cities assigned to the priests, as appears from chap. xxii. 19, also from Nehem. xi. 32, where we find it reckoned among the Levitical cities. *Dr. Wells.*

—— *Ahimelech the priest:*] The high priest. David intended perhaps, by coming to him, to recommend himself and his cause to God, and to beg His direction and protection. *Bp. Patrick.*

2. — *the king hath commanded me* &c.] It is evident from this passage how far excessive fear may make even an otherwise good man forget his duty of having a strict regard to truth. *Dr. Wells.* We are not hence to take an example of speaking untruths, but to deplore the wickedness of the world; since the most excellent men have sometimes been induced to tell a falsehood, for the purpose of preserving their lives. *Bp. Patrick.* It is thought by some, that, in compunction for his guilt on this occasion, David utters that lamentable complaint in Ps. cxix. 28, 29, "My soul melteth away—Take from me the way of lying." All persons however do not see his conduct in so unfavourable a light, considering that his intention was innocent, and that he industriously concealed his condition from the high priest, in order to keep him clear from all suspicion and charge of having combined with him against Saul. *Dr. Delaney.*

4. — *hallowed bread;*] The shewbread on the table of the tabernacle, which was to be eaten by none but the priests and their families; and which Ahimelech permits David and his soldiers to eat, provided they were in the same state of legal cleanness which was required of the priests.

5. — *yea, though it were sanctified this day in the vessel.*] The marginal translation is more plain, *especially when this day there is other sanctified.* He means, new bread was set upon the table of the Lord, so that no wrong was done to Him. By the *vessel* is meant, the dish on which the bread was placed, mentioned at Exod. xxv. 29. *Bp. Patrick.*

6. *So the priest gave him* &c.] In this, neither Ahimelech nor David committed any sin: for invincible

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but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in [b] the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

b Chap. 17. 2.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying,

c Chap. 18. 7. & 29. 5. Eccius. 47. 6.

[c] Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and ‖ scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

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‖ Or, *made marks.*

14 Then said Achish unto his servants, Lo, ye see the man ‖ is mad: wherefore *then* have ye brought him to me?

† Or, *playeth the mad man.*

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

CHAP. XXII.

1 *Companies resort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admonished by Gad, he cometh to Hareth.* 6 *Saul going to pursue him, complaineth of his servants' unfaithfulness.* 9 *Doeg accuseth Ahimelech.* 11 *Saul commandeth to kill the priests.* 17 *The footmen refusing, Doeg executeth it.* 20 *Abiathar escaping, bringeth David the news.*

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it,* they went down thither to him.

2 And every one *that was* in distress, and every one that † *was* in debt, and every one *that was* † discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

† Heb. *had a creditor.*
† Heb. *bitter of soul.*

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necessity dispensed with all these ritual laws, as the Jews themselves confess. An argument respecting the sabbath is founded on this passage by our Saviour. See Matt. xii. 3, 4, &c. *Bp. Patrick.*

7. — *detained before the Lord;*] Detained at the tabernacle by some vow which he had upon him, or other religious performance, to which he had obliged himself. *Bp. Patrick.* The circumstance of Doeg's being present is here mentioned, with reference to his afterwards accusing Ahimelech for what now passed, as is related at chap. xxii. 9.

9. — *The sword of Goliath the Philistine—is here*] As it was an ancient custom among the Jews to hang up in the temple arms taken from their enemies, so the heathens were wont to do the same in their temples: it was in conformity with this custom that David dedicated to the Lord the sword with which he cut off Goliath's head, and delivered it to the priest, as a monument of his victory and the Israelites' deliverance. *Calmet.*

10. — *went to Achish the king of Gath.*] Such was his miserable condition, to be forced to flee for protection to those whom he had reason to think were his bitter enemies: Gath was the city of Goliath, whose sword David now had about him. *Bp. Patrick.*

11. — *king of the land?*] The person who sways so much in Israel. *Bp. Hall.* Either they meant a chief commander; or they had heard of his being designed to be king instead of Saul. *Bp. Patrick.*

13. — *and feigned himself mad*] David's counterfeiting madness, when he was discovered by the Philistines in the city of Gath, must be considered as a weakness not altogether free from sin; since he shewed thereby that he did not sufficiently depend upon the promises of the Lord. This is a warning to us, never to have recourse to evil means, or do any thing unworthy of our character, to deliver ourselves from the dangers which threaten us. *Ostervald.*

Chap. XXII. ver. 1. — *the cave Adullam:*] A strong hold, 1 Chron. xi. 15, in the tribe of Judah, Josh. xv. 35; to which tribe as David belonged, he might hope to find some friends there. *Bp. Patrick.* It was on David's happy escape from the Philistines on this occasion, that he wrote the xxxivth psalm. *Dr. Chandler.*

2. — *every one that was in debt,* &c.] David probably felt himself forced to take this course in his defence, that he might not be suddenly surprised by any party Saul might bring against him; and he seems to have adopted it, without the least intention of raising a rebellion against Saul, or of doing him an injury; much less of injuring his country. *Dr. Wells.* A most injurious imputation has sometimes been cast upon David, for his behaviour on this occasion, as if he was attempt-

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3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under ‖ a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

‖ Or, *grove in a high place.*

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that † sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

† Heb. *uncovereth mine ear.*

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

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10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, † Here I *am*, my lord.

† Heb. *Behold me.*

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, † less or more.

† Heb. *little or great.*

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the ‖ † footmen that stood about him,

‖ Or, *guard.*
† Heb. *runners.*

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ing to raise a rebellion against his sovereign. But his whole conduct shews that he acted entirely upon a principle of self-defence. He never opposed or disturbed the government of Saul; never endeavoured to excite a spirit of discontent, or entered into a conspiracy to dethrone him, or forcibly levied contributions on his subjects, or joined the enemies of his country to invade it; or even availed himself of opportunities offered, to seize his person, or destroy him; but, during his whole life, behaved with all the submission that became him, as a dutiful son-in-law to his father, and a good subject to his prince. *Dr. Chandler.*

3. — *the king of Moab,*] He applied to the king of Moab, not only as being at variance with Saul, chap. xiv. 47, but also, probably, because he himself was descended from a Moabite, by his mother's side; especially if Ruth the Moabitess were of the royal family, as the Jews imagine. *Bp. Patrick.*

4. — *was in the hold.*] Was forced to keep himself in some strong place, not easy of access. *Dr. Wells.*

6. — *under a tree in Ramah,*] Or, *in a high place,* as Ramah signifies: otherwise the first words must be translated, *near Gibeah,* or *in the territory of Gibeah. Bp. Patrick.*

8. *That all of you have conspired against me,* &c.] If this complaint of Saul's had been just, he would indeed have been to be pitied: to be betrayed by his own servants and his own tribe, in favour of a fellow servant and one of another tribe; to be betrayed by his son in favour of his servant; nay, to have that servant excited against him by his son; this were indeed a lamentable condition. But the truth is, Saul had no ground for his suspicion, except the consciousness of having deserved what he dreaded. *Dr. Delaney.*

9. — *the son of Jesse*] He seems to use this as a name of reproach; the son of an obscure mean person. *Dr. Delaney.*

15. — *Did I then begin* &c.] He says, that in consulting the oracle then, he did no more than what he had often done before, in duty to Saul, without being blamed; for he conceived that David his servant and son was employed on his business. *Dr. Wells.* Or, the words may very naturally be interpreted, so as to convey an absolute denial of the charge: "Did I then begin to inquire of God for him?" I never did it before, nor did I begin to do it now. Doeg charged him with consulting God for David, but, as it should seem, falsely and maliciously. *Dr. Chandler.*

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Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

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CHAP. XXIII.

1 *David, enquiring of the Lord by Abiathar, rescueth Keilah.* 7 *God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah.* 14 *In Ziph Jonathan cometh and comforteth him.* 19 *The Ziphites discover him to Saul.* 25 *At Maon he is rescued from Saul by the invasion of the Philistines.* 29 *He dwelleth at En-gedi.*

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

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18. — *And Doeg — fell upon the priests,*] We cannot but observe upon the wickedness and cruelty of Doeg, who, when he had prejudiced Saul against the innocent, and found his guards refuse to lay their hands on the Lord's ministers, slew them himself. Such is the character of wicked men: they stick at nothing; and, by their false accusations, lay themselves under a fatal necessity of committing every enormity, for the purpose of supporting their calumnies, and destroying the innocent. *Osterwald.*

19. *And Nob, the city of the priests,* &c.] Saul's fury transported him to deal worse with the city of the priests than he did with the Amalekites, some of whom he spared, though God commanded him to destroy them all. In this destruction of the priests was fulfilled the word of God against the house of Eli, as mentioned in chap. ii. and iii. of this book. *Bp. Patrick.* In this case he let none escape, in order to deter others from giving the least shelter or assistance to David, and to incite them the rather to come and give him information respecting his haunts and lurkingplaces. *Stackhouse.* His barbarity on this occasion was such, as many a savage would have abhorred to commit, or even to palliate or excuse. *Dr. Chandler.*

Such was the strange and irregular temper of this unhappy prince, that he destroyed the innocent and spared the guilty: through excess of zeal, he exterminated those whom he was obliged by the oath of God to protect; and, for want of zeal, he showed mercy to the Amalekites, whom God had commanded him to destroy. But, howsoever faulty and strange this conduct may seem in him, the case is too frequently not unlike with us all. How apt are we to gratify our passions at the expense of our duty! How earnest to serve the world, our lusts, and our interests; but how cold, languid, and partial, in obeying the most positive commands of God! How often do we sacrifice the priests of God and spare the Amalekites; how often shew more favour to the enemies than to the friends of God! How apt to be merciful when we should be severe; severe and cruel when we ought to be merciful! A conduct and spirit, from which the most serious professors of religion are not wholly free. *Wogan.* Saul attained two ends by this massacre: he weakened the power of the priests, whom he had made his enemies by slaying so many of them, and stripping them of their possessions; and he strengthened the hands of his own family by conferring those possessions upon them. We should not dismiss this subject without remarking, that we have here a remarkable instance of God's turning the worst devices of the wicked to the purposes of His providence. In consequence of Eli's grievous offence, God had denounced that his race should be cut off by a sudden and surprising destruction, 1 Sam. ii.; and now, by Saul's unparalleled cruelty, this denunciation is fulfilled. *Dr. Delaney.*

Chap. XXIII. ver. 1. *Then they told David,*] Or, "Now they had told David;" for this was done before Abiathar came to tell David, ver. 6, of the slaughter of the priests. *Dr. Waterland, Locke.* Keilah was a city in the tribe of Judah, Josh. xv. 44.

—— *they rob the threshingfloors.*] The threshingfloor was commonly without the city, for the convenience of wind to separate the chaff from the corn. See Ruth iii. 2, 15. *Bp. Patrick.*

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5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [a] fled to David to Keilah, *that* he came down *with* an ephod in his hand.

[a] Chap. 22. 20.

about 1061.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah † deliver me and my men into the hand of Saul? and the LORD said, They will deliver *thee* up.

Before CHRIST about 1061.

† Heb. *shut up.*

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

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5. — *So David saved the inhabitants of Keilah.*] This was a noble proof, as Grotius justly observes, of David's love for his country, that, though he was proscribed as a rebel by the king, he was so far from injuring his country, that he zealously served it at the cost of his enemies. *Dr. Chandler.*

This is one of the noblest adventures of David's life. Another man in his place would have rejoiced at this invasion, and perhaps encouraged it, and this both from self-preservation and policy; because he had nothing to fear for himself while Saul had such an enemy on his hands, and because the distress of the country was most likely to bring Saul to reason. But David was governed by no such narrow views; and neither safety nor honour was desirable to him, when purchased by the distress of his country and his friends. *Dr. Delaney.*

6. — *with an ephod*] Rather, with *the* ephod; namely, that of the high priest. It seems that, when Ahimelech and the rest of the priests were slain, Abiathar, who had been left to keep the sanctuary, took the principal vestment of the high priest, the ephod, with the breastplate, and Urim and Thummim annexed, and carried them to David. *Bp. Patrick.* Thus one consequence of Saul's slaughter of the priests was, that he deprived himself for ever of the protection and counsel of God, the ephod and oracle being now transferred to David. *Dr. Chandler.*

16. — *strengthened his hand in God.*] Encouraged him to trust in God, notwithstanding his present afflictions; for that God would certainly make good His promises at last, and enable him to prevail over his enemies. *Dr. Wells.*

The conduct of Jonathan in this remarkable transaction is truly disinterested, generous, and great. He could not now be ignorant of David's destination to the throne of Israel by the will of God, and knew that nothing could prevent his succession to it, as God had appointed it. In such a situation, how does he act? He scorns by fraud and violence to attempt the life of a man whom God had fixed on to be king, even in preference to himself; but seeks him out in the wilderness, where his father was hunting him to destruction, and "strengthened his hand in God," not by money, forces, or any military aid; not by promising to assist in disturbing his father's government, nor by any plot or conspiracy against his father's interest and honour; but by comforting him under his cruel persecution, and assuring him of God's protection, of his future advancement to the throne, and of his own confidence in his David's future friendship. *Dr. Chandler.*

17. — *Fear not:*] It were hard to determine which we ought most to admire on this occasion, the moderation, the friendship, the piety, or the unexampled generosity of Jonathan. To be able to resign a kingdom with that calmness, that frankness, that tender love and inviolable fidelity to his rival, and that steady submission to the will of God, seems to have something in it infinitely beyond all the other praises of heroism. *Dr. Delaney.*

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19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* † on the south of ‖ Jeshimon?

† Heb. *on the right hand.* ‖ Or, *the wilderness?*

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his † haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

† Heb. *foot shall be.*

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him.* And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that,* he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

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27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have † invaded the land.

† Heb. *spread themselves upon,* &c.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ‖ Sela-hammahlekoth.

‖ That is, *The rock of divisions.*

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

CHAP. XXIV.

1 *David in a cave at En-gedi, having cut off Saul's skirt, spareth his life.* 8 *He sheweth thereby his innocency.* 16 *Saul, acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to pass, when Saul was returned from † following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

† Heb. *after.*

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of † Saul's robe privily.

† Heb. *the robe which was Saul's.*

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

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27. — *there came a messenger*] By the singular providence of God, which stirred the Philistines up at this very time to make an irruption into the land of Israel, for the preservation of David, when he was in extreme danger. *Bp. Patrick.*

29. — *En-gedi.*] A place in the tribe of Judah, not far from the Dead sea. As the country around it abounded with mountains, and those mountains had plenty of vast caves in them, it was a very commodious place, where David might retire and conceal himself. *Stackhouse.* En-gedi is taken notice of, Cant. i. 14, for its camphire, or (as others render it) cypress. St. Jerome tells us, that it was remarkable for opobalsamum, (supposed to be what we now call balm of Gilead;) also that it was a great town in his days. *Dr. Wells.*

The name En-gedi signifies in Hebrew "the kid's fountain;" and the place was probably so called, because the inhabitants of the country used to water their flocks there. It is now called Anguedi. *Dr. Delaney.*

Chap. XXIV. ver. 3. — *where was a cave;*] Many of the caves in Palestine are extremely large. We visited one, in which David and his men might have been hid, and not seen by Saul. *Bp. Pococke.*

—— *went in to cover his feet:*] Went in to take some sleep. See note on Judg. iii. 24.

5. — *David's heart smote him,*] He was inwardly troubled at having done an evil thing, it being deemed an indignity to a prince to have his royal robe so disfigured. *Bp. Patrick.* This one example of David's, under all the provocations he received from Saul, abundantly shews us that the persons of kings are sacred and inviolable. *Stackhouse.*

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Before CHRIST about 1061.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

† Heb. *cut off.*

7 So David †stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

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12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and †deliver me out of thine hand.

† Heb. *judge.*

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had †delivered me into thine hand, thou killedst me not.

† Heb. *shut up.*

19 For if a man find his enemy, will he let him go well away? where-

6. — *The Lord forbid* &c.] Here was a noble instance of David's moderation and forbearance, as well as greatness and generosity of mind. The feelings which restrained him were worthy of a brave and generous man; a man of honour, religion, and virtue. He durst not stretch forth his hand against his master, and "the Lord's anointed." Under this sacred character, he forgot that Saul was his implacable enemy, and instantly sacrificed his resentment to his conscience and duty: and hereby acted with a goodness and elevation of mind, which Saul himself thought no one besides him would have displayed. *Dr. Chandler.*

Let us learn to frame our lives after the noble example of king David, who, when he had many occasions given to work evil for evil towards king Saul, yea, and many times had opportunity to perform mischief and to slay him; nevertheless, fearing God, would not follow his fleshly affections, and walk inordinately without the will of God's word, which he confessed always to be his direction. *Bp. Latimer.*

13. — *Wickedness proceedeth* &c.] He means to say, If I were so wicked as I have been thought by thee, I should not have hesitated to kill thee: but I am no such person, and therefore my hand shall not be upon thee. *Dr. Wells.* Guilt is the consequence and fruit of guilt: if I had been guilty of conspiring against thee, I should have crowned that guilt by killing thee, when thou wert in my power. *Dr. Delaney.*

14. — *after a dead dog,* &c.] One of the meanest and weakest of his subjects; of no more consideration and strength, in comparison of the king of Israel, than a dead dog or a contemptible flea. *Dr. Chandler.* David represents himself to be as contemptible as possible, that he might convince Saul it was not for his honour to take so much pains to kill him. *Bp. Patrick.*

16. — *Saul lifted up his voice, and wept.*] Saul himself, with all his rage and malice, could not withstand this instance of generosity in David, but melted and sunk under it; instead of lessening the merit of it with an unrelenting heart, he "lift up his voice and wept," and with his tears acknowledged David's innocence, and his own guilt; and even prayed to God to reward that very person, whom, but the moment before, he was pursuing to destruction. *Dr. Chandler.*

19. — *if a man find his enemy,* &c.] Saul was now convinced of David's integrity, when he did not take advantage of him in the cave, where he might have securely destroyed him. He was never so confounded with the shame of his own jealousy and malice, as by this act of piety and magnanimity in David: though he had long known that David was anointed, and appointed by God to reign as king after him, yet he did not so thoroughly believe it, till this great instance of the temper of his mind, and of his relying on God's purpose so entirely, that he would not, by an act of his own, endeavour to bring that honour on himself sooner than the Divine wisdom intended it for him. He knew that God would not have given to any man such a dominion over

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Before CHRIST about 1061.

fore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

1 *Samuel dieth.* 2 *David in Paran sendeth to Nabal.* 10 *Provoked by Nabal's churlishness, he mindeth to destroy him.* 14 *Abigail understanding thereof,* 18 *taketh a present,* 23 *and by her wisdom* 32 *pacifieth David.* 36 *Nabal hearing thereof dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

Before CHRIST about 1060.

AND [a] Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

[a] Chap. 28. 3. Ecclus. 46. 13, 20.

2 And *there was* a man in Maon, whose ‖ possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

‖ Or, *business.*

3 Now the name of the man *was*

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all his passions and affections, except He had resolved to establish him for the future in security and glory. We can never receive a greater earnest that he will wonderfully help us, than when He gives us grace not to help ourselves by any ill means that are offered us. *Lord Clarendon.*

——*wherefore the Lord reward thee good*] Saul's feeling of David's generosity must indeed be strong, when he beseeches God to reward it. Indeed, Saul had no equivalent to give David for the kindness shewn him; and therefore he refers him to God for retribution. For if, after this, he could even save David's life he could only save the life of his best benefactor; whereas David both spared and saved the life of his mortal enemy. *Dr. Delaney.*

20. — *I know well that thou shalt surely be king,*] How wonderful it is, that Saul should so often have attempted to destroy David, with this knowledge of his high destination. He surely would not have done so, if he had always continued in his reasonable hours. But what will not a man do, when his passions destroy his reason, and when he is stimulated with the evil spirit of ambition, envy, rage, and malice? It was this which made the unhappy king regardless of God and man, and excited him to fight against heaven and earth. *Dr. Chandler.*

21. *Swear now therefore unto me*] David, by sparing his enemy, now found himself possessed of the proudest pleasure which human vanity could wish: to see his prince his petitioner, his enemy his suppliant, conscious and confessing his own guilt and David's superiority, and begging that mercy to his issue which he himself had just experienced and had not deserved. Who would not, like David, spare an enemy for the sake of so glorious a triumph? *Dr. Delaney.*

22. *And David sware unto Saul.*] David generously took the oath, and honourably and religiously performed it. The whole address of Saul to David on this occasion was the natural effect of the various thoughts and passions which then agitated his breast. The full conviction he had of David's innocence, the proof now given him of the greatness of his temper, some remains of generosity in his own breast, the consciousness of the falsehood of his own suspicions, and of his own injurious and ungrateful conduct, the recollection of David's being appointed to succeed him, the vanity of opposing the order of God, the tender concern he had for the fate of his family under David's reign; all these considerations, and the various passions arising from them, crowding on his mind, and uniting their forces, drew forth an acknowledgment and a request, which nothing else could have forced from him. *Dr. Chandler.*

Chap. XXV. ver. 1. *And Samuel died;*] The Jews are of opinion, that Samuel died only four months before Saul: but, by the generality of Christian chronologers, he is supposed to have died about two years before the death of that prince, and in the ninety-eighth year of his age; twenty years of which had been spent in the government of Israel before Saul's inauguration, after which he lived eighteen. He was, while he lived, an excellent governour, and, through his whole administration, superiour to vanity, corruption, or any private views. Those who attend to his life may observe, that he was modest without meanness, mild without weakness, firm without obstinacy, and severe without harshness: a fine eulogy of him is given by the author of Ecclesiasticus, ch. xlvi. 13, &c. Besides the things recorded of him in this book, there are other matters related of him in the first book of Chronicles; as that he enriched the tabernacle with spoils taken from the enemies of Israel, chap. xxvi. 28; that he assisted in regulating the distribution of the Levites for the service of the temple, chap. ix. 22; and lastly, that he wrote the history of David in conjunction with the Prophets Nathan and Gad. But, as he died before David came to the throne, this can only be meant of the *beginning* of that history, which might be continued by the others. There is great probability that he composed the first twenty-four chapters of this first book of Samuel, containing historical facts in which he had so large a share. *Stackhouse.*

How singular was the character and piety of Samuel! devoted to God from the womb, and worthy to be so! Early dedicated to the Divinity, and hallowed by His influence! Descended from Prophets, himself a greater! The service of God made the early business of his life; nor was ever interrupted by any thing but the service of his country. Exalted to supreme power, without ambition; exerting it without oppression or avarice, and resigning it without reluctance, when his God commanded! Illustrious in the splendour of a throne, and yet more so in the shade of a cell; so far from envying his successor to the supreme power, that he pitied and prayed for him! It were hard to determine which was happiest, his life or his death. He lived to the noblest purposes, the glory of God, and the good of his country; he died full of years and honours, universally lamented.

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Before CHRIST about 1060.

Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name:

† Heb. *ask him in my name of peace.*

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we † hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

† Heb. *shamed.*

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and † ceased.

† Heb. *rested.*

10 ¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

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11 Shall I then take my bread, and my water, and my † flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

† Heb. *slaughter.*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he † railed on them.

† Heb. *flew upon them.*

15 But the men *were* very good unto us, and we were not † hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

† Heb. *shamed.*

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his houshold: for he *is such* a son of Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of

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Such was Samuel! such always were, and such always will be, in a good measure, all those, whose beginnings are laid in true religion, whose duty is their delight, and their God their glory! *Dr. Delaney.*

5. — *and greet him in my name:*] This message of David to Nabal affords a fine picture of ancient and true politeness. The message is directed "to him that liveth;" that is, that liveth in prosperity: in Scripture, living, and being happy, are frequently synonymous; and now, David's benevolent spirit suggested to him, that, being happy ourselves, we should endeavour to make others share in our happiness. The great beauty and propriety of that ancient Eastern salutation, "Peace be to thee," is very emphatical, inasmuch as the best blessings of life, and all the social affections, attend upon peace: the modesty too of the message is very remarkable; for, though David had much real *merit* towards Nabal, yet he puts his request on having no *demerit* towards him; and at the same time referring him to his servants for fuller information. *Harmer.*

10. — *there be many servants now a days* &c.] This was one of the most atrocious reproaches that could be cast upon a well born and innocent man; implying those crimes, on account of which bad servants become fugitives from their masters. *Dr. Chandler.* Nabal's answer was agreeable to his character, rude and sullen; a strong image of ungoverned brutality, and very natural to that insolence, which wealth is too apt to dictate to undisciplined spirits. *Dr. Delaney.*

11. — *my bread, and my water,*] Water is considered as an important part of the provision made for a repast in Eastern countries, and is sent as such to shearers and reapers in particular. The words of Nabal, in reply to David's messengers, are not in the least surprising. The following passage from Drummond's Travels affords proof of their propriety: "the men and women were then employed in reaping: other females were employed in *carrying water* to the reapers; so that none but infants were unemployed." *Harmer.*

13. — *abode by the stuff.*] Remained in the wilderness to guard their property. *Dr. Wells.*

17. — *such a son of Belial,*] So wilful and obstinate. *Bp. Patrick.*

18. — *two bottles of wine,*] It must be obvious to

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parched *corn*, and an hundred ‖ clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

‖ Or, *lumps.*

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so, as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid,

† Heb. *ears.*

I pray thee, speak in thine † audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee,

† Heb. *lay it to his heart.*

† regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from † avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

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† Heb. *acting thyself.*

27 And now this ‖ blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord.

‖ Or, *present.*

† Heb. *walk at the feet of,* &c.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, † *as out* of the middle of a sling.

† Heb. *in the midst of the bow of a sling.*

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be † no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

† Heb. *no staggering,* or, *stumbling.*

32 ¶ And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me

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every reader, that *two bottles* of wine could not possibly supply the exigences of David's army, if we understand such bottles as are now in use: but it is rather meant, two *skins or leathern bags* of wine, which were used in Eastern countries, being carried on asses and camels. It is manifest, that two such vessels as these might hold a quantity of wine proportioned to the rest of the present. *Stackhouse.*

22. — *If I leave — to him* &c.] If I leave to him *any male* alive. *Bp. Patrick.* If I leave so much as a dog alive. *Bp. Hall.*

25. — *as his name is, so is he;*] She represents him as a man that offended rather out of folly than from malice, which might plead some excuse for his rudeness. Nabal in Hebrew signifies "a foolish man." *Bp. Patrick.*

27. — *this blessing*] This present or gift. The same phrase is at 1 Sam. xxx. 26; 2 Kings v. 15.

29. — *shall be bound in the bundle of life*] That is, shall be preserved; for we are wont to bind up in bundles those things which we would not have lost or scattered about. "And the souls of thine enemies, them shall He sling out;" an expression which implies, that they shall be cast away out of sight, or destroyed. *Bp. Patrick.*

33. — *blessed be thy advice,* &c.] We must attribute David's design of destroying Nabal's family to his sudden transport of passion, exasperated perhaps by the instigations of his followers. Although in this we cannot commend him, yet certainly there is something extremely praiseworthy in his speedy reconciliation, on Abigail's first address and application. *Stackhouse.* The resolution against Nabal was the resolution of a mortal, not to say of a military man, too much injured and provoked, and urged by necessity and self-preservation. The change and the thanksgiving, upon being

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this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

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38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed her-

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diverted from evil, were the sentiments of a hero and a saint. *Dr. Delaney.*

34. — *the Lord God — which hath kept me back from hurting thee,*] David knew full well that he durst not trust his own heart; and, being jealous over himself with godly jealousy, ever made God his refuge. In this instance, when he had been kept back from sin, on an opportunity provoking him thereto, he blessed God for it, ver. 32; for he saw that it was God's doing, more than his own. Thus, without God's help and blessing, all human endeavours are vain: His help and blessing must therefore be especially sought for by prayer. *Bp. Sanderson.*

Who would not think that the ungrateful conduct of Nabal, heightened by reproachful language, would have warranted the sharpest revenge; such as began to broil and burn in the breast of this great warriour? But vengeance is so much the prerogative of the Almighty, so absolutely the peculiar of heaven, that no consideration whatever can warrant the best of men in indulging such a feeling. On this occasion, David, being prevented, by a happy and seasonable pacification, from acting a bloody tragedy on which he was entering, and so turning his eyes from the baseness of him, who had stirred up his revenge, to the goodness of that God who had prevented it, breaks forth into the triumphant praises and thanksgivings here expressed; which serve to teach us the important truth, that prevention of sin is one of the greatest mercies which God can vouchsafe to us in this world. *Dr. South.*

35. — *and have accepted thy person.*] I have accepted thy interposition for Nabal, and for thy sake will not execute my intended vengeance. *Dr. Chandler.*

37. — *he became as a stone.*] He was struck with such astonishment, according to Josephus, that he fell into a dead numbness all over his body. *Stackhouse.*

38. — *the Lord smote Nabal, that he died.*] The history is here not recording a miracle, but only the man's being struck with a mortal disease. This and other such expressions are frequently nothing more than figurative acknowledgments of the universal superintendency of Providence over all human events. *Dr. S. Clarke.*

There are two reflections to be made on the history of Nabal. 1. The example of Nabal, who, by his greediness and churlishness, well nigh caused the ruin of his whole family, should teach us, that covetousness and ill nature may bring upon us great evils: we learn also from Nabal's death, that avarice, anger, and drunkenness, are generally attended with fatal consequences, and even sometimes occasion the death of those who run into these excesses. 2. From the conduct of David, who, in a transport of rage, vowed to destroy him and his whole family, we may learn how dangerous it is to suffer ourselves to be carried away by passion and resentment; that what is done in anger often occasions repentance and remorse of conscience, and that we ought to thank God when He keeps us from offending against His laws, and executing our evil intentions. *Ostervald.*

39. — *Blessed be the Lord,*] David does not rejoice in the death of Nabal, who was a worthless wretch; but in the justice of God, who shewed in this instance that right will be done to men, provided they have patience, without their taking vengeance into their own hands. *Bp. Patrick.* In the whole of this affair with Nabal, it must be allowed, that David's passion, and his oath to destroy Nabal and his family, are by no means to be vindicated: although the provocation given him was of the highest nature, particularly to a military man, and aggravated by circumstances of outrage, yet the oath was rash and the resolution cruel. Still, as the most generous minds are apt to be soonest irritated and most easily pacified, David was quickly soothed by Abigail's prudence; and then blessed the Lord God of Israel for sending her, blessed her advice, and blessed herself for keeping him from bloodshed: all this indicated an ingenuous disposition, and great moderation and humanity of temper. *Dr. Chandler.*

How fine a lesson is this to mankind to forgive injuries, to refer themselves and their concerns to the

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self on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went † after her; and she went after the messengers of David, and became his wife.

† Heb. *at her feet.*

b Josh. 15. 56.

43 David also took Ahinoam [b] of Jezreel; and they were also both of them his wives.

c 2 Sam. 3. 14, 15.

44 ¶ But Saul had given [c] Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

CHAP. XXVI.

1 *Saul, by the discovery of the Ziphites, cometh to Hachilah against David.* 4 *David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse.* 13 *David reproveth Abner,* 18 *and exhorteth Saul.* 21 *Saul acknowledgeth his sin.*

a Chap. 23. 19.

AND the Ziphites came unto Saul to Gibeah, saying, [a] Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

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4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [b] Abner the son of Ner, the captain of his host: and Saul lay in the ‖ trench, and the people pitched round about him.

b Chap. 14. 50. & 17. 55.

‖ Or, *midst of his carriages.*

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

† Heb. *shut up.*

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

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providence of God, to quell the spirit of revenge in the haughty heart, and to recede from rash and wicked resolutions! *Dr. Delaney.*

44. *But Saul had given*] Rather, *For* Saul had given: it is assigned as a reason for David's taking another wife, that Saul had deprived him of his former wife. *Bp. Patrick.*

Chap. XXVI. ver. 2. *Then Saul arose,*] The inconstancy, falseness, and implacable rage of this prince, are really inconceivable. Not long before, he had been indebted to David for his life, had acknowledged his own errour, and made David swear he would be kind to his posterity: yet here he openly declares himself his enemy again, and seeks to take his life. *Bp. Patrick.*

5. — *lay in the trench,*] Or rather, *in his chariot;* for so the Greek translators have rendered the Hebrew word here. *Bp. Patrick.* Perhaps *a place surrounded with the carriages. Dr. Wells.*

— *the people pitched round about him.*] An Arab camp is always round, when the disposition of the ground will admit it; the prince being in the middle, and the Arabs about him at a respectful distance. Their lances are fixed near them in the ground all the day, ready for action. *D'Arvieux's Travels in Palestine.* We have several representations in Homer of the chiefs sleeping, surrounded by their captains and soldiers, with their spears stuck in the ground. *Dr. Delaney.*

7. *So David and Abishai came—by night:*] This may seem a strange and bold attempt, for two persons to go into the midst of an army of 3000 chosen men. It should be considered, however, that while historians relate something similar of several gallant men, David had throughout an assurance given him, that God would preserve him in all dangers to succeed to the kingdom; and that, at this time, he may have had a particular impulse and incitement from God, in order that he might have a second opportunity of manifesting to Saul his innocence, and the justice of his cause. *Dr. Delaney, Stackhouse.*

9. — *who can stretch forth his hand against the Lord's anointed,*] Although David was himself anointed king, and cruelly persecuted by Saul; and though he might have pleaded necessity and providence as much as any persons ever could, (when Saul was thus strangely delivered into his hands,) yet we see what opinion he had of the sacredness of the person of even a bad king. It was not his modesty or policy which kept him from injuring Saul; for he expressly declares, that it was the sin of so doing which kept him from it. He knew it was sufficient (as he states in the next verse) to leave the judgment of Saul's conduct to God. *Bp. Stillingfleet.*

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10 David said furthermore, *As* the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* † worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

† Heb. *the sons of death.*

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17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him † accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from † abiding in the inheritance of the LORD, saying, Go, serve other gods.

† Heb. *smell.*

† Heb. *cleaving.*

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

David before had Saul at a similar advantage in the cave at En-gedi: then it was proposed to David to destroy him himself; but his answer was, God forbid, I will not do it. Now Abishai, knowing from the former instance that David would not do it, offers himself to perform the deed. What is his answer now? "Destroy him not." The short is, Neither waking, as at first, nor sleeping, as now; neither by day, as then, nor by night, as now; neither by himself, nor by other, will David endure to do it or have it done. But, in one and the other case, first and last, still and ever, his words are, Saul the Lord's anointed must not be destroyed. *Bp. Andrewes.* David rightly apprehended *the thing itself*, the offering violence to the Lord's anointed, to be utterly unlawful, and this it was which staid his hand: that unlawfulness alone he opposed to all probable advantages and seeming expediences, as a sufficient answer to them all. *Bp. Sanderson.*

19. — *If the Lord* &c.] If God hath excited you against me, on the score of any guilt for which I deserve to die, behold, here am I ready to be sacrificed in atonement for it. *Dr. Delaney.* Others understand the words as expressive of David's readiness to offer up any sacrifice; for God is not implacable, but willing to be reconciled, when an offence is committed against Him. *Bp. Patrick.*

—— *saying, Go, serve other gods.*] This was the *effect* of what his enemies did, although they did not say so in express words: for they banished him into a nation of another religion. *Jos. Mede.* The adoption of the local gods of any nation, as well as of their rites, was so general, that David makes his being driven unjustly into an idolatrous land, the same thing as being forced to serve idolatrous gods. *Bp. Warburton.*

20. — *to seek a flea,*] To kill a person, from whose destruction could be derived neither profit nor glory. *Bp. Patrick.*

—— *as when one doth hunt a partridge*] The account given by Dr. Shaw of the manner of hunting partridges and other birds by the Arabs, affords an excellent comment on these words: "The Arabs have another though more laborious method of catching these birds; for, observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their bludgeons." It was precisely in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hope that he should at length, by frequent repetitions of it, be able to destroy him. *Harmer.*

21. — *I have sinned:* &c.] The duty and submission of David not only softened, but humbled the haughty

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23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

1 *Saul hearing David to be in Gath seeketh no more for him.* 5 *David beggeth Ziklag of Achish.* 8 *He, invading other countries, persuadeth Achish he fought against Judah.*

about 1058.

† Heb. *be consumed.*

AND David said in his heart, I shall now †perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.

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3 And David dwelt with Achish at Gath, he and his men, every man with his houshold, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

† Heb. *the number of days.*

† Heb. a year *of days.*

7 And †the time that David dwelt in the country of the Philistines was †a full year and four months.

‖ Or, *Gerzites.*

8 ¶ And David and his men went up, and invaded the Geshurites, and the ‖ Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

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and hard heart of Saul; humbled it, if not into a thorough penitent confession, at least into an open acknowledgment of guilt and folly. *Dr. Delaney.*

25. — *So David went on his way,*] Through the whole of the adventure related in this chapter, what propriety of character, what justness of sentiment, what tenderness of address do we find! Abishai appears, what he was, a soldier, warm and thirsty of revenge. David is resolute and brave, calm and steady, full of loyalty to his prince, of affection and duty to his father, and reverence for his God. Saul shews himself cruel, inconstant, and relenting: falls under conviction, owns his fault, justifies his son-in-law, promising in his present disposition to injure him no more; and in spite of all his faults moves our compassion towards him. *Dr. Chandler.*

Chap. XXVII. ver. 1. — *I shall now perish one day*] David, weary of wandering, weary of struggling with Saul's implacable spirit, and of obtaining a precarious subsistence by the spoils of his enemies, or the bounty of his friends, resolves at last to quit his country, and throw himself once more on the protection of his enemies. This resolution has been censured, on the ground that he should not have left the land of Judah to go into a heathen country, without the Divine command or permission. Wherefore the generality of writers ascribe this resolution to a want of Divine grace, and of a proper confidence in the protection of that God, who had so often and so signally delivered him under the greatest exigencies. *Dr. Delaney.*

These words seem to have been spoken by David in a melancholy fit, when he was under some great depression of spirit; for, as he had God's promise that he should become king of Israel, he had the strongest possible reason to believe, that Saul would never be able to compass his design against him. He was aware that Saul's heart was not altered, although he had felt and expressed some compunction for his past conduct. *Bp. Patrick.*

6. — *Achish gave him Ziklag*] Ziklag was situate in the extreme parts of Judah to the south. In the division of the land, it was first given to the tribe of Judah, Josh. xv. 31; and afterwards to that of Simeon, Josh. xix. 5; but the Philistines seem all along to have kept possession; so that it never came into the hands of either tribe, till, by the gift of Achish, it became the peculiar inheritance of David and his successors. *Stackhouse.*

8. — *the Geshurites, and the Gezrites,*] Of these we know little, only that they were neighbours of the Amalekites, living in the same territory with them, and were therefore, with the other nations, to be extirpated by the Israelites who were to possess their land. *Dr. Chandler.*

—— *the Amalekites:*] Some that had escaped from the slaughter of Saul, or that were living afar off at the time. And the following words (ver. 11, of David's killing them all) must be understood, that he left none alive whom he found in these parts; for there were still Amalekites in other places, 1 Sam. xxx. 1. *Bp. Patrick.* The people whom he invaded were most probably the remains of the Canaanites and the Amalekites, whom God had commanded to be destroyed. And therefore,

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9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

‖ Or, *Did you not make a road, &c.*

10 And Achish said, ‖ Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

† Heb. *to stink.*

12 And Achish believed David, saying, He hath made his people Israel † utterly to abhor him; therefore he shall be my servant for ever.

CHAP. XXVIII.

1 *Achish putteth confidence in David.* 3 *Saul, having destroyed the witches,* 4 *and now in his fear forsaken of God,* 7 *seeketh to a witch.* 9 *The witch, encouraged by Saul, raiseth up Samuel.* 15 *Saul, hearing his ruin, fainteth.* 21 *The woman with his servants refresh him with meat.*

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AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

a Chap. 25. 1.

3 ¶ Now [a] Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not,

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as David had greater obligations to the King of heaven than to the king of Gath, he acted as a good man ought to act. *Dr. Waterland.*

10. — *a road*] Or an excursion. *Dr. Wells.*

—— *Against the south of Judah,* &c.] He answers Achish artfully in these ambiguous words; that he might understand him to have assaulted the land of Judah itself, whereas he had in reality assaulted the people who bordered on the parts he mentions. *Bp. Patrick.* It is hard to reconcile this management with justice, truth, or gratitude; neither are we bound to justify or approve all the actions even of good men recorded in Scripture. *Dr. Wall.*

David's answer was ambiguous, but true; for all those people whom he mentions actually dwelt on the south of Judah: but Achish understood the answer as implying that the incursion was made on Judah, which David did not assert. If he was to be blamed, it was for giving an ambiguous answer to a question which he was not obliged to answer directly. *Dr. Chandler.* David's conduct does not seem to admit strictly of defence, for he certainly practised a deception: and it must be allowed, that all habits of deception have a natural tendency to bias the mind, and warp it from truth; they should therefore be avoided, even where the purpose of the deception is innocent, as was the case here. *Dr. Delaney.*

Chap. XXVIII. ver. 2. — *keeper of mine head*] Meaning, captain of his guard, or some great officer near his person. *Bp. Patrick.*

3. — *put away those that had familiar spirits,*] This was according to the Divine command, Levit. xx. 27; Deut. xviii. 10, 11: it was probably done by Saul, in the beginning of his reign, when he was guided by Samuel; and is mentioned here to prepare the way for what follows concerning the witch of En-dor, and to shew the wickedness of Saul in resorting to a person of that description, all of whom God had commanded to be cut off. *Dr. Wells.* Or it was done by Saul in a lucid interval, perhaps, when he wished to make some atonement for his crimes. *Dr. Hales.*

4. — *in Shunem:*] A city in the tribe of Issachar.

—— *Gilboa.*] A ridge of mountains, according to Eusebius and St. Jerome, about six miles from Bethshan, chap. xxxi. 10; among them was a city of the same name. *Dr. Wells.*

6. — *when Saul enquired of the Lord,*] Observe how careless and unthinking men are apt to be in their prosperity, and till the hour of distress comes on. Saul was a man of as much coldness and indifference in religion as any man could be; swayed, for the most part, by his own humour and vanity. He never thought of consulting God, or asking directions from Him, all the time that he was persecuting righteous David from city to city, hunting him through every quarter of the kingdom, and driving him out into a strange land. He never thought of consulting God, when he barbarously undertook to murder the Lord's priests, innocent men, who had deserved no evil at his hands. But now, at last, when he perceived his own life to be in danger, as if that alone were precious in God's sight, or that alone worthy of the Divine care and notice; then he began to apply to God, and pretended a respect and reverence for Him, although, all the time, his heart was far from Him. Danger and distress will sometimes frighten and dismay a hardened sinner; but that is all; for it is not a real sorrow for his sins that troubles him, but the

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neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

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10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice:

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sense of what he apprehends of the pain and the destruction just falling upon him. *Dr. Waterland.*

—— *the Lord answered him not,*] In such cases, as this of Saul, God very justly turns away His ear, and will vouchsafe no answer in the ordinary way, to such grievous offenders. There is a certain degree of long-suffering and forbearance, beyond which even the Divine goodness will not extend. Provocations may proceed to such a height as to leave no room for further mercy. Patience long abused will at last give way to vengeance. God will then withdraw His grace, and lock up his favours, deserting the impenitent hardened wretch, and abandoning him to the wild pursuit of his own inventions. This is a matter of dreadful consideration to all inveterate impenitent offenders; and yet it should not be a discouragement to any man against repenting: because the very disposition or inclination to repentance is a hopeful symptom and a promising argument in his favour, that his day of grace is not past, and that it is not too late to return. *Dr. Waterland.*

7. — *Seek me a woman* &c.] Saul, when he was now reduced to extremities, instead of humbling himself before God, fell into another sin, in having recourse to a person that practised forbidden arts, which he himself, agreeably to the law of God, had forbidden under pain of death. This proceeding of Saul proves that he had not consulted God with sentiments of true repentance. This is the true character of sinners, who fill up gradually the measure of their iniquities, committing new and greater abominations, at the very time that the severest judgments are about to fall upon them. *Ostervald.*

—— *a woman that hath a familiar spirit,*] A woman famed for raising up ghosts (as the world believed) by her sorceries and enchantments. It is not material here to inquire into the mysteries of that art to which she pretended. It is sufficient that fame reported this woman to have this power, and Saul believed it; and the woman, trusting to her art, undertook the thing, but God Himself, as it seems, interposed, and both conducted and governed the whole transaction. *Dr. Waterland.*

—— *there is a woman* &c.] It hence appears, that although this sort of divination was not publickly practised, yet it was known there were some who privately continued the practice of professing to have familiar spirits. In having recourse to such a person, Saul acted like a distracted person. He had banished all wizards and sorcerers out of his kingdom, as a dangerous sort of people, who made profession of a wicked and unwarrantable art; yet now he puts his whole confidence in one, as capable of allaying the uneasiness of his mind, or securing him from the apprehension of danger. *Bp. Patrick.*

—— *En-dor.*] A place in the tribe of Manasseh, west of Jordan, Josh. xvii. 11. *Dr. Wells.*

12. *And when the woman saw Samuel,* &c.] Respecting this history of the raising of Samuel, there have been three different opinions: 1st, It has been supposed that there was no real apparition, but that a delusion was practised on Saul by some person acting in concert with the woman, and making responses to him in a feigned voice; in support of which opinion it is observed, that the history does not say, Saul actually *saw* Samuel, but "Saul perceived that it was Samuel," ver. 14; that is, knew him by the description which the woman gave. 2d, It has been conjectured, that some evil spirit appeared with the body and mantle of Samuel, spake articulately, and held this conversation with Saul, being enabled, by some knowledge of future events, to make those predictions which are contained in his answer. 3d, It is thought that the appearance of Samuel was real; God permitting it to take place for wise purposes of His providence; the woman herself crying in alarm "with a loud voice" at the sight of Samuel, as she only intended a delusion. *Stackhouse.* That God should permit evil spirits, employed by a wretched woman, to summon at pleasure His departed servants from the other world, is not to be imagined. It remains, therefore, either that the whole affair of Samuel's appearance was a contrivance; or that, by the interposition of God, there was a real appearance, which the enchantress did not expect, and could not have effected. The surprise and alarm occasioned in her seem to favour the latter supposition. Thus it is probable, that when Saul was hoping to receive some kind answer from Samuel, and would have received a favourable one from some *pretended* Samuel; God was pleased to disappoint both the sorceress and him, by sending the *true* Samuel, with a true and faithful message, quite contrary to what the woman and Saul had expected; which so confounded and disordered him, that he instantly fell into a swoon, and could no longer bear up against the bitter agonies of his mind. *Bp. Horne.* The most probable, and best supported opinion is, that God suffered Samuel's departed spirit, or a miraculous representation of his person, to appear to Saul, and, as a punishment for his presumptuous impiety, to disclose his impending fate. The text positively calls him Samuel, (Samuel "himself" in the original,) and what he prophesied proved true: for "on the morrow," that is, soon after, Saul and his sons were slain, and the host of Israel de-

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and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

† Heb. *What* is *his form?*

14 And he said unto her, † What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth

† Heb. *by the hand of prophets.*

me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

‖ Or, *for himself.* b Chap. 15. 28. † Heb. *mine hand.*

17 And the LORD hath done ‖ to him, [b] as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

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18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

† Heb. *made haste and fell with the fulness of his stature.*

20 Then Saul † fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat,

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feated. The woman was herself terrified at a real appearance, when probably she designed a deception, and was preparing her incantations. *Dr. Gray.* The gravity and suitableness of the answer shew that it was the spirit of Samuel himself: and the event shews that it was from God. *Bp. Wilson.*

The son of Sirach, who seems to have had as much wisdom, penetration, and piety as any critick that came after him, is clearly of opinion with the sacred historian that it was Samuel himself who foretold the fate of Saul and his house, ver. 19, in this interview: and it is no unfair presumption, that such was also the judgment of the Jewish Church in his time. It should be well observed, that whereas it has been made a question whether the Jews believed the existence of the soul after death; this history affords a full decision on this point; and perhaps the establishment of that truth on sensible evidence was one of the purposes of Samuel's appearance on this occasion. *Dr. Delaney.*

13. — *I saw gods ascending*] The Hebrew word *Elohim* (here translated gods) is often taken in the singular *a god*, or *a great person*; and so it should have been rendered here. *Dr. Wall.* Others translate the words, I saw *a judge*. *Bp. Patrick, Locke.* A person like a judge. *Dr. Wells.* Or, if the plural be retained, we must suppose that, in order to raise Saul's attention, and his opinion of her art and power, she pretends that she saw "gods" rising out of the earth, as if she had brought up several ghosts by her enchantments. *Dr. Chandler.*

15. — *and God is departed from me,*] We should well observe, from the history now before us, how miserable, how melancholy a thing it is, for a man to have sinned to such a degree, as to be entirely abandoned by God, and to have the best friend in the world become his enemy. There is no condition so disconsolate, so deplorable, as that is; there is no expedient that can help him, when so circumstanced, no contrivance that will not turn against him, and increase his misery instead of relieving it. What could unhappy Saul do, under his pressing difficulties? God *would* not assist him, and no one else *could*. He might think of his court-flatterers, and of his ablest counsellors, and of his troops and armies; but nothing in this world could give him comfort or afford him relief. Then he thought of deceased Samuel, whom he had often slighted and despised, when alive; and was even foolish enough to imagine, that he could steal a favour from God's servant Samuel, when he could not obtain one from God Himself. Let this sad example convince every man who attends to it, how impossible, how impracticable it is, to lay any scheme of happiness that shall at all answer, without first taking care to make God his friend. Without this, every toil and endeavour must come to nothing. What can any man do, when God becomes his enemy, or but ceases to be his friend? Though he search the whole universe for a moment's protection, yet all is to no purpose: for all is in God's hands: to Him all creatures bow, and every element submits to His will and pleasure. *Dr. Waterland.*

19. — *to morrow shalt thou* &c.] "To morrow," that is, not the next day, but very shortly, shalt thou and thy sons be as I am, or amongst the dead. *Bp. Patrick.*

21. — *I have put my life in my hand,*] I have exposed my life to hazard, by letting thee know I practise arts of divination. *Dr. Wells.*

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that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAP. XXIX.

1 *David marching with the Philistines,* 3 *is disallowed by their princes.* 6 *Achish dismisseth him, with commendations of his fidelity.*

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [a] Make this fellow return, that

a 1 Chron. 12. 19.

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he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, [b] Saul slew his thousands, and David his ten thousands?

b Chap. 18. 7. & 21. 11.

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless † the lords favour thee not.

† Heb. *thou art not good in the eyes of the lords.*

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been † with thee unto this day, that I may not go fight against the enemies of my lord the king?

† Heb. *before thee.*

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines.

Chap. XXIX. ver. 1.—*to Aphek:*] There were three places of this name: that in the tribe of Judah seems here meant. *Dr. Wells.*

—— *pitched by a fountain*] It is related by William of Tyre, that the Christian kings of Jerusalem used to assemble their forces at a *fountain* between Nazareth and Sephoris, which was greatly celebrated on that account. He mentions also another *fountain*, near a town called Little Gerinum, which he says was the ancient Jezreel. Near this fountain Saladine pitched his camp, for the benefit of its waters; while Baldwin king of Jerusalem had, as usual, assembled his army at the first mentioned place. This solicitude in the princes of these sultry climates to encamp near fountains, and particularly the mention of one near Jezreel, serve to give an excellent illustration of the passage before us. *Harmer.*

8.—*But what have I done?* &c.] David's answer was a prudent one, and such as became the circumstances in which he was placed; for he promised nothing, and laid himself under no sort of engagement: he neither denied what the Philistines suspected, that he would fall off to Saul in the battle, nor made the least mention of his readiness to fight with the Philistines against the Hebrews. He merely asked why he should be refused to fight against the enemies of the king. *Dr. Chandler.*

9.—*as an angel of God:*] Meaning, that he looked upon David as a man sent down to him from heaven. *Bp. Patrick.*

11. *So David and his men*] We may easily apprehend to what straits David was reduced, on Achish insisting that he must go with him against Saul. He was now under the necessity of warring against his country,

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Before CHRIST about 1056. And the Philistines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites spoil Ziklag.* 4 *David asking counsel is encouraged by God to pursue them.* 11 *By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil.* 22 *David's law to divide the spoil equally between them that fight and them that keep the stuff.* 26 *He sendeth presents to his friends.*

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was † grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

† Heb. *bitter.*

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

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8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst

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or betraying his benefactor. The alternative was indeed distressful: to Achish he owed allegiance; for protection exacts allegiance—but to Saul he owed more. *Dr. Delany.* What peculiar providence was here, that David should be delivered out of his great strait, of either being false to his patron, or fighting against Saul and his own nation. *Bishop Wilson.*

Chap. XXX. ver. 8. *And David enquired at the Lord,*] David on this occasion shewed his piety in consulting the Lord to know what he was to do. And God having ordered him to pursue the Amalekites, he recovered all that they had taken away, delivered his wives, and took from them a considerable booty. By these means the evil that befell David turned to his advantage, and to his greater glory; and thus, those who in their troubles make the will of God their rule and guide, never fail to experience His favour and protection. *Osterwald.*

—— *Pursue: for thou shalt surely overtake*] At the time when this answer was given, the accomplishment of it was highly improbable; for the Amalekites were greatly superiour in number to David's forces: the route which they had taken was uncertain, and the chance of recovering the booty they had taken very small; still the oracle was positive, full, and express, and the success was answerable. *Dr. Chandler.*

12. — *a cake of figs, and two clusters of raisins:*] In the history of the piratical states of Barbary, it is said, concerning an expedition of some of the natives, "Their temperance is admirable: some meal, a few *figs* and *raisins*, which they carry in a goat's skin, serve them a seven or eight days' journey." This is similar to the account here given by the sacred writer, of the provisions carried by David and his men in their expedition against the Amalekites, as appears by what they gave the poor famished Egyptian. The *bread* of the Israelites answers to the *meal* of Barbary; and the *figs* and *raisins* are what the Moors carry at this day. *Harmer.*

14. — *the south of Caleb:*] We read no where else of this land: it means, probably, the south part of Judah, which was given to Caleb. Josh. xiv. 13. *Bp. Patrick.*

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thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of † the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

† Heb. *their morrow.*

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ‖ saluted them.

‖ Or, *asked them how they did.*

22 Then answered all the wicked men and *men* of Belial, of † those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

† Heb. *men.*

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

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24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day † forward, that he made it a statute and an ordinance for Israel unto this day.

† Heb. *and forward.*

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a † present for you of the spoil of the enemies of the LORD;

† Heb. *blessing.*

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

CHAP. XXXI.

1 Saul having lost his army, and his sons slain, he and his armourbearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcases. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

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NOW [a] the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down ‖ slain in mount Gilboa.

[a] 1 Chron. 10. 1.

‖ Or, *wounded.*

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and

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* 23. — *Ye shall not do so, my brethren,*] The humanity and justice of David are here displayed to great advantage, in his equitable distribution of the booty taken from the enemy, by ordering, that those who were disabled from actual fighting should share equally with the rest. *Dr. Chandler.* This determination of David's became a law among the Israelites from that day, ver. 25, till the time when this history was written: and we have reason to believe that it lasted after this, as long as the Jewish polity continued, and was restored with it: and it is generally understood to have been practised by the Maccabees, 2 Mac. viii. *Dr. Delany.*

Chap. XXXI. ver. 2. — *slew Jonathan,*] It was certainly no small grief to David, to hear of Jonathan's death, as well as a trial of his patience and resignation

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Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul, and the † archers † hit him; and he was sore wounded of the archers.

† Heb. *shooters, men with bows.* † Heb. *found him.*

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and ‖ abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

‖ Or, *mock me.*

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

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8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard ‖ of that which the Philistines had done to Saul;

‖ Or, *concerning him.*

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and [b] burnt them there.

b Jer. 34. 5.

13 And they took their bones, and [c] buried *them* under a tree at Jabesh, and fasted seven days.

c 2 Sam. 2. 4.

to the Divine will: yet still there seems to be a direction of Providence in suffering him to be slain, that David might more easily come to the throne. For, though Jonathan might have made a voluntary surrender of the throne, yet, as he was the people's favourite, there might have been some who would not allow of it. *Stackhouse.*

In the story of Jonathan and David, we see an instance of friendship properly founded, and animated with warmth and tenderness; conducted too with prudence as well as warmth. Jonathan saw enough, in the virtues and distresses of David, to excite his love and pity; yet he conducted himself, not only with a friendly regard to the merits and distresses of David, but with a filial regard to him who was the author of that distress. He followed the call of friendship, but not beyond the call of allegiance to his father. We hear little more of Jonathan, after his separation from David when in exile: but it is easy to conclude, that, by remaining with his father, he had more opportunities of serving him than if he had followed him into exile. If he had gone to David, he must have struggled, not only with the envy of a jealous king, but with the resentment of an injured father; and would have lost the merit of his friendship in the guilt of rebellion against his father. By remaining at home, he could watch his father's heart, improve every favourable sentiment he saw rise within it, and soften, if not suppress the malignant ones. In short, Jonathan chose, not only the most honourable, but the most important post of friendship, from whence he could dispense the several benefits which flow from the united character of a great man, a true subject, and a faithful friend. *Dr. H. Stebbing.* Who can fail to drop a tear over the faithful, the amiable, the excellent Jonathan! There are few characters among men more amiable or more extraordinary: he was endowed with fortitude, fidelity, magnanimity, a soul susceptible of the most refined friendship, yet superiour to all the temptations of ambition and vanity; and all these crowned with the most resigned submission to the will of God. *Dr. Delaney.*

4. — *unto his armourbearer,*] It is the constant tradition of the Jews, that this armourbearer was Doeg. *Dr. Delaney.*

—— *lest these uncircumcised come* &c.] He was afraid they might put him to some ignominious death, or make sport with him as they did with Samson. *Bp. Patrick.*

6. *So Saul died,*] There is nothing to commend in the manner of Saul's death. He died, not gallantly fighting, but by his own hand; he died, not as a hero, but as a deserter. Self-murder is manifestly the effect of cowardice, and it is as irrational and iniquitous as it is base. God, whose creatures we are, is the sole Arbiter, as He is the sole Author of life: our lives are His property, and He has given us our country, our family, and our friends: thus, besides the injury done to our fellow creatures in a variety of relation, the act of self-murder incurs the heavy guilt of desertion of the post assigned to us by God, and of rebellious disobedience to His commands. *Dr. Delaney.*

9. — *in the house of their idols,*] That they might give thanks to their gods for the victory they had obtained. *Bp. Patrick.*

10. — *in the house of Ashtaroth:*] The custom of dedicating to the gods the spoils of a conquered enemy, and placing them in their temples as a trophy of victory, is extremely ancient. Frequent instances of it are mentioned in the Greek and Roman writers. See note at chap. xxi. 9.

—— *and they fastened his body*] To expose it to publick shame and reproach, as we do the bodies of great malefactors. *Bp. Patrick.*

—— *Beth-shan.*] A city in the tribe of Manasseh: to this place the people of Jabesh might march (ver. 12.) in the course of a night. *Bp. Patrick.*

13. — *fasted seven days.*] As a token and expression of great sorrow. *Bp. Patrick.*

The death of Saul is well deserving of our serious attention. This prince, who had been chosen by God to the throne, and who began his reign so well, made a

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miserable end; and the threatenings denounced against him by God on several occasions were fully put in execution. Thus it always has been, and always will be, with the Divine denunciations, whether against particular persons, or against sinners in general. This event ought to inspire us with a wholesome fear, and to impress us with the conviction, that those, who are enriched by God with blessings, and who abuse those blessings, are at last abandoned by Him, and made examples of His indignation. When we see the sons of Saul, and Jonathan in particular, a man of so much piety and virtue, perish with him, we are made to call to mind how often the innocent are involved with the guilty in temporal judgments: a dispensation, which God ordains for wise and just reasons, and with the view of promoting the real welfare of His faithful servants. *Osterwald.*

The following Chapters from the first book of Samuel are appointed for Proper Lessons on Sundays and Holydays:

Chap. II.	3d Sunday after Trinity,	Morning.
—— III.	ditto	Evening.
—— XII.	4th Sunday after Trinity,	Morning.
—— XIII.	ditto,	Evening.
—— XV.	5th Sunday after Trinity,	Morning.
—— XVII.	ditto,	Evening.
—— XIX. *ver.* 18	Whit-Tuesday,	Morning.

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THE SECOND BOOK OF

S A M U E L,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

INTRODUCTION.

THE Second Book of Samuel bears an exact relation to the preceding history, and is likewise connected with that which succeeds. The history contains a period of near forty years, from about A. M. 2948 to 2988. It describes the establishment and prosperity of David's reign; which he deserved, as well by his generous respect for the memory of Saul, as by the excellency of those many qualities which his maturer piety displayed. It relates the extinction of Saul's family, and David's grateful and unsuspicious kindness to the surviving son of Jonathan. The inspired author then records the fall of David; and exhibits a sad proof of the unhappy depravity to which the noblest minds may be seduced by passion. He represents to us God's anger softened, but not appeased, by David's repentance; who was soon after punished by the death of the child, and many domestick calamities. The transgression of Amnon was the first consequence of his bad example; and "evil rose up against him out of his own house" (Nathan's prophetick threat, chap. xii. 11.) in the ambitious intrigues and rebellion of Absalom. We soon behold him a degraded and fugitive sovereign, reviled by his meanest subjects, and severely punished for his conduct towards Uriah, by the incestuous outrage of his son, chap. xvi. 21, 22. The submissive repentance, however, and restored virtues of David, procured his pardon and re-establishment on his throne; which he dignified by the display of the greatest moderation, justice, and piety. If in the exultation of his recovered prosperity, God suffered him (chap. xxiv. 1; and 1 Chron. xxi. 1.) to be betrayed into an ostentatious numbering of the people, "his heart smote him" to immediate repentance, and he piously threw himself on God's mercy, and entreated that he only might suffer from the indignation which he had provoked. The vicissitude of events which the book describes, the fall and restoration of David, the effects of his errours, and his return to righteousness, are represented in the most interesting manner, and furnish valuable lessons to mankind. The author, in the concise style of sacred history, selects only the most striking features of character, and the most important incidents of those revolutions of which he treats; and among the conspicuous beauties of the book, we can never sufficiently admire the feeling lamentation over Saul and Jonathan, the expressive parable of Nathan, and the triumphant hymn of David.

The prophecies contained in the book are, first, that which blended temporal and spiritual blessings in the promises relative to Solomon and the Messiah; the permanency of David's throne, and the perpetuity of that kingdom which is prefigured chap. vii. 12, 16; Heb. i. 5. Secondly, the predictive denunciations of Nathan, chap. xii. 11—14: and, lastly, the figurative descriptions of David's psalm, chap. xxii; by whom the "Spirit of the Lord spake," assuring him of an everlasting covenant, chap. xxiii. 2, 5. *Dr. Gray.*

Before CHRIST 1056.

CHAP. I.

1 *The Amalekite, who brought tidings of the overthrow, and accused himself of Saul's death, is slain.* 17 *David lamenteth Saul and Jonathan with a song.*

NOW it came to pass after the death of Saul, when David was returned from [a] the slaughter of the Amalekites, and David had abode two days in Ziklag;

[a] 1 Sam. 30. 17.

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2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

Chap. I. ver. 2.—*and earth upon his head:*] As a token of mourning, Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12.

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3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

† Heb. *What was*, &c.

4 And David said unto him, † How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, † Here *am* I.

† Heb. *Behold me.*

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

‖ Or, *my coat of mail*, or *my embroidered coat hindereth me, that my*, &c.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for ‖ anguish is come upon me, because my life *is* yet whole in me.

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10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and [b] rent them; and likewise all the men that *were* with him:

[b] Chap. 3. 31. & 13. 31.

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [c] How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

[c] Ps. 105. 15.

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee,

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6. — *Saul leaned upon his spear;*] Rather, perhaps, "Saul had fallen on his spear;" for it is mentioned at ver. 10, that he was now fallen. It appears from 1 Sam. xxxi. 4, that when Saul fell upon his spear, his armourbearer thought him immediately dead; but it seems he was not quite dead when this Amalekite came up; and desired to be killed outright. Thus Josephus relates the event. *Dr. Wall.* Or else, from the want of consistency between this account, and that of 1 Sam. xxxi, we must suppose that the Amalekite contrived a false account, perhaps to ingratiate himself with David, if he approved the fact. *Dr. Wells, Bp. Patrick.* It is by no means probable that the main circumstance told by this Amalekite could be true. According to the account of Saul's death, given in the course of the history, 1 Sam. xxxi, Saul desires his armourbearer to kill him, but he refuses: he then falls on his own sword; and his servant, seeing him dead, does the same. Now, where is the interval or opening for the scene between Saul and the Amalekite to take place? or, would the armourbearer, who refused to kill Saul, stand by, and suffer an Amalekite to kill him? *Bp. Horne.*

9. — *anguish is come upon me,*] There is no certainty about the Hebrew word translated *anguish:* many persons understand the word to mean some article of dress, and therefore prefer the translation of our margin, "my embroidered coat (or coat of mail) is upon me;" meaning, that it prevented the spear from penetrating his body. *Bp. Patrick, Pyle.*

12. *And they mourned, and wept,*] We may observe here the piety and honest heart of David, who behaved on this occasion with the same temper towards Saul, which he had borne in his lifetime, and was thus deeply concerned at his death, although it caused him to ascend the throne, and secured him from any further persecutions. Thus does every man of sincere piety and solid virtue behave. Whatever injuries his enemies have done to him, how wicked soever their lives have been, he never exults over their misfortunes, but rather grieves at them. *Osterwald.*

15. — *he smote him that he died.*] This he did, to punish his rashness and presumption, in laying hands upon a prince specially appointed by God, and under the immediate direction of His providence. *Pyle.* This self-convicted wretched Amalekite died for a crime which he had not committed; yet he well deserved to die, for taking the guilt of it upon him. David rightly judged that Saul had no power over his own life, and consequently should not have been obeyed in such a command: God and the state had as much right to his life when he was weary of it, as when he most loved it. Besides, it behoved David to vindicate his own innocence to the world by this publick execution, since otherwise he might have been branded with the guilt of employing that wretch to murder his persecutor. *Dr. Delaney.* No doubt this wretch intended to make a merit of this affair, and to ingratiate himself with David, by telling him that he had destroyed Saul, and by presenting him with the spoils of royalty, of which he had stripped him. But, alas! he knew not David. He knew not that a crown would be unwelcome to him at the price of treason, and that a throne would not be tempting to him, if purchased with parricide. *Dr. Chandler.* David evidently saw through the character of the man, and perhaps concluded, from his forward officiousness in the affair, that he had taken

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saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [d] in the book of ||Jasher.)

d Josh. 10. 13.
|| Or, *of the upright.*

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

e Micah 1. 10.

20 [e] Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

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23 Saul and Jonathan *were* lovely and || pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

|| Or, *sweet.*

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

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some undue advantage of Saul in his wounded state; and slain him on purpose that he might find favour with his successor, by bringing him all this welcome intelligence. This may be inferred from David's words at 2 Sam. iv. 10. *Bp. Horne.*

17. *And David lamented—over Saul and over Jonathan*] This is the first specimen afforded us of David's poetical talents: it is elegant, tender, and pathetick. *Dr. Hales.*

18. (*Also he bade them teach* &c.] This comes in, as a parenthesis, between the former verse and that which follows, to shew the early endeavours of David to promote the good of his people; and his care of the living, amidst his lamentations for the dead. He ordered that the children of Judah should be immediately better instructed in the use of the bow and arrow, in order more effectually to contend with the Philistines. *Bp. Patrick.*

—— *behold, it is written*] That is, the fact of his having given this order for teaching the children of Judah the use of the bow, "is written in the book of Jasher;" respecting which see note at Josh. x. 13. *Bp. Patrick.*

19. — *how are the mighty fallen!*] What a slaughter is made among the valiant men of the army; the flower of the nation, the choicest of its young men, lost, together with Saul and his sons! *Bp. Patrick.* This exclamation, with which three stanzas are marked, verse 25, 27, seems to be the simple dictate of sorrow on the several topicks of lamentation which presented themselves. It is therefore to be considered as a kind of burden to the song. David knew that the death of these mighty men, with the flower of the army, as it was matter of reproach to the nation, so would be the subject of exultation to their enemies; and, not being able to endure the thought of this, breaks out into that beautiful apostrophe, "Tell it not in Gath," the chief city of the Philistines, &c. *Dr. Delaney.*

21. — *nor fields of offerings:*] Meaning fruitful fields, from which offerings might be brought to the house of God. *Bp. Patrick.* There seem to have been fruitful fields about Gilboa, which, by the large increase they produced, afforded very liberally firstfruits for offerings to the Lord. *Dr. Chandler.*

—— *the shield of the mighty is vilely cast away,*] Even "the shield of Saul, as though he had not been anointed with oil;" that is, as if he had not been a king, but a common soldier. *Bp. Patrick.* The throwing away the shield was matter of the highest reproach among all nations of antiquity; and, this in the practice of so brave a prince as Saul, was an example of terrible consequence, and therefore must not go unreproved, especially in a song which soldiers were to learn. *Dr. Delaney.* Or it may be meant, that, after the death of Saul his shield was "vilely cast away" without any regard to the sacred character of the owner.

23. — *in their death they were not divided:*] This is said in the true spirit of friendship, and in one of its finest distresses; he congratulates Saul and Jonathan on that happy circumstance of their friendship, that they were undivided in death. *Dr. Delaney.*

27. — *the weapons of war perished!*] All military glory is gone from Israel. *Bp. Patrick.* Or, the weapons and armour of the slain are taken away by the Philistines in triumph. *Dr. Wells.*

Let any man but read over this admirable ode of David, than which there is nothing more elegant and passionate in all antiquity, and he will find in it all the marks of a generous grief, and the utmost decency and propriety in the expression of it. In the encomiums passed respectively on Saul and Jonathan, there is nothing but what became the character of both, and suited the situation of him that gave them. He celebrates Saul for his former victories, and sheds a tear over him for his defeat, and the indignities offered to him after his death; but without a single reflection on his past injustice and cruelty towards himself. And as to Jonathan his friend, the sorrow he expresses for him is most tender and pathetick. The lamentation over the slain heroes of Israel in the beginning, and several times repeated; the manner in which he expresses his grief at the thought of the defeat's being published among the

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CHAP. II.

Before CHRIST 1056.

1 *David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Jabesh-gilead for their kindness to Saul.* 8 *Abner maketh Ish-bosheth king of Israel.* 12 *A mortal skirmish between twelve of Abner's and twelve of Joab's men.* 18 *Asahel is slain.* 25 *At Abner's motion Joab soundeth a retreat.* 32 *Asahel's burial.*

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? and the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his houshold: and they dwelt in the cities of Hebron.

4 [g] And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* [b] the men of Jabesh-gilead *were they* that buried Saul.

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[a] 1 Mac. 2. 57.

[b] 1 Sam. 31. 13.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and † be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

† Heb. *be ye the sons of valour.*

8 ¶ But Abner the son of Ner, captain of † Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

† Heb. *the host which was Saul's.*

Philistines; his passionately wishing that neither dews nor rains might ever fall on the mountains of Gilboa and the fields surrounding them; his recounting the past victories of Saul and Jonathan, who never drew a bow or brandished a sword without its proving fatal to their enemies, to set forth in a more lively manner the reverse of their condition; his honourable mention of their mutual affection while they lived, and their dying bravely together in the field of battle; his exclamation to the daughters of Israel to mourn over Saul; his celebration of the mutual tender friendship between himself and Jonathan; in a word his whole elegy, both in sentiment and expression, hath all the charms with which the spirit of poetry can adorn it, shews the richness of David's genius, and will be a monument to his praise through all generations. *Dr. Chandler.* This ode is a lamentation equally pathetick and heroick, the lamentation of a brave man over brave men. The bursts of sorrow in it are so strong and sudden; so short, various, and unconnected, that never perhaps was grief painted in more living and lasting colours. It affords a beautiful proof that David's heart was so softened and melted by grief, as to lose every trace of Saul's cruelty to him. He remembered nothing in him now but the brave man, the valiant leader, the magnificent prince, the king of God's appointment, his own once indulgent master; the father of his Michal and his Jonathan; of his beloved wife and his lamented friend. *Dr. Delaney.*

Noble ideas aggrandize the soul of him, who writes with a true taste of virtue. David's lamentation over Saul and Jonathan is peculiarly pleasing, in that there is such an exquisite sorrow expressed in it, without the least allusion to the difficulties from which David was extricated by the fall of those great men in his way to empire. When he receives the tidings of Saul's death, his generous mind has in it no reflection upon the merit of the unhappy man who was taken out of his way, but what raises in him sorrow, instead of giving him consolation. How beautiful is the more amiable and noble part of Saul's character, represented by a man whom that very Saul pursued to death! But when he comes to mention Jonathan, the sublimity ceases; and, not able to mention his generous friendship and the most noble instances ever given by man, he sinks into a fondness that will not admit of high language or allusions to the greater circumstances of their life, and turns only upon their familiar converse: "I am distressed for thee, &c." See ver. 26. *Steele.*

Chap. II. ver. 1. — *Shall I go up into any of the cities of Judah?*] Though David well knew that his head was long before anointed, and though he had heard Saul himself confidently affirming his succession, yet he will not stir till he has consulted the Lord. It did not content him that he had God's warrant for the kingdom, but he must have His instructions for taking possession of it. How safe and happy is the man that is resolved to do nothing without God! *Bp. Hall.*

—— *Unto Hebron.*] As Hebron was situate in the midst of the tribe of Judah, and a very ancient city, the metropolis of the whole tribe, and the possession of those priestly families, who espoused David's interest, it was a very commodious city for him to make the place of his residence at this juncture; as he was not insensible that the determination of the metropolis in his favour would be of great weight to influence the whole tribe: and accordingly we find, that he was soon invested with the sovereignty of it. *Dr. Delaney.* Hebron seems now to have been the capital city of Judah; Jerusalem, or at least the fortress of mount Sion, that commanded it, being at this time in the hands of the Jebusites. *Dr. Chandler.*

4. — *there they anointed David*] As he had before been privately anointed by Samuel, when he was first marked out for the kingdom; so he was now publickly anointed by way of inauguration on assuming the royal office. The men of Judah, here acting independently for themselves, did not presume to know the sense of the other tribes of Israel, but trusted they would afterwards follow this example, as in fact they did, chap. v. 3. *Bp. Patrick.*

8. — *Abner — took Ish-bosheth the son of Saul,*] If

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9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

1055.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

† Heb. *number of days.*

11 And the † time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

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13 And Joab the son of Zeruiah, and the servants of David, went out, and met † together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

† Heb. *them together.*

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called ‖ Helkath-hazzurim, which *is* in Gibeon.

‖ That is, *The field of strong men.*

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light † of foot † as a wild roe.

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† Heb. *of his feet.*

† Heb. *as one of the roes that* is *in the field.*

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from † following Abner.

† Heb. *from after Abner.*

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am.*

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ‖ armour. But Asahel would not turn aside from following him.

‖ Or, *spoil.*

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

Abner had acted on principles of justice, and as a faithful friend to the succession of Saul's house, he would have advanced to the crown, not Ish-bosheth, but Mephibosheth, Jonathan's son, to whom, if the crown was to descend by hereditary right, it certainly belonged. *Dr. Chandler.*

—— *brought him over to Mahanaim;*] Brought him over Jordan to Mahanaim, a place in the tribe of Gad, so called from the appearance of angels to Jacob, Gen. xxxii. 1, 2. Abner's reasons for retreating hither seem to have been, to secure the people on that side of Jordan, who were generally attached to Saul's family, to prevent the Philistines from falling on the king whom he had under his protection, and chiefly to be at a greater distance from David. *Stackhouse.*

9. — *over all Israel.*] Over all the tribes on the western side Jordan, save the tribe of Judah. *Bp. Patrick.*

14. — *and play before us.*] While the two armies faced one another, on different sides of the pool, Abner desires that some soldiers may be picked out, to make sport for the two armies, and to undergo a trial of their strength and courage. *Bp. Patrick.* Abner seems to have meant, not that they should fall upon, and destroy one another, but merely that they should practise a little their military exercises, to divert the spectators. *Stackhouse.*

16. — *they caught every one* &c.] The sense seems to be, that the servants of David thrust a sword into each of the Benjamites, so that the twelve men of Benjamin fell down dead together. *Bp. Patrick, Dr. Wells.* The sense is uncertain: either all the Benjamites fell by the hand of David's men, or the whole twenty-four fell by the hands of each other. *Pyle.*

23. — *Abner with the hinder end of the spear* &c.] These words should rather be rendered, "Abner smote him in the belly, turning his spear backwards." As Abner was the foremost, he turned his spear backward, and so killed Asahel. *Houbigant.*

—— *as many as came — stood still.*] They ceased from the pursuit, fearing perhaps the same fate. *Bp. Patrick.*

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26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then † in the morning the people had || gone up every one from following his brother.

† Heb. *from the morning.* || Or, *gone away.*

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

1 *During the war David still waxeth stronger.* 2 *Six sons were born to him in Hebron.* 6 *Abner, displeased with Ish-bosheth,* 12 *revolteth to David.* 13 *David requireth a condition to bring him his wife Michal.* 17 *Abner, having communed with the Israelites, is feasted by David and dismissed.* 22 *Joab, returning from battle, is displeased with the king, and killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

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2 ¶ And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;

4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [a] Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

[a] Chap. 21. 10.

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers 1048.

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27. — *unless thou hadst spoken,*] Unless thou hadst sent the challenge, mentioned at ver. 14. *Dr. Wells.* Unless thou hadst provoked me to battle. *Locke.*

Chap. III. ver. 7. — *gone in unto my father's concubine?*] It was in those days looked upon as an insult to the royal family, and a proof of aspiring to the kingdom, to have any intercourse with the *relicts* of princes, of what denomination soever they were. This is exemplified in the case of Adonijah, 1 Kings ii. 17, &c. *Stackhouse.*

8. — *Am I a dog's head,*] He thought Ish-bosheth used him, not as captain of the host of Israel, but as if he had been keeper of his dogs. *Bp. Patrick.* Or else, "Am I as insignificant and worthless as a dog's head?" *Dr. Chandler.*

9. *So do God to Abner,* &c.] These words shew that he knew very well God had unalterably resolved to be-

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to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, † that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

† Heb. *saying.*

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me [b] for an hundred foreskins of the Philistines.

[b] 1 Sam. 18. 25, 27.

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15 And Ish-bosheth sent, and took her from *her* husband, *even* from [c] Phaltiel the son of Laish.

[c] 1 Sam. 25. 44, *Phalti.*

16 And her husband went with her † along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

† Heb. *going and weeping.*

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David † in times past *to be* king over you:

† Heb. *both yesterday, and the third day.*

18 Now then do *it:* for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

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21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [d] took him aside in the gate to speak with him ‖ quietly, and smote him there under the fifth *rib*, that he died, for the blood of [e] Asahel his brother.

[d] 1 Kings 2. 5.

‖ Or, *peaceably.*

[e] Chap. 2. 23.

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stow the kingdom of Israel upon David; and yet his ambition led him hitherto, to oppose not only David, but the Lord himself. *Bp. Patrick.*

12. — *saying, Whose is the land?*] Acknowledging, by these words, that he owned David to be lord of all the country, by God's special gift. *Bp. Patrick.* Abner in his behaviour on this occasion, cannot be excused from a treacherous inconstancy. If Saul's son had no true title to the crown, why did he maintain it? If he had, why did he forsake the cause and person? Had Abner withdrawn his hand, out of remorse for furthering a false claim, I know not wherein he could be blamed, except for not doing it sooner; but now, to withdraw his professed allegiance upon a private revenge, was to take a graceless leave of a bad action. *Bp. Hall.*

18. — *The Lord hath spoken of David,* &c.] Abner knew before full well that God had destined the kingdom for David; yet then he was well content to smother a known truth for his own turn: but now that the publication of it may turn for his advantage, he wins the heart of Israel, by shewing God's charter for him whom he had so long opposed. Hypocrites make use of God for their own purposes, and care only to make Divine authority a colour for their own designs. *Bp. Hall.*

26. — *the well of Sirah:*] Probably not far from Hebron: Josephus says, twenty furlongs from it.

27. — *in the gate*] As this was a public place, where men met to transact business, and the courts of justice sat, Abner suspected no danger there. *Bp. Patrick.*

—— *smote him there — that he died,*] Who can but glorify God in His justice, when he sees the bitter end of this treacherous dissimulation! David might deservedly welcome a guest who undertakes to bring all Israel under allegiance to himself; but God never meant to use so unworthy means for so good a work. Joab returns from pursuing a troop; and, finding Abner dismissed in peace and expectation of beneficial return, follows him; and, whether out of envy at a

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28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the † blood of Abner the son of Ner:

Heb. *loods.*

29 Let it rest on the head of Joab, and on all his father's house; and let there not † fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

† Heb. *be cut off.*

30 So Joab and Abishai his brother slew Abner, because he had slain their brother [f] Asahel at Gibeon in the battle.

f Chap. 2. 23.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the † bier.

† Heb. *bed.*

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

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33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before † wicked men, *so* fellest thou. And all the people wept again over him.

† Heb. *children of iniquity.*

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it † pleased them: as whatsoever the king did pleased all the people.

† Heb. *was good in their eyes.*

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

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new rival of honour, or from a desire of revenging Asahel, he repays him both dissimulation and death. God does most justly by the hand of Joab, that which Joab did for himself most unjustly. *Bp. Hall.* This murder of Abner by Joab is allowed to be a base piece of treachery: though his pretence for this villanous action was to revenge the death of his brother Asahel, yet undoubtedly his principal reason was, his jealousy of Abner, and his fear of losing the first post under the king. *Dr. Chandler.* How empty and ill-founded are the purposes of vain man! Abner, who promises kingdoms, (ver. 10,) cannot secure to himself one certain hour of life. David had sent him away, and he departed in peace; but, being called back by Joab, he fell. Envy, doubtless, and jealousy of Abner's merit with David, in gaining over the tribes to him, were the principal motives to this base action, as well as revenge for the blood of Asahel. *Dr. Delaney.*

29. *Let it rest on the head of Joab,* &c.] These, and the following words, must be looked upon rather as a prophetical prediction, than as a private imprecation; or else, as the expressions of violent passion, since he thought that the punishment for so horrid a crime could not be too severe or too lasting. *Bp. Patrick.*

—— *that falleth on the sword,*] That commits suicide out of some discontent or disturbance of mind. *Dr. Wells.*

31. — *the bier.*] The word here translated, "the bier," is in the original, "the bed," on which persons of quality were wont to be carried forth to their graves, as ordinary people were upon that which we call a bier. Kings were sometimes carried out on beds richly adorned and gilt, as Josephus tells us was the case with Herod. *Bp. Patrick.*

33. — *Died Abner as a fool dieth?*] Died he by the hands of justice for some folly or wickedness? No such matter. *Dr. Wells.* Or, "Died he as a worthless vile fellow dieth?" so the Hebrew word properly signifies. *Dr. Chandler.*

The word, translated "fool," seems to signify a man of blasted character or morals; or perhaps one, who by his misdemeanour has forfeited the privileges of a citizen, and rendered himself obnoxious to publick justice; in short, "a rogue," or "felon." No doubt such depravity implies *folly* in the extreme; but by "fool" we generally understand, not one who goes wilfully wrong, but one who has a natural defect in the understanding. For this reason the present passage is perhaps not properly understood in general. The meaning is this: David is represented as lamenting over the death of Abner, and doing justice at once to the character of that great general, and to his own innocence of any share or concern in the murder. His words properly understood are as follow: "Died Abner, as a *felon* or *malefactor* dieth?" No, for if he had, the circumstances of his death would have been different: he would have been led, as such persons used to be, bound hand and foot, to the place of execution. But, continues the king, "Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou." That is, thou sufferedst not by a legal sentence; but, as many good and virtuous men have done besides, thou fellest by the hand of envious and ruffianlike assassins. *Dr. Blayney.*

35. — *came to cause David to eat meat* &c.] This was a customary practice among the Hebrews, whose friends were wont to come, after the funeral was over, to comfort those who had buried their dead, and send in provisions to make a feast; it being supposed that they themselves were so sorrowful, as not to be able to think of their necessary food. See Jerem. xvi. 5, 7, 8; Ezek. xxiv. 17. *Bp. Patrick.* See the note on the above passage of Jeremiah.

38. — *there is a prince and a great man fallen*] The fall of a great man like Abner must inspire every mind with grave and serious reflections. A great man fallen! and fallen by so unexpected and so surprising a treachery, and in the very moment of his returning to his

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39 And I *am* this day † weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.

† Heb. *tender.*

CHAP. IV.

1 *The Israelites being troubled at the death of Abner,* 2 *Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron.* 9 *David causeth them to be slain, and Ish-bosheth's head to be buried.*

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the † other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

† Heb. *second.*

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

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6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,

10 When [a] one told me, saying, Behold, Saul is dead, † thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, ‖ who *thought* that I would have given him a reward for his tidings:

[a] Chap. 1. 15.

† Heb. *he was in his own eyes as a bringer,* &c.

‖ Or, *which was the reward I gave him for his tidings.*

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of

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duty, and in the juncture of a great revolution, seemingly, depending on his fate; but then this great man sported with the lives of his brethren, and perhaps deliberately opposed himself to the dictates of his known duty to God, for a series of years. It is true, Abner was now returned to his duty; but it is as true, that he returned to it now, as he departed from it before, upon a pique, and from motives of ambition, interest, and revenge. He well knew the purposes and declarations of God in relation to David, and yet he deliberately opposed himself to them. And it is but just in the appointments of Providence, (and nothing is more conspicuous in His government of the world,) not to permit the wicked to effect that good from wrong motives, which they once obstructed from the same motives. The occasions of duty, once notoriously neglected, seldom return, at least to equal advantage. Let no man decline the good that is within his power; if he once does so, he is no more worthy to be the happy instrument of effecting it in the hand of God. *Dr. Delaney.*

39. — *I am this day weak,* &c.] That is, he was not so established in his new kingdom, as to deem it prudent to punish Joab and Abishai, in the manner they deserved, for so base a fact. *Dr. Wells.*

Chap. IV. ver. 1. — *his hands were feeble,*] He despaired of his cause, knew that he had no strength to support his interest, and gave up all for lost. *Dr. Chandler.*

2. — *of the children of Benjamin:*] It is specially mentioned that Rechab and Baanah were Benjamites, because, being of the same tribe with Saul, they had stronger ties upon them to be honest and faithful to his family. It is thus shewn more fully how vile and ungrateful they were, and how justly they deserved the severe but exemplary punishment which David inflicted on them. *Stackhouse.*

—— *for Beeroth also* &c.] Though this place was now in the hands of the Philistines, yet it belonged to the tribe of Benjamin, Josh. xviii. 25. *Bp. Patrick.*

5. — *who lay on a bed at noon.*] As the custom was and still continues to be, in all hot climates. *Dr. Chandler.*

6. — *as though they would have fetched wheat;*] In the Hebrew, "carrying wheat:" which they either brought into the king's granaries for the use of his household; or carried forth for the supply of the soldiers, who were maintained at the king's charge. *Bp. Patrick.*

7. — *through the plain*] The flat country between Mahanaim and Hebron.

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your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of

b Chap. 3. 32. Ish-bosheth, and buried *it* in the [b] sepulchre of Abner in Hebron.

CHAP. V.

1 *The tribes come to Hebron to anoint David over Israel.* 4 *David's age.* 6 *He taking Zion from the Jebusites dwelleth in it.* 11 *Hiram sendeth to David.* 13 *Eleven sons are born to him in Jerusalem.* 17 *David, directed by God, smiteth the Philistines at Baal-perazim,* 22 *and again at the mulberry trees.*

a 1 Chron. 11. 1. THEN [a] came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the

b Ps. 78. 71. LORD said to thee, [b] Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

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4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah [c] seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

c Chap. 2. 11

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: || thinking, David cannot come in hither.

|| Or, *saying, David shall not,* &c.

7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of

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12. *And David commanded his young men,* &c.] The behaviour of David on this occasion is well worthy of attention. It is a proof of his virtue and integrity, and of his detestation and abhorrence of treachery and cruelty, when, instead of approving and rewarding those who had killed their king Ish-bosheth, as they expected, he put them to death, though the death of that prince secured the kingdom to him. This teaches us in general, that we ought, not only to do no hurt to our enemies, but also that we ought in no instance to countenance injustice and vice in any degree, whatever advantage we may derive from them. *Ostervald.*

——*cut off their hands and their feet,*] It is still the custom in Turkey, when the ministers of state incur the displeasure of the people, to cut off their hands, head and feet, and throw them before the palace gate. Thus were the sons of Rimmon served for slaying Ish-bosheth. *Harmer.*

——*hanged them up over the pool*] As a publick mark of greater ignominy, and of David's strong detestation of what they had done. *Dr. Wells.* David's behaviour in this treatment of the murderers of Ish-bosheth was highly commendable, not only as it was an act of justice in itself, but as it publickly declared that he would never be served by treachery and murder, nor ever forgive such crimes, however the pretence for committing them might be for his own interest and service. The concern he expressed for the death of Ish-bosheth, especially for the manner of it, "in his own house upon his bed," argued humanity and honour, and an utter abhorrence of villains and their crimes. *Dr. Chandler.*

Chap. V. ver. 1.—*we are thy bone and thy flesh.*] Meaning, that they were of the same blood with him, being descended from their common father, Israel; and that he was therefore qualified by the law of God, Deut. xvii. 15, to be their king. *Bp. Patrick.*

2.—*thou shalt feed my people Israel,*] This expression seems rather made use of, to put David in mind that he was created a king, not so much for the advancement of his own honour and interest, as for the good and benefit of the community, which he was to rule with all tenderness, and watch over with all diligence. The very manner of the expression implies, that kings ought to have the same care of their people, as the shepherd has of his flock; and that, as the shepherd is not the owner of the sheep he keeps, so should a king consider his subjects as a flock committed to his care by the only true Lord of mankind, to whom he must give an account of his administration. *Stackhouse.*

This is the first time that we meet with any description of a ruler or governour of a people characterized under the idea of a shepherd; and it is remarkable, that the first person so characterized was at first in fact a shepherd. How fine an instruction does this expression convey to princes, that they are not, in the intention of Providence, the tyrants, but the guardians of their people; and that their business is the preservation and well being of their flock, from the duty which they owe to the great Lord and Owner of both! *Dr. Delaney.*

6.—*Except thou take away the blind and the lame,*] This is said by way of scorn and contempt: they imagined their fortress to be so impregnable, that they told him the blind and the lame were able to defend it against him and all his forces. *Bp. Patrick, Drs. Wells* and *Chandler.*

8.—*Whosoever getteth up* &c.] There is some uncertainty as to the construction of this sentence. The words, "he shall be chief and captain," are supplied in our translation from the account of the same event at 1 Chron. xi. 6. the words of the original Hebrew, when taken in their order, admit of the following sense: "He that smiteth the Jebusites, let him throw down into the ditch both the blind and the lame, which David

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David's soul, [d] *he shall be chief and captain.* ‖ Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David † went on, and grew great, and the LORD God of hosts *was* with him.

about 1043.

11 ¶ And [e] Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and † masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And [f] David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And [g] these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

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15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ [h] But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to [i] Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore

d 1 Chron. 11. 6.

‖ Or, *Because they had said, even the blind and the lame, He shall not come into the house.*

† Heb. *went, going, and growing.*

e 1 Chron. 14. 1.

† Heb. *hewers of the stone of the wall.*

f 1 Chron. 3. 9.

g 1 Chron. 3. 5.

h 1 Chron. 11. 16. & 14. 8. 1047.

i Is. 28. 21.

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extremely hates;" which seems a preferable sense to that of our translation. *Bp. Patrick, Bochart.* They were hated by David, not only as being Jebusites, a people accursed of God, but also as possessing a place which David knew to be designed for God's solemn worship, and as having insolently defied the armies of Israel. *Poole.*

—— *Wherefore they said,*] Here the reading of the margin is the best; according to which, "the house" means the very fort which the Jebusites held. *Bp. Patrick, Pyle, Dr. Wells.*

9. —*from Millo*] From the place where Solomon afterwards built Millo; for it appears from 1 Kings ix. 15, that it was not built till Solomon's reign. Respecting Millo, see note at Judg. ix. 6. It was probably a house for publick affairs; that is, where those, who formed the chief assembly in a country or city, met together to consult of publick affairs. To this sense agrees Judg. ix. 6, where the word first occurs, as also 2 Kings xii. 20. It may further be inferred from 2 Chron. xxxii. 5, that this publick house of state, which Millo was, was also a sort of armoury, or at least a place of more than ordinary strength; for it is mentioned, that among the means used by Hezekiah to fortify Jerusalem against Sennacherib, was the repairing of Millo. *Dr. Wells.* Millo was probably situated on the east side of mount Zion, and separated it from mount Moriah, on which the temple stood. *Bp. Pococke.*

10. *And David went on, and grew great,*] This happy conclusion of all David's troubles shews us, that God is ever faithful to His promises; that, though He defers the completion of them, He never fails in the execution, but always delivers those whom He loves; and that, after He has made His children pass through divers trials, He at length grants them the rest and prosperity He had promised them. Let us learn from hence to resign ourselves into the hand of Providence, and faithfully to discharge our duty towards Him, being fully assured that, as He was vigilant for the welfare and happiness of David, so He will always be towards His faithful and obedient servants. *Osterwald.*

13. —*David took him more concubines and wives*] David appears to have taken this great number of wives and concubines principally for two reasons, from the desire of issue, and from motives of policy. He had no child by either of his wives, Michal, Ahinoam, or Abigail, for several years. He knew of what importance the increase of his family would be to his establishment on the throne. God had promised to establish the kingdom, not only in his own person, but in that of his posterity; and for the purpose of procuring the fulfilment of this promise, he adopted the most probable means of procuring children. Policy, again, required David to strengthen his unsettled state by new alliances, and no more effectual method of attaining this end presented itself, than by forming matrimonial connexions with persons of the greatest power and credit in the country. These considerations prevent our viewing David's polygamy as proceeding from licentiousness, but rather place it on grounds of prudence, and, as some think, of piety. Still his conduct may justly be considered as proceeding from too worldly an intention of bringing the purposes and promises of God in his favour to a full and timely accomplishment. *Dr. Delaney.*

—— *there were yet sons* &c.] It was considered matter of policy in princes to have many children, that, by matching them into great families, they might strengthen their interest, and have more supporters of their authority. *Bp. Patrick.*

17. —*to the hold.*] "To *a* hold" or strong place.

18. —*the valley of Rephaim.*] Which, at Josh. xv. 8, we translate *the valley of the giants*, lying not far from Jerusalem. The road from Jerusalem to Beth-lehem, as Mr. Maundrell informs us, lies through this valley, famous for being the scene of several victories obtained by David over the Philistines. *Dr. Wells.*

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he called the name of that place ‖ Baal-perazim.

21 And there they left their images, and David and his men [k] ‖ burned them.

‖ That is, *The plain of breaches.*
k 1 Chron. 14. 12.
‖ Or, *took them away.*

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

CHAP. VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is smitten at Perez-uzzah.* 9 *God blesseth Obed-edom for the ark.* 12 *David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him.* 17 *He placeth it in a tabernacle with great joy and feasting.* 20 *Michal reproving David for his religious joy is childless to her death.*

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

Before CHRIST about 1042.

2 And [a] David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, ‖ whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.

a 1 Chron. 13. 5, 6.
‖ Or, *at which the name*, even *the name of the LORD of hosts was called upon.*

3 And they † set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in ‖ Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

† Heb. *made to ride.*
‖ Or, *the hill.*

4 And they brought it out of [b] the house of Abinadab which *was* in Gibeah, † accompanying the ark of God: and Ahio went before the ark.

b 1 Sam. 7. 2.
† Heb. *with.*

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And [c] when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen ‖ shook *it.*

c 1 Chron. 13. 9.
‖ Or, *stumbled.*

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* ‖ error; and there he died by the ark of God.

‖ Or, *rashness.*

21. — *their images,*] Which they had brought into the field, to be carried before their armies, as a token of the presence of their gods among them. *Bp. Patrick.*

24. — *the sound of a going in the tops* &c.] A sound in the mulberry trees, as a signal of David's going against the enemy. *Pyle.* Or it may be rendered, A sound in *the beginning* of the mulberry trees; that is, in the entrance of the place where the mulberry trees are planted, God intending to make there a sound, as if a vast number of men were marching upon the Philistines. *Bp. Patrick, Dr. Wells.*

Chap. VI. ver. 2. — *David—went with all the people*] The reason why David summoned so many of his principal ministers and officers to accompany him in the expedition probably was, to possess the young people, who perhaps had heard nothing of the ark, on account of its long absence, with a mighty veneration for it, when they saw the king, and so many of the chief nobility waiting on it, with such variety of musick, and such publick demonstrations of joy. *Stackhouse.* During all the preceding periods of the Hebrew republick, the ark had no settled or fixed habitation, but removed from place to place, as convenience or necessity required. In this unsettled state of things, many great inconveniences must have arisen, and many important solemnities of the national religion must have been neglected. The honour of making the necessary settlement, and thereby perfecting the ceremonial of the Hebrew worship, was reserved for David, who, having taken Jerusalem, and adorned it with magnificent buildings, immediately formed the design of transferring the ark of God into it, that this emblem of God's immediate presence might be perpetually near him, and that the affairs in general of the whole kingdom relating to religion and justice might be conducted for the future with regularity, order, and dignity. *Dr. Chandler.*

——*from Baale of Judah,*] Which is the same with Kirjath-jearim, 1 Chron. xiii. 6; called also Kirjath-baal, Josh. xv. 60; hence Baalah, Josh. xv. 9, and Baale, of Judah, or belonging to that tribe. *Bp. Patrick.*

3. — *upon a new cart,*] It had been expressly commanded that the ark should be carried on the shoulders of the Kohathites, Numb. vii. 9. They seem to have acted on the present occasion from forgetfulness; perhaps inadvertently following the example of the Philistines, who had put the ark of God in the same manner, in a new cart, 1 Sam. vi. 7, 8. *Bp. Patrick.* The word "cart" in our translation conveys a degrading idea; it was probably a magnificent carriage provided by David. *Dr. Chandler.* This remarkable case shews how dangerous it is to follow good intentions, and do any thing in God's service without His express word; a consideration worthy of the attention of all self-called labourers in the vineyard: the instance of Uzzah, ver. 7, also proves, that sins of ignorance are punishable, where the errour is not invincible. *Dr. Hales.*

6. — *for the oxen shook it.*] Or "stumbled," as in our marginal translation: it is probable, that, by some accident occurring to the oxen which drew the ark, it was in danger of being overturned. *Bp. Patrick.*

7. — *smote him there for his error;*] Or, *for his rash-*

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Before CHRIST about 1042.

8 And David was displeased, because the LORD had † made a breach upon Uzzah: and he called the name of the place ‖ Perez-uzzah to this day.

† Heb. *broken.* ‖ That is, *The breach of Uzzah.*

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his houshold.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [d] So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

d 1 Chron. 15. 25.

Before CHRIST about 1042.

13 And it was *so*, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that

ness, in touching the ark: his errour consisted, 1st, in not carrying the ark upon his shoulders, together with his brethren. 2dly, in touching it, which he ought not so much as to have seen: the priests were to cover it, and the Levites to take hold of the staves, for the purpose of carrying it, Numb. iv. 15, (Uzzah was a Levite, being the brother of Eleazar, who was consecrated to the office of a Levite, 1 Sam. vii. 1,) but principally, in wanting faith in God, who, he ought to have known, was able to support His ark without human help. *Bp. Patrick.* The ark at this time had continued so long in obscurity, that the people had in a manner lost all sense of a Divine power residing in it, and approached it with irreverence. What wonder then if God, intending to testify His immediate presence with the ark, to retrieve the ancient honour of that sacred vessel, and to curb all licentious profanations of it for the future, should single out one, the most culpable of all, to be a monument of His displeasure, against either wilful ignorance, or a rude contempt of His precepts; that thus He might inspire both priests and people with a sacred dread of His majesty, and a profound veneration for His mysteries. *Stackhouse.*

Although it was the office of the Kohathites of the tribe of Levi to carry the ark upon their shoulders, Numb. vii. 9; 2 Chron. xxxv. 3; yet it was death for them to touch it, Numb. iv. 15. Uzzah therefore, although he was probably a Levite, acted contrary to an express law in touching the ark. His crime seems to have been the greater, after what had happened to the Beth-shemites for looking into the ark, 1 Sam. vi. 19. Indeed the conveying of the ark in a cart, instead of on men's shoulders, was doubtless a fault: and David seems to own this by the manner in which he ordered it to be carried from the house of Obed-edom, 1 Chron. xv. And when it is said, 2 Sam. vi. 8, that "David was displeased" at what befell Uzzah; it means, according to the Greek version, he was *afflicted* or *dismayed* and *terrified*: which seems to agree with what follows, that he would not then venture to carry the ark to his own habitation. Upon the whole, all the company being guilty, it was great clemency in God to punish only the most criminal. *Dr. John Ward.*

8. — *was displeased,*] Was afflicted and struck with this exemplary judgment. *Pyle.*

—— *a breach upon Uzzah:*] A breaking forth of the Divine anger upon Uzzah. *Dr. Wells.*

13. — *he sacrificed oxen and fatlings.*] As a thanksgiving to God for the hope now afforded, that His former displeasure respecting the removal of the ark had ceased, and they might bring it safe to Jerusalem without a similar disaster. *Dr. Wells.* The Hebrew word, translated *fatlings*, is of uncertain sense: some take it for a ram or lamb: Bochart thinks it means a kind of bullock. *Bp. Patrick.*

14. — *David was girded with a linen ephod.*] He was so clothed on this solemnity, both out of reverence to God, and for convenience, as his royal robes were too cumbersome. *Dr. Chandler.* He laid aside his royal majesty and dress, as being in the immediate presence of God. *Grotius.*

15. — *with shouting, and with the sound of the trumpet.*] It is no wonder that David and his people should be transported with joy at this great event, as they could not but consider themselves arrived at that happy period, when all the affairs of religion and government were to be placed on a durable foundation. These things heighten the glory of David's reign, shew him to be "a man after God's own heart," every way fitted for the purpose, for which he was exalted; demonstrate the piety and goodness of his heart, and clothe him with a glory in which no prince could ever rival or equal him. *Dr. Chandler.*

16. — *saw king David leaping and dancing*] It was customary among the Greeks and other nations, to use musick and dancing in religious processions. And it does not appear that David's behaviour on this occasion was any disparagement of his royal dignity. His *dancing* (by which is meant, his moving to certain serious and solemn measures, with musick of the same character and tendency) was an exercise highly conducive to purposes of piety; and his mixing with the public festivities of his people was a condescension not unbecoming the greatest monarch. *Stackhouse.*

—— *she despised him in her heart.*] Imagining that he debased himself, by stripping himself of the orna-

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Before CHRIST about 1042.

David had † pitched for it: and David offered burnt offerings and peace offerings before the LORD.

† Heb. *stretched.*

18 And as soon as David had made an end of offering burnt offerings and peace offerings, [e] he blessed the people in the name of the LORD of hosts.

e 1 Chron. 16. 2.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

about 1042.

20 ¶ Then David returned to bless his houshold. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the

|| Or, *openly.*

vain fellows || shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and || of the maidservants which thou hast spoken of, of them shall I be had in honour.

Before CHRIST about 1042.

|| Or, *of the handmaids* of my servants.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

CHAP. VII.

1 *Nathan first approving the purpose of David to build God an house, 4 after by the the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.*

1042.

AND it came to pass, [a] when the king sat in his house, and the LORD had given him rest round about from all his enemies;

a 1 Chron. 17. 2.

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell † my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

† Heb. *to my servant, David.*

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ments of majesty, and dancing among the common people. *Bp. Patrick.*

20. — *How glorious* &c.] This she speaks ironically, by way of derision and contempt. *Bp. Patrick.*

—— *as one of the vain fellows*] The haughty woman in the contempt of her heart calls the Levites, the bearers of the ark, "vain fellows," rather, "empty, low, worthless people:" and likens David to them, because he discovered himself as they discovered themselves; that is, appeared in the same habit, and played and danced just as they did. *Dr. Chandler.* She, probably, in a fit of passion, aggravates David's conduct as mean and below himself, intimating that he immodestly exposed himself as shameless fellows do, which is very incredible; for, no doubt, he kept within the rules of modesty, being employed upon a sacred business, and obeying the command of God, who required the Israelites to rejoice in their feasts, Deut. xii. 7; xvi. 11. *Bp. Patrick.* Though his putting off his royal robes might give some occasion to Michael's expression of his "uncovering himself," yet this opprobrious term proceeded from nothing but the overflowing spleen of a proud passionate woman. *Stackhouse.*

22. — *I will yet be more vile* &c.] He intimates, that he thinks nothing too mean for him to stoop to, provided he did honour to God; and that the more he humbled himself for that purpose, the more he would be honoured and esteemed by the people. *Dr. Wells.*

The vile insinuated reproach was absolutely false, and David knew that all his people knew it to be so. Therefore he gave himself no trouble to refute it; but barely contented himself with retorting the only truth contained in it, that is, his having uncovered or disrobed himself of his royalty, allowing that he had so done, but affirming that it was for the honour of God. His answer was truly worthy a great king, who knew so well how to unite the humility of a saint with the majesty of a monarch. *Dr. Delaney.*

—— *and of the maidservants* &c.] The more he humbled himself to do honour to God, the more he was confident he should be had in honour by the people; the esteem of the meanest of whom he more valued than any praises Michal might bestow, for taking state upon him and neglecting God's service. *Bp. Patrick.*

23. — *had no child*] Either David resented this usage so far as to forsake her bed, or this was a judgment sent upon her for her insolence. *Pyle.*

Chap. VII. ver. 2. — *See now, I dwell* &c.] Like a religious prince, David spent much of his time in pious meditations; and, among other things, reflected on the meanness of God's habitation, in comparison with the splendour of his own palace. This he thought ought not to be endured, and therefore resolved to build a stately house for God's ark to dwell in. *Bp. Patrick.*

The pious intention of David to build a temple, as soon as he was placed in peaceable possession of the kingdom, teaches us, that we should shew more zeal for the honour of God than for our own private interest; and that the best use we can make of the goods and advantages which God bestows upon us, is to employ them for His service and glory. *Ostervald.*

5. — *Shalt thou build me an house*] That is, How canst thou design to build Me an house? It is intended as a reproof for his forwardness in making a vow to this effect, without asking God's consent. *Dr. Wells.*

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Before CHRIST 1042.

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with ‖ any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

‖ 1 Chron. 17. 6. *any of the judges.*

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [b] I took thee from the sheepcote, † from following the sheep, to be ruler over my people, over Israel:

[b] 1 Sam. 16. 12. Ps. 78. 70.

† Heb. *from after.*

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies † out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

† Heb. *from thy face.*

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

Before CHRIST 1042.

12 ¶ And [c] when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

[c] 1 Kings 8. 20.

13 [d] He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

[d] 1 Kings 5, 5, & 6. 12. 1 Chron. 22. 10.

14 [e] I will be his father, and he shall be my son. [f] If he commit iniquity, I will chasten him with a rod of men, and with the stripes of the children of men:

[e] Hebr. 1. 5. [f] Ps. 89. 31, 32.

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he

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13. — *I will stablish the throne of his kingdom for ever.*] These words in their primary sense relate to the terrestrial kingdom of David's family, and the long duration of it, enough to justify the expression "for ever," taken in a less strict signification. But if we take it in a more sublime and absolute sense, it can belong to none but that Son of David, to whom God the Father gave an eternal kingdom (properly so called) over all things in heaven and in earth; which, though it was not so well known in the times when the prophecy was uttered, was by subsequent events made clear and evident. *Stackhouse, Le Clerc.*

14. *I will be his father,* &c.] These words, being applied Heb. i. 5. to Christ, plainly shew, that this, like many other prophecies, is of a mixed nature, partly belonging to Christ, and partly to Solomon, and his successors in the temporal kingdom of Israel. And it is manifest that Christ is solely intended in these words, "the beloved Son, in whom God is well pleased." *Bp. Patrick.* The prophet intimates, that, as David would be succeeded by a son who would erect a temple to God, and in whose family the crown would continue, amidst occasional chastisement for their sins; so God, at His appointed season, would raise the promised Seed and Saviour, who would erect a nobler and more lasting spiritual kingdom for governing the hearts and lives of men: and, though the subjects of this kingdom should in like manner have a Divine hand of correction held over them for their negligence and disobedience, should undergo persecutions and calamities in this life, which would darken the outward prosperity of Christ's kingdom and Church; yet should the kingdom or religion itself never be quite destroyed out of the world, but should continue and last, till time should be no more. *Pyle.*

—— *I will chasten him with the rod of men,*] I will chastise him gently and favourably, as loving parents use to correct their dearest children. *Bp. Hall.*

16. — *thy throne shall be established for ever.*] If these strong and emphatical expressions were applied only to David's temporal successors, they would be confuted by the event. What can we then collect, but that, though his temporal kingdom would be cut off, there would arise in due time ONE of his posterity, in whom this promise of an everlasting kingdom would be punctually fulfilled? *Dr. Berriman.*

18. — *sat before the Lord,*] That is, before the ark, where was the symbol of the Divine presence. *Bp. Patrick.* "Sat," remained in a due posture of kneeling or lying prostrate on the ground, praying or returning thanks to God. *Dr. Wells.*

David, after he had received the foregoing gracious promise from the Prophet, offered up this excellent prayer to God, and returned most hearty thanks; expressing his faith and firm dependence on the promises of God, his great zeal for His glory, his joy and gratitude, and, above all, his profound humility. In this prayer he likewise implores, with great fervency of devotion, the Divine blessing on himself and on his family. This example should incite us to celebrate the goodness of the Lord towards us, with hearts sincerely sensible of His mercies, and of our own unworthiness; and continually to implore the Divine favour and benediction with all the fervency of true devotion. *Ostervald.* Though

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Before CHRIST about 1042.

said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the † manner of man, O Lord GOD?

† Heb. *law.*

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them.*

22 Wherefore thou art great, O Lord GOD: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

g Deut. 4. 7.

23 And g what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O Lord GOD, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

Before CHRIST about 1042.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast † revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

† Heb. *opened the ear.*

28 And now, O Lord GOD, thou *art* that God, and h thy words be true, and thou hast promised this goodness unto thy servant:

h John 17. 17.

29 Therefore now † let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.

† Heb. *be thou pleased and bless.*

CHAP. VIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadadezer, and the Syrians.* 9 *Toi sendeth Joram with presents to bless him.* 11 *The presents and the spoil David dedicateth to God.* 14 *He putteth garrisons in Edom.* 16 *David's officers.*

about 1040.

AND a after this it came to pass, that David smote the Philistines, and subdued them: and David took ‖ Metheg-ammah out of the hand of the Philistines.

a 1 Chron. 18. 1, &c. Ps. 60. 2.

‖ Or, *the bridle of Ammah.*

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his request had been refused, yet the refusal was softened with the kindest promises and assurances, by promises of signal and long continuing favours to his posterity, long continuing in earthly splendour and authority, and concluding in an eternal dominion over the church and people of God. Accordingly, as soon as Nathan had delivered the Divine message, David, overwhelmed at once with gratitude and astonishment at the infinite bounty of God to him, hastened to the tabernacle, and poured out his acknowledgments to his Divine benefactor. *Dr. Delaney.*

—— *Who am I, O Lord God?* &c.] He begins his address, as best became him, with a most profound debasement of himself, and confession of his own unworthiness; and continues throughout to acknowledge, in strains of the utmost gratitude and thankfulness, the special and unexampled favours and mercies of God, exceeding the highest of his wishes, and surpassing all his power to express. *Bp. Patrick, Pyle.*

19. — *but thou hast spoken — for a great while to come.*] He magnifies the kindness of God, who did not think it enough, that He had made him a great king; but also promised that his posterity, and at last the Lord Christ, should sit upon his throne. *Bp. Patrick.*

29. —*for thou, O Lord God, hast spoken it:*] We cannot but notice the exemplary piety, gratitude, modesty, and humility of this great and excellent prince, upon the receipt of God's gracious message. Beginning with expressing a strong sense of his own unworthiness, he wants words to express his gratitude for the Divine goodness, and appeals to the heart-searching God for the sincerity of his gratitude, acknowledging that all is owing to the mere motion of His goodness, and for demonstrating His truth in the performance of His promises. How natural, after this, is the adoration of God, as supremely great and good; and the prayer which concludes the whole! Those, who cannot see the heart in this solemn address to God on this signal occasion, must be void of all that sensibility, which both dictates devotion, and greatly heightens the pleasure of it. *Dr. Chandler.*

In my opinion, the workings of a breast oppressed and overflowing with gratitude are painted stronger in this prayer than I ever observed in any other instance. It is easy to see that David's heart was wholly possessed with a subject which he did not know how to quit, because he did not know how to do justice to his own sense of the inestimable blessings poured down upon himself, and promised to his posterity, and much less to the infinite bounty of his Benefactor. *Dr. Delaney.*

Chap. VIII. ver. 1. —*Metheg-ammah*] This name is

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Before CHRIST about 1040.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

3 ¶ David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

‖ Or, *of his.*

‖ As 1 Chr. 18. 4.

4 And David took ‖ from him a thousand ‖ *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

Before CHRIST about 1040.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to † salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer † had wars with Toi. And *Joram* † brought with him vessels of silver, and vessels of gold, and vessels of brass:

† Heb. *ask him of peace.*

† Heb. *was a man of wars with.*

† Heb. *in his hand were.*

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

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variously understood by expositors; some taking it for an appellative, others for a proper name. It is evident, by comparing 1 Chron. xviii. 1. with this passage, that the writer of Chronicles understood by it "Gath and her towns." *Dr. Wells.*

2. — *measured them with a line,* &c.] Having conquered the whole country, he took an exact survey of it, laying level their strong holds and fortified places. *Bp. Patrick.*

—— *with two lines* &c.] It means, that he divided the country into three parts, condemning two of them to be destroyed; and preserving one, that the country might not be quite dispeopled. This severity he exercised for the implacable enmity shewn by the Moabites against the Israelites. Thus was fulfilled the prophecy of Balaam, Numb. xxiv. 17. *Bp. Patrick.* These words seem to allude to a custom amongst the kings of the East, when they were thoroughly incensed against any people: namely, to make the captives come together in one place, and prostrate themselves upon the ground; that, being divided into two parts, as it were with a line, their conqueror might appoint which part he pleased (determined sometimes by lot) for life or for death. *Stackhouse.*

3. — *Hadadezer, — king of Zobah,*] It appears from 2 Sam. x. 19, that Hadadezer had several kings tributary to him; and it is probable, that he was the most powerful prince of those parts. From comparing together the several texts of Scripture where the kingdom of Zobah is mentioned, it seems clear that it lay on the borders of Naphtali and the half tribe of Manasseh beyond Jordan, and so between the land of Israel and the river Euphrates, stretching from the neighbourhood of the Ammonites to the land of Hamath. *Dr. Wells.*

—— *to recover his border at the river Euphrates.*] In the parallel place at 1 Chron. xviii. 3, the words are, "to stablish his dominion by the river Euphrates." He wished to extend his dominions to the Euphrates; and in order to it, designed to invade those of David which lay nearest to that river. David therefore had a right to prevent it by force. *Dr. Chandler.*

4. — *a thousand chariots, and seven hundred horsemen,*] The word "chariots" is supplied from 1 Chron. xviii. 4, in which book many things are explained, which are here briefly related: the number of horsemen too, there, is stated at 7000, instead of 700. *Bp. Patrick.*

—— *and David houghed all the chariot horses,*] Agreeably to a general precept of the law in Deut. xvii. 16, and to a special command to Joshua, chap. xi. 6. See the notes on those two places. When David had taken a thousand chariots with their horses, by destroying nine out of ten, he shewed plainly that he had no thoughts of raising a military force of this kind. Probably he retained the others for his state, and might do it lawfully, without incurring the guilt of "multiplying horses;" which are the terms in which the law is conceived. Certain it is, he made no use of them in war, and so far he complied with the true sense and spirit of the law. *Bp. Sherlock.*

5. — *The Syrians of Damascus*] The Syrians who dwelt in and near Damascus. We do not read in Scripture of a king of Damascus till the reign of Solomon. It is probable that Damascus was at this time tributary to Hadadezer; and that the kingdom of Damascus may have been one and the same with the kingdom of Zobah, which formerly had Zobah, and afterwards Damascus, for its seat of empire. *Dr. Wells.*

9. — *Toi king of Hamath*] The city Hamath was probably the same as that called Epiphania by the Greeks. The kingdom of Hamath appears to have extended itself from the land of Canaan southward, to the city of Hamath northward, and how much higher is uncertain; and from the coast of the Mediterranean sea westward, to the kingdom of Damascus (or Syria more properly called) eastward. *Dr. Wells.*

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13 And David gat *him* a name when he returned from † smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*.

† Heb. *his smiting.*

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* || recorder;

|| Or, *remembrancer, or, writer of chronicles.*

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the || scribe;

|| Or, *secretary.*

18 [b] And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were || chief rulers.

b 1 Chron. 18. 17.

|| Or, *princes.*

CHAP. IX.

1 *David by Ziba sendeth for Mephibosheth.* 7 *For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's.* 9 *He maketh Ziba his farmer.*

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

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2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [a] lame on *his* feet.

a Chap. 4. 4.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee

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13. — *valley of salt,*] Either the Salt sea, otherwise called the Dead sea; (*Dr. Wells;*) or a valley with salt springs in the country of Edom. *Bp. Patrick.*

—— *being eighteen thousand men.*] The word "being" should not be inserted in our translation: he slew 18,000 men, who were Edomites, not Syrians, as we read expressly at 1 Chron. xviii. 12. *Bp. Patrick.*

16. — *recorder;*] This word in our translation is given, in the marginal note, *remembrancer*, or *writer of chronicles;* an employment of no mean estimation in the Eastern world, where it was customary with kings to keep daily registers of all the transactions of their reigns: whoever discharged this trust with effect, it was necessary, should be let into the true springs and secrets of action, and consequently be received into the greatest confidence. *Dr. Delaney.*

17. — *the scribe;*] The publick secretary, one who registered all publick acts and decrees. *Bp. Patrick, Dr. Wells.*

18. — *Cherethites and the Pelethites;*] Probably the constant guards about David's person, his household troops. Who they were, and why so called, is variously conjectured: they were probably named either from the place of their birth, or of their residence, or perhaps from their captain or commander. *Stackhouse.*

The Cherethites and Pelethites were the body guard who constantly attended the person of the Jewish king. They had a peculiar commander over them, and were selected as men of robust bodies and of approved fidelity. It is probable they were selected out of a particular people or family: for the Cherethites were a people inhabiting a part of Palestine; and the Pelethites, it is supposed, were a family in Israel, for we find two of the name of Peleth mentioned in Scripture, one of the tribe of Reuben, another of Judah. Their arms, it is supposed, were bows, arrows, and slings. The number of them may be conjectured from the targets and shields of gold which Solomon made, which were 500, and for the use of his guard. They were properly the king's domesticks, and lay in a guard chamber, at the entrance of the palace, to be ready at the least notice, and on the most sudden occasions. *Lewis.*

Chap. IX. ver. 1. — *Is there yet any that is left of the house of Saul,*] David was not only a wise and good prince in publick administration, but a faithful and generous friend in private life. As he had great obligations to Jonathan, neither the splendour of his victories, nor the pleasures of prosperity, could make him unmindful of his covenant and oath with his former friend. Therefore, he had no sooner established peace with his enemies, than he inquired, if he could shew kindness to any of Saul's house. This was great generosity, to be thus solicitous for the welfare of an enemy's family, and to form the resolution of advancing to riches and honour any surviving branch of it, without considering whether such a step might prove dangerous to his own security. *Dr. Chandler.*

3. — *the kindness of God*] That is, great kindness, or the kindness that he solemnly before God promised to Saul, and especially to Jonathan. *Dr. Wells.* "That I may shew the kindness of God unto him;" that is, "that I may treat him kindly with God's assistance." *Houbigant.*

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kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAP. X.

Before CHRIST about 1037.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 15 *Shobach, making a new supply of the Syrians at Helam, is slain by David.*

AND it came to pass after this, that the [a] king of the children of Ammon died, and Hanun his son reigned in his stead. [a] 1 Chron. 19. 1.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, †Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? † Heb. *In thine eyes doth David?*

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until

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13. — *and was lame on both his feet.*] See the cause of his lameness related at 2 Sam. iv. 4. The conduct here detailed of David, in taking care of Mephibosheth the son of Jonathan, his dear friend, and giving him all that belonged to Saul, shews that he was a man of great equity and uprightness, as well as kind and affectionate. He would not suffer Mephibosheth to be deprived of that which justly belonged to him; he preserved in the midst of his prosperity a tender remembrance of Jonathan, his intimate friend, and religiously performed his promise of taking care of his family. From hence we learn, that promises ought to be religiously observed; that the duties of friendship are sacred and inviolable; that true and sincere friends remember those for whom they have affection even after death; and that they express their affection to them by their care of their posterity. Further, the example of David, in doing good to Mephibosheth, who was left destitute, and at the same time weak and infirm, teaches us, that those who are in prosperity should always look on those who are injured and afflicted; and that we should ever be ready to comfort the miserable, and to do good to all. *Osterwald.*

Chap. X. ver. 2. — *as his father shewed kindness*] In what this kindness consisted, is not related: probably in offering him protection and assistance while persecuted by Saul. *Bp. Patrick.*

4. — *shaved off the one half of their beards,*] This was one of the highest indignities that the malice of man could invent in those countries, where all people thought their hair the greatest ornament: insomuch that they never shaved their heads or their beards, except in case of mourning; and even in that case it was forbidden to the Israelites, Levit. xix. 27; Deut. xiv. 1. Thus when the Ammonites had caused one half of their beards to be shaven, they abhorred to cut the other; which made them look ridiculously. It was one of the most infamous punishments of cowardice in Sparta, that those who turned their backs in the day of battle were obliged to appear abroad with one half of their beards shaved, and the other half unshaved. It is still a great mark of infamy among the Arabs to cut off the beard. Many people would prefer death to this kind of treatment. As they would think it a grievous punishment to lose the beard, they carry things so far as to beg for the sake of it; as, "By your beard," "God preserve your blessed beard:" and when they would express the value of any thing, they say, It is worth more than his beard. *Bp. Patrick, Harmer.*

—— *cut off their garments*] The Hebrews, like other Eastern nations, wore long flowing garments; so that scarcely any thing could be conceived more disgraceful, than the cutting off their clothes, and thus exposing their persons. *Dr. Chandler.*

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Before CHRIST about 1037.

your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

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14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together. about 1036.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

6.—*saw that they stank before David,*] Saw that they had highly provoked David, (*Dr. Wells,*) and were become very odious to him. *Bp. Patrick.*

—— *the Syrians of Beth-rehob,*] Beth-rehob, or Rehob, seems to have been situated in the north part of the tribe of Asher, on the west of Laish, or Dan, which is said at Judg. xviii. 28. to be "in the valley that lieth by Beth-rehob." Thus it was within the land of Canaan; and the inhabitants are here called Syrians, either because the Syrians had really dispossessed the Canaanites, or because the inhabitants, although Canaanites, were in confederacy with the Syrians, and were therefore considered as Syrians by the Israelites. *Dr. Wells.*

9.—*that the front of the battle was* &c.] That the enemy was drawn up, so as to have a double front against him, the Syrians being before him, and the Ammonites behind him. *Dr. Wells.*

12.—*play the men*] Fight like valiant men. *Dr. Wells.*

16.—*Hadarezer*] He had before been called Hadadezer, chap. viii. 3. The two Hebrew letters which correspond to *d* and *r* are so similar, that they are very easily mistaken by transcribers. *Dr. Delaney.*

—— *beyond the river:*] Euphrates, which was the bound of their territories eastward. *Bp. Patrick.*

—— *Helam;*] This Helam is probably thought to be the same with a place called Alamatha, mentioned by Ptolemy. *Dr. Wells.*

19.—*when all the kings* &c.] Thus the arms of David were blessed, and God accomplished the promises which he had made to Abraham, and renewed to Joshua, Gen. xv. 18; Josh. i. 2, 4. Thus, in the space of nineteen or twenty years, David had the good fortune to finish gloriously eight wars, all righteously undertaken, and all honourably terminated. What glory for the monarch of Israel, had not the splendour of this illustrious era been obscured by a complication of crimes, (see the next chapter,) of which no one could have supposed him capable! *Dr. Delaney.*

The period which had now elapsed of David's reign comprehends a space of about twenty years; during which he had waged several wars, all righteously begun and successfully ended. He had fought no battle during that period which he did not win, and assaulted no city which he did not take. In a civil war of five years' continuance he never once lifted up his sword against a subject; and at the end of it, he punished no rebel, he remem-

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CHAP. XI.

1 *While Joab besieged Rabbah, David committeth adultery with Bath-sheba.* 6 *Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken.* 14 *He carrieth to Joab the letter of his death.* 18 *Joab sendeth the news thereof to David.* 26 *David taketh Bath-sheba to wife.*

† Heb. *at the return of the year.*

AND it came to pass, †after the year was expired, at the time when kings go forth *to battle*, that [a] David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

a 1 Chron. 20. 1.

2 ¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.

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3 And David sent and enquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; ‖ for she was [b] purified from her uncleanness: and she returned unto her house.

‖ Or, *and when she had purified herself, &c. she returned.*

b Lev. 15. 19. & 18. 19.

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bered no offence, he revenged no injury, but the murder of his rival. To crown all, with all his rare and true felicities, their only sure source and security, his religion and his innocence still remained with him: and, had his innocence still remained with him, his happiness would have continued also. But a new and sad scene, very different from the past, is now to be opened. *Dr. Delaney.*

Chap. XI. ver. 1. — *after the year was expired*] In the Hebrew, *at the return of the year;* in the spring time, the season most fit for action. *Bp. Patrick.*

—— *Rabbah*] The capital city of the Ammonites.

2. — *in an eveningtide*, &c.] In the afternoon, when the sun was declining, he rose from the bed where he had lain down to sleep during the heat of the day, as was the manner in those countries. *Bp. Patrick.*

—— *walked upon the roof of the king's house:*] The manner of building in all Eastern countries was to have the houses flat roofed, with a terrace and parapet wall, for the convenience of walking in the cool air; see note on Deut. xxii. 8: and, as David's palace was built on one of the highest places of mount Zion, he might easily look down on the lower parts of the town, and take a view of all the gardens that were within a due distance. *Le Clerc.*

—— *the woman was very beautiful to look upon.*] David at first violated only the rules of decency, which he might easily have observed, by turning away his eyes from an improper object. This, which doubtless he was willing to think a very pardonable gratification of nothing worse than curiosity, carried him on far beyond his first intention, to the heinous crime of adultery. There undoubtedly he designed to stop, and keep what passed secret from all the world: but, after he had in vain tried to conceal his adultery, he was driven to the most horrible of all wickedness, murder; and a murder too, accompanied with the heaviest aggravations, deliberately planned and brought about by treachery. In this dreadful manner was one, who had been till then of an excellent character, hurried on, from a single, and seemingly slight, indulgence, into the depth of the grossest and most shocking villanies. And in the like manner may any one, if he be not on his guard against the deceitfulness of sin, be hurried unawares to his final destruction. *Abp. Secker.* How naturally do men forget themselves, and their God, and His favours, when they are in prosperity, as David was! We often know not what we pray for, and wish, when we seek to be free from trouble, care, and danger. *Bp. Wilson.*

3. — *the Hittite?*] He was either a Hittite by descent, but a proselyte to the Jewish religion; or, as he was one of the king's body guard, who were all natives, and of the tribe of Judah, it is possible that this name may have been given him for some gallant action achieved against the Hittites. *Stackhouse.*

4. — *sent messengers and took her;*] Notwithstanding he was informed she was another man's wife, he sent messengers to her, to invite her to his palace, into which he received her. This was a very great crime, committed deliberately and advisedly; and is here recorded for several great ends and purposes: among others, to make the best of men sensible, in what need they stand continually of Divine assistance; for which they should therefore earnestly pray, lest they fall into temptations: also to show us, that those are but men whose examples are set before us, and therefore we must live by rule, not merely by example. *Bp. Patrick.* With what reluctance, with what dread do I look upon the miscarriage of the man after God's own heart! O holy Prophet, who can promise himself always to stand, when he sees thee fallen and maimed with the fall? who can assure himself of an immunity from the foulest sins, when he sees thee offending so heinously, so bloodily? Let profane eyes behold thee as a pattern, as an excuse for sinning: I shall never look upon thee, but through tears, as a woful spectacle of human infirmity! *Bp. Hall.* The design of God in recording the sins and miscarriages with which the best of men are sometimes overtaken, is, to admonish us all of the frailty of our nature, and the deceitfulness of our hearts; and to represent to the best of men how much it concerns them to be constantly on their guard, and never to permit themselves in the omission of any religious duties, lest Satan, who always lies in wait to surprise them, should get an advantage over them by his temptations. *Reading.* We must not look upon the sin which David at this time committed, as one of those which good men fall into through weakness and infirmity, and which are not inconsistent with a state of piety: it was a sin of the most heinous nature; and the more so, as it was committed by a person well acquainted with his duty, greatly enlightened, and enriched with Divine graces. We must remember therefore, that, if he had not recovered by a sincere and publick repentance, proportioned to the greatness of his sins, he would finally have perished. So that we ought not to make an evil use of this example; but, on the contrary, should watch over ourselves with greater care: especially because sins of this nature are much more enormous in Christians, than they were in David; and it is consequently more hard for them to repent

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5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the people did, and how the war prospered.

† Heb. *of the peace of &c.*

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there † followed him a mess *of meat* from the king.

† Heb. *went out after him.*

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

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12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the † hottest battle, and retire ye † from him, that he may be smitten, and die.

† Heb. *strong.*
† Heb. *from after him.*

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and to obtain pardon. *Ostervald.* It were an act of charity to cast a mantle over the nakedness of God's chosen servants, where the facts will with any tolerable construction bear an excuse. Yet, since all things that are written are written for our learning, and it pleased the wisdom of God, for that very end, to leave so many of their failings on record, as glasses to represent to us our common frailties, and as monuments and marks to point out to us those rocks on which others have been shipwrecked; it becomes us duly to notice them, and to make the best use of them we can for our spiritual advantage. *Bp. Sanderson.*

5. — *sent and told David,*] She was afraid of infamy, and perhaps of the severity of her husband, who might cause her to be stoned: and therefore prayed David to consult her honour and safety. *Bp. Patrick.*

8. — *Go down to thy house, and wash thy feet.*] In those countries, where it was not the custom to wear shoes, but sandals, and sometimes to go barefoot, to wash the feet was the greatest refreshment after a journey. The same was usually done before they sat down to meat.

9. — *went not down to his house.*] It seems to have been a sinful contrivance of David, that, by Uriah's holding intercourse with his wife, the child, which was conceived, might be thought to be his. But Uriah either suspected how the matter was, or else things were so ordered by the providence of God, that the crime of David should not be concealed, as he intended. *Bp. Patrick.* David's intention hitherto appears to have been, neither to murder Uriah nor to marry his wife, but only to screen her honour, and his own crime. *Stackhouse.*

11. — *The ark, — abide in tents;*] It appears hence, that they still continued the custom, of which we read 1 Sam. iv. 4, of carrying the ark into the field, as a token of the Divine presence and favour towards them; also for the purpose of their consulting the Divine Majesty in any difficult cases. *Bp. Patrick.* There is no appearance, from any thing in the history, that Uriah had as yet any suspicion of what had passed between David and his wife. *Dr. Chandler.*

13. — *he made him drunk:*] Such are the low and scandalous shifts, to which the consciousness of guilt reduces men! David hoped that Uriah, when inflamed with liquor, would return to his house and cohabit with his wife, which he had refused to do when sober. *Dr. Chandler.*

— *but went not down to his house.*] How great must have been David's disappointment on receiving this intelligence! He had injured a brave man; and all that he could do was, to hide the injury, and not aggravate by exposing it. He had done all in his power to effect this concealment, but to no purpose. *Dr. Delaney.*

15. — *Set ye Uriah* &c.] Thus does one sin beget another, depriving men of the use of their understanding: now, that David had given himself up to sensuality, his eyes were blinded, his very nature changed, and become base and degenerate. He, who had formerly spared Saul when he might have destroyed him, without the knowledge of any one, now seeks the death of a faithful friend in a most unworthy manner. *Bp. Patrick.*

It has appeared a difficulty to some, that persons raised up, aided, inspired, directed, or assisted by God, should have been guilty of such crimes as David, such idolatries as Solomon, such weaknesses as Samson, such apostasies and cruelties as the Jewish nation in general. To this it may be answered, that it is perfectly credible that they should be raised up for particular purposes; aided in effecting a particular object; inspired with a certain degree of knowledge; assisted at particular periods, and in a special manner; and yet that, beyond this, their natural character, their external temptations, their acquired habits, may have produced all the irre-

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16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were.*

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

c Judg. 9. 53.

21 Who smote [c] Abimelech the son of Jerubbesheth? did not a woman cast a piece of a milstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

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25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing † displease thee, for the sword devoureth † one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

† Heb. *be evil in thine eyes.*
† Heb. *so and such.*

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done † displeased the LORD.

† Heb. *was evil in the eyes of.*

CHAP. XII.

1 *Nathan's parable of the ewe lamb causeth David to be his own judge.* 7 *David, reproved by Nathan, confesseth his sin, and is pardoned.* 15 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. about 1034.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup,

† Heb. *morsel.*

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gularities and crimes which gave so much offence. To ask why God did not prevent this, is to ask, why He did not exercise a greater degree of supernatural control than the peculiar purposes of Providence required? a question as absurd as it is presumptuous. *Dr. Graves.*

David, now reduced to the utmost distress by the failure of his arts to cover his guilt, thought there was only one way left to prevent the discovery he dreaded; and that was, to murder the unhappy husband. The measure was resolved upon, and treacherously executed. *Dr. Chandler.*

17. — *Uriah the Hittite died also.*] Thus fell this brave man; a sacrifice to his own heroick virtue, and to his prince's guilt. *Dr. Delaney.*

21. — *son of Jerubbesheth?*] Jerubbesheth, another name for Jerubbaal or Gideon. There are other Hebrew names which end indifferently in Besheth or Bosheth, and Baal; as Ish-bosheth, called Esh-baal at 1 Chron. viii. 33; and Mephibosheth, called Merib-baal at 1 Chron. viii. 34. *Bp. Patrick.* The reason assigned for the Hebrews altering the termination *Baal* in names, is, that they did not care to pronounce this word, being the name of idols which they held in abomination. *Calmet.*

27. — *when the mourning was past,*] No time for the mourning of widows is prescribed by the law. Bath-sheba probably mourned according to the custom of the country, which is commonly supposed to be, by keeping a fast for seven days successively, eating nothing each day till the sun was set. See 1 Sam. xxxi. 13. *Dr. Delaney.*

—— *displeased the Lord.*] God resolved to show His abhorrence of the crime, to execute on David a vengeance proportionable to the heinousness and guilt of it, and thereby to rouse his conscience, and bring him to those acknowledgments of his sin which might prepare him for that forgiveness, of which he was now greatly unworthy, however much he needed it. *Dr. Chandler.*

Chap. XII. ver. 1. — *There were two men* &c.] This parable, in which Nathan conveyed his message from God, is dressed up with all the circumstances of art, tenderness, and delicacy, to move compassion, and at the same time to force from him that dreadful sentence

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and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* ‖ shall surely die:

‖ Or, is *worthy to die.*

6 And he shall restore the lamb [a] fourfold, because he did this thing, and because he had no pity.

a Exod. 22. 1.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I [b] anointed thee king over Israel, and I delivered thee out of the hand of Saul;

b 1 Sam. 16. 13.

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8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

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of his own condemnation, ver. 5, even before he perceived it. *Dr. Chandler.*

5. *And David's anger was greatly kindled*] How partial does self-love make us to our own faults! David had forgiven himself the double guilt of adultery and murder; but with the utmost indignation passes a sentence of death on the rich man, "because he had no pity." *Wogan.*

6. — *restore—fourfold,*] This was agreeable to the Levitical law, Exod. xxii. 1. *Bp. Patrick.*

7. *And Nathan said to David, Thou art the man.*] How surprising a blow must this have been! In the midst of his wrath, when, forgetful of his own iniquity, he had not only adjudged a person much less culpable to pay the legal penalty of a fourfold restitution, but, from excessive detestation of his crime, had even, contrary to law, passed sentence of death upon him:—then to be told, "Thou art the man!"—Let us often think of this; and as often remember, that, with equal truth, though God forbid that it should be with equal measure, the same thing holds concerning every one of us. We all know our duty, or easily may: we are all abundantly ready at seeing and censuring what others do amiss; and yet we all continue, more or less, to do amiss ourselves, without regarding it. But, in however strong delusion men may remain at present, ere long remorse may seize them, an adversary expose them, a friend rebuke them; one way or other, the case of David, who doubtless thought he was exceedingly safe, may become theirs; and some voice proclaim aloud to them, what they are afraid of whispering to themselves, "Thou art the man!" *Abp. Secker.*

How must David have been confounded when the Prophet answered him in these words! He had never looked into *his own* heart while the Prophet was speaking to him. He saw not that the guest coming to the house of the rich man was his own base passion, that his poor neighbour was Uriah, and the ewe-lamb his wife. His thoughts were entirely occupied with what he thought the case of another sinner; and he remained blind to his own crime, which was much more heinous than that, against which he had pointed a most righteous sentence. This story of David is one of the strongest instances of self-deceit, and should make us seriously consider our aptness to delude ourselves, and the danger which attends such conduct. *Gilpin.*

8. — *and thy master's wives*] Polygamy, which had been introduced into the world before the deluge, was tolerated by God under the Jewish dispensation, although it was contrary to the first institution of marriage. It was allowed to the Jews in the same manner as divorces, on account of the hardness of their hearts. Concubine wives were for the most part slaves, and were less solemnly married; but the lawful wives had no other advantage over them than the honour of having their children preferred to the inheritance. *Fleury.*

9. *Wherefore hast thou despised* &c.] This remonstrance of Nathan with David was worthy the dignity of a Prophet's character and station, and such as became the majesty of him to whom it was given. It was grave, strong, affecting, and insinuating. But how did the unhappy offender receive the remonstrance? He immediately fell under conviction, acknowledged his offence, and owned himself worthy of death. The psalms which he now composed shew his deep sense of guilt, and will be an eternal memorial of the sincerity of his repentance. *Dr. Chandler.*

10. *Now therefore the sword shall never depart from thine house;*] Meaning, that, as long as he lived, there should be slaughters in his family: which was fulfilled in the violent deaths of his children, Amnon, Absalom, and Adonijah. See chapters xiii, xviii, and 1 Kings ii. *Bp. Patrick.*

As all vice is disobedience, and disobedience against God, whose laws are transgressed by it, vice is not left to its natural effects, though these are sufficiently disastrous, but calls down various kinds of punishment from God. David fell in an evil hour into the sins of adultery and murder: of his guilt he was for awhile insensible, till he was alarmed by a message from Nathan the prophet; and from that time forward he saw no more happiness and peace in this world: his life was disturbed with tumults and rebellions: always do we find him either flying from danger, or weeping with sorrow. Let no man then consider the example of David, as an encouragement to sin; the miserable consequences of sin were never more displayed than in the history of that man. He was a sinner for a comparatively short period; and he was a sorrowing, afflicted, and tortured penitent for the rest of his life. "The sword did never depart from his house." *Jones of Nayland.*

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11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will [c] take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

[c] Deut. 28. 30. chap. 16. 22.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

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13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, [d] The

[d] Ecclus. 47. 11.

11. *I will raise up evil—I will take thy wives* &c.] It should be well remembered, that these expressions do not denote any positive actions of God, as if He prompted wicked men to do the things with which He threatens David. Such a construction as this is injurious to the Divine attributes, and makes God the author of evil. The true meaning is, that God, at that time, saw the perverse disposition of one of David's sons, and the crafty disposition of one of his counsellors, which, if left unrestrained, would not fail to cause David much uneasiness. Therefore, because David had violated the Divine law, and committed adultery and murder, God would not interpose, but suffered the tempers of these two wicked persons to follow their own course: whereupon the one, being ambitious of a crown, endeavours to depose his father; and the other, willing to make the breach irreparable, advised the most detested thing he could think of. Thus, from these Scripture phrases, we are not to infer that God either does or can do evil; but only, that He permits evil to be done, which His omnipotence might have prevented: or, in other terms, that He suffers men naturally wicked to follow the bent of their tempers, without any interposition of His providence to restrain them. *Stackhouse.*

As Nathan foretold to him, so a world of mischief and misery fell out to him from this one presumptuous act: his daughter defiled by her brother; that brother slain by another brother; a strong conspiracy raised against him by his own son; his concubines openly defiled by the same son; himself afflicted by the untimely death of that son, who was his darling; reviled and cursed to his face by a base unworthy companion; besides many other affronts, troubles, and vexations. So truly David felt, by sad experience, what woe is brought on by presumptuous sin. *Bp. Sanderson.*

——*in the sight of this sun.*] Meaning, he shall do it openly, so as to be visible to all. *Bp. Pococke.* Absalom had a tent spread on the house top, and there went in unto David's wives, chap. xvi. 21, 22; also David fled from his son, and left his concubines behind him, chap. xv. 14—16. *Bp. Patrick.*

13.—*I have sinned against the Lord.*] Here the example of David begins to be as useful for our imitation, as it had before been for our warning. Struck to the very heart with the sense of so many and heinous iniquities, crowding in at once upon his mind; and abhorring himself for being able, first to commit, and then to overlook them, he cries out, "I have sinned against the Lord." Few words indeed; but greatly expressive, and the more so, for being few. Astonishment, confusion, terrour, might well stop the utterance of more for the present, and for no small time. Afterwards, his sorrow obtained the relief of free vent: and his penitent psalms, especially the 51st, composed on this very occasion, express most pathetically the depth of his humiliation, and the earnestness of his entreaties for pardon, even after he had been assured of it; for still the consciousness that he was unworthy to receive it, would prompt him continually to pray for it. Let all of us then, who like David have sinned, in whatever instance it be, greater or less, repent like David too; and, instead of perversely defending ourselves by the bad part of his example, resolve immediately to reform ourselves according to the good. *Abp. Secker.*

It well becomes us to reflect seriously on David in his present fallen condition. Behold the greatest monarch of the earth thus humbled for his sins before God; confessing his shame with contrition and confusion of face, calling out for mercy, and imploring pardon in the presence of his meanest subjects; as appears from the psalms he composed on this occasion, and especially from the 51st, which, it is supposed, he caused to be publickly sung in the tabernacle. There is something in this image of penitence more fitted to strike the soul with a dread and abhorrence of guilt than it is possible to express: something more edifying, more adapted to human infirmities, and more powerful to reform them, than the most perfect example of unsinning obedience:—and from the 69th psalm we see what reproach and insults he brought on himself, even by his repentance and humiliation before God and the world. What must we think of the fortitude and magnanimity of that man, who could endure what is there described for a series of years? Or rather, how shall we adore that unfailing mercy and all-sufficient goodness, which could support him thus, under the quickest sense of shame and infamy, and deepest compunctions of conscience; which could enable him to bear up steadily against guilt, infamy, and the evil world united, from a principle of true religion, and, in the end, even rejoice in his sad estate, inasmuch as he plainly perceived it must finally tend to promote the true interest of virtue and glory of God, that is, must finally tend to promote that interest, which was the great governing principle, and main purpose of his life? *Dr. Delaney.*

It is hardly possible for language to express greater agony of mind than that shewn by David in his penitential psalms, Ps. xxv, xxxviii, li, lxix, written on this occasion. No one surely that reads them can wish to undergo the misery there described. It is impossible for any one of a sound mind to make so wretched a bargain for himself, as voluntarily to plunge into such crimes, that he may afterwards taste the bitter fruits of such repentance; or, what is still worse, that he may die without repenting, and rush into endless torments. *Bp. Porteus.*

——*And Nathan said unto David,*] It was, probably, not immediately after David's confession of his guilt, but after he had bewailed his sins so bitterly that his repentance appeared to be hearty, that Nathan pronounced an absolution upon him; and assured him of the pardon of his guilt, and the remission of part of the punishment, so that he should not die, either eternally, or in the present world by an untimely death. *Bp. Patrick.* It may very well be asked, how it could happen, that God so readily forgave David on his acknowledging his transgression, and yet did not forgive Saul, though he made the same confession, "I have sinned?" But the answer is obvious, that, be the form of expression what it will, unless it proceeds from real sincerity of heart, the great Searcher of hearts will not regard it. The true reason therefore, why Saul could not obtain a revocation of his sentence of rejection was, that his repentance was not sincere, that it did not proceed from an humble and contrite spirit: at the same time that he acknowledged his sin, he desired Samuel to honour him before the people, 1 Sam. xv. 30, and persisted in his disobedience ever after: whereas David, on the contrary

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LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David † fasted, and went in, and lay all night upon the earth.

† Heb. *fasted a fast.*

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then † vex himself, if we tell him that the child is dead?

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† Heb. *do hurt.*

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD,

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humbled himself, wept, and lamented for his sin, and in his psalm (li.) composed on this occasion, has left us an eternal monument of his sincere repentance. *Stackhouse.* The fall of David is one of the most instructive and alarming recorded in that most faithful and impartial of all histories, the Holy Bible. The transgression of one idle and unguarded moment pierced him through with many sorrows, and embittered the remainder of his life, giving occasion to the enemies of the Lord to blaspheme on account of this crying offence of the man after God's own heart. When he only cut off the skirt of Saul's robe, his heart smote him for the indignity thus offered to his master; but when he treacherously murdered a faithful and gallant soldier, who was fighting his battles, after having defiled his bed, his heart smote him not: we read at least of no compunction or remorse of conscience, till Nathan was sent to reprove him. Then indeed his sorrow was extreme, and the psalms which he composed on this occasion express, in the most pathetick strains, the anguish of a wounded spirit, and the bitterness of his repentance. Still, the rising again of David holds forth no encouragement to sinners who may wish to shelter themselves under his example, or flatter themselves with the hope of obtaining similar forgiveness; for, though his life was spared, yet God inflicted those temporal judgments, which the Prophet denounced, that his soul might be saved in the day of the Lord, and that others, admonished by his example, might be more afraid to offend. The remainder of his days was as disastrous, as the beginning had been prosperous. Rape, incest, murder, and rebellion, raged among his children: he was deserted by his friends, reviled by his enemies, banished from his capital, plunged into the deepest affliction by the ingratitude and death of his favourite and rebellious son Absalom; and, to fill up the measure of his calamities, had a dreadful plague brought upon his subjects by his last offence; so that he died, exhausted at seventy years of age, still older in constitution than in years. *Dr. Hales.*

After all, we know very well, that, notwithstanding the miscarriages here placed before us, David was one of the greatest of God's servants, an excellent king, and a most Divine Prophet, endued with a wonderful measure of the Spirit of God, and one of the greatest pillars of His church, in whose words the whole church militant on earth daily offers up her prayers and praises. Let us not then dishonour his memory by any light or indecent remarks on his miscarriages, but let us consider him as one who highly deserves the character of a holy man. Let us take warning by his miscarriages, not to provoke God by any similar sins; and, whenever we may have fallen into transgression, let us imitate him in a serious repentance, that so, making our timely peace with God in this life, we may happily be restored to His favour, and numbered with His saints in glory everlasting. *Reading.*

—— *The Lord also hath put away thy sin;*] We learn from the case of David, that God can punish, and that He can forgive, at the same time. Punishment from Him, when it falls upon good men, is not the punishment of wrath and vengeance, but that of love and correction: it is therefore a sign that He forgives, and it ought to be so understood. When Nathan said to David, "The sword shall never depart from thy house;" he said at the same time, "The Lord hath put away thy sin; thou shalt not die." God therefore forgives while He punishes, and punishes because He forgives. It may possibly be a privilege of the godly to suffer under Him; and every wise Christian will pray, as many have been known to do, that they may have all their punishment in this world. *Jones of Nayland.*

14. — *the child also that is born unto thee shall surely die.*] In the very same breath that Nathan tells David, "The Lord hath put away thy sin;" he tells him also of a trying affliction, and a very trying one it proved, that he should immediately undergo, on account of that sin. Nor could the most fervent intercessions of the royal penitent reverse the decree. Thus does Providence ordain the course of events to this day, partly to complete the humiliation of the sinner, partly that others may "hear and fear." Long after peace of mind has been restored to the sinner, which yet will never be so restored to great offenders as not to leave matter of melancholy reflection; long after penitents are at ease with respect to their future state; afflicting consequences, with respect to the present, will flow from their evil deeds. These are indeed considerations, under which no sinner should despond; but surely others should take warning from them, and learn of how unspeakable value it is, to keep innocency from the first. *Abp. Secker.*

20. — *David arose from the earth,*] Sir J. Chardin informs us, that it is usual in the East to leave a near relative of a person deceased to weep and mourn, till, on the third or fourth day at farthest, the other relations

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and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

1033. 24 ¶ And David comforted Bathsheba his wife, and went in unto her, and lay with her: and [e] she bare a son, and [f] he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name ‖ Jedidiah, because of the LORD.

‖ That is, *Beloved of the LORD.*

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

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27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and † it be called after my name.

† Heb. *my name be called upon it.*

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 [g] And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city † in great abundance.

† Heb. *very great.*

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

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and friends go to see him, cause him to eat, lead him to a bath, and cause him to put on new vestments, he having before thrown himself on the ground. The surprise of David's servants, who had seen his bitter anguish while the child was sick, was excited at his doing that himself, which it was customary for the friends of mourners to do for them. *Harmer.*

22. — *While the child was yet alive,* &c.] This answer of David's is the most truly heroic, philosophick, and religious, of any recorded in history. It is, I venture to affirm, the noblest lesson on all that is reasonable and religious in grief that ever was penned. *Dr. Delaney.*

24. — *called his name Solomon:*] A name which signifies *peaceable;* forasmuch as God would give peace to Israel in those days. *Dr. Wells.*

—— *and the Lord loved him.*] As this son was conceived in innocence, in the happy season of God's reconciliation with his parents, and of their establishment in true religion by sincere repentance and humiliation before Him, it pleased God to accept him in a singular manner. And, to manifest His favour to him, for the consolation of David, He conveyed His benediction to the son by the same hand which had before conveyed His chastisements to the father: He sent Nathan to David to bestow on his son, in His name, the most blessed of all earthly, the most blessed but one of all heavenly appellations, Jedidiah, or "the beloved of the Lord." *Dr. Delaney.*

27. — *have taken the city of waters.*] That part of the city which lay upon the water; the other part, which was the heart of the city, being yet unsubdued. *Bp. Patrick.* Some are of opinion, that this royal city of Rabbah was called the *city of waters;* either because it stood on a river, or was encompassed with water for its defence. But Junius renders the words, "he cut off the waters which supplied the town;" which translation Josephus seems to approve, by telling us, that Joab seized on all the aqueducts which led to the city. *Stackhouse.* Rabbah was the principal city of the Ammonites, situated on the river Jabbok. The name signifies "great" or "populous," and is applied to other cities: hence this is styled, for distinction's sake, at Deut. iii. 11, "Rabbah of the children of Ammon." *Dr. Wells.*

30. — *the weight whereof was* &c.] Rather, the *price* or *value,* as the Hebrew word often signifies: for the *weight* of a talent could not be borne on a man's head. *Bp. Patrick.*

31. — *brought forth the people* &c.] These dreadful punishments were intended to terrify other countries from violating the laws of nations, by abusing public ambassadours. Some have deemed these punishments too severe, and have therefore supposed that David acted thus in his state of impenitence, when the mild and gentle Spirit of God had departed from him, and he was become cruel and furious as well as lustful. *Bp. Patrick.* If any apology for David's conduct be deemed necessary, it should be recollected, that these Ammonites were monsters of barbarity, as appears from the conditions they offered to the inhabitants of Jabesh-gilead, 1 Sam. xi. 2: and the punishments here mentioned were inflicted by the Ammonites themselves, on those Jews whom they took prisoners. David, therefore, when he conquered their country, and reduced their capital city, used them with the same cruelty; not every one of them indiscriminately, but such only as appeared in arms against him, and had either advised, or approved the advice of putting such a disgrace on his messengers. *Stackhouse.* But the words admit of being translated, "He put them to the saw, to iron mines, and to iron

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Before CHRIST about 1032.

CHAP. XIII.

1 *Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her.* 15 *He hateth her, and shamefully turneth her away.* 19 *Absalom entertaineth her, and concealeth his purpose.* 23 *At a sheep-shearing, among all the king's sons, he killeth Amnon.* 30 *David grieving at the news is comforted by Jonadab.* 37 *Absalom flieth to Talmai at Geshur.*

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and † Amnon thought it hard for him to do any thing to her.

† Heb. *it was marvellous, or, hidden in the eyes of Amnon.*

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, † lean † from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

† Heb. *thin.* † Heb. *morning by morning.*

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

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7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took ‖ flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

‖ Or, *paste.*

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not † force me; for [a] † no such thing ought to be done in Israel: do not thou this folly.

† Heb. *humble me.* [a] Lev. 18. 9. † Heb. *it ought not so to be done.*

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly; so that the hatred where-

† Heb. *with great hatred greatly.*

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axes, and transported them to the brickkilns;" meaning, that he had reduced them to slavery, and put them to hard drudgery. This interpretation, if it be admitted, vindicates David from the inhumanity, which, as many conceive, attaches to the sense of the common translation. *Dr. Chandler.*

Chap. XIII. ver. 1. *And it came to pass*] Now began a sad scene to be opened of the calamities, which, Nathan had foretold, chap. xii. 10, should befall the house of David. Tamar was David's daughter by the same mother with Absalom, and therefore especially called his sister. *Bp. Patrick.*

5. *And Jonadab said unto him*, &c.] The advice of Jonadab was execrably wicked, thus to indulge a most criminal passion in his friend, and suggest the means by which he might accomplish it, at the expense of his own honour and his sister's innocence. *Dr. Chandler.*

12. —*for no such thing ought to be done*] She entreats him not to defile the Church of God with such forbidden practices, whatever may be done in other nations; to consider also the foulness of the sin, which would highly provoke the Divine majesty; the disgrace which the act would bring upon her, who would be weighed down with shame; and the loss of reputation which would ensue to him, who would be looked upon as a man devoid of all sense of religion, honour, and humanity. *Bp. Patrick.*

13. —*thou shalt be as one of the fools in Israel.*] Every one in Israel that hears of this foul act shall condemn thee of great wickedness and folly. *Bp. Hall.*

——*for he will not withhold me from thee.*] She seems to have said this merely as coming first into her mind, which she thought might deliver her from the present danger: *(Bp. Patrick:)* for she could not but know that her marriage with her half brother was forbidden by law. *Dr. Chandler.*

15. —*hated her exceedingly;*] The villany was no sooner committed, than shame and vexation, the natural attendants of exorbitant vices, changed his burning

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with he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; † regard not this thing. So Tamar remained † desolate in her brother Absalom's house.

† Heb. *set not thine heart.*
† Heb. *and desolate.*

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

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23 ¶ And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

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24 And Absalom came to the king, and said, Behold now, thyservant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ‖ have not I commanded you? be courageous, and be † valiant.

‖ Or, *will you not, since I have commanded you?*
† Heb. *sons of valour.*

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man † gat upon his mule, and fled.

† Heb. *rode.*

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shi-

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love into the contrary extreme of an implacable hatred. *Pyle.* It is no uncommon thing for men of violent and irregular passions to pass from one extreme to another. The shame which accompanies a bad action, the remorse, repentance, and many bad consequences which immediately pursue it, make a recoil in every man's temper. Ammon now hated his sister when he should have hated himself: and, as his outrageous treatment of her made it impossible for his guilt to be concealed, so God seems to have abandoned him to the tumult of his intemperate mind, on purpose to make His punishment of David's adultery more marked, and the Prophet's prediction of raising up evil to him out of his own house, chap. xii. 11, more conspicuous. *Stackhouse.*

16. — *this evil — is greater*] Not a greater sin, but a greater mischief to her, as it published her shame to all. *Bp. Patrick.*

19. — *laid her hand on her head,*] Probably, covered her face with her hands, as ashamed to be seen, after the dishonour done to her by her brother. *Dr. Chandler.*

20. — *but hold now thy peace,*] He seems to desire her to put up with the injury in silence, that it might not bring too much disgrace on the family; but, in truth, that he might the better dissemble the revenge he intended. *Bp. Patrick.*

23. — *had sheepshearers*] The time of sheepshearing was, in those countries, a time of rejoicing, and a feast was held at it. We read of it at Gen. xxxviii. 12; and it was at such a time that David sent to Nabal for assistance, 1 Sam. xxv. 8. *Bp. Patrick.*

29. — *upon his mule,*] Mules began to be used about the time of David, who ordered Solomon to be carried on his own mule, 1 Kings i. 33. A present of mules was made to Solomon, 1 Kings x. 25; and these animals were used for burdens and for carriages, 1 Chron. xii. 40; Is. lxvi. 20. *Bochart.*

30. — *hath slain all the king's sons,*] The messenger coming away in alarm when Amnon was killed,

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meah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the † appointment of Absalom this hath been ‖ determined from the day that he forced his sister Tamar.

† Heb. *mouth.*

‖ Or, *settled.*

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: † as thy servant said, so it is.

† Heb. *according to the word of thy servant.*

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept † very sore.

† Heb. *with a great weeping greatly.*

37 ¶ But Absalom fled, and went to Talmai, the son of ‖ Ammihud, king of Geshur. And *David* mourned for his son every day.

1030.

‖ Or, *Ammihur.*

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David ‖ longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

‖ Or, *was consumed.*

CHAP. XIV.

Before CHRIST 1027.

1 *Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem.*
25 *Absalom's beauty, hair, and children.*
28 *After two years, Absalom by Joab is brought into the king's presence.*

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, † Help, O king.

† Heb. *Save.*

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* † none to part them, but the one smote the other, and slew him.

† Heb. *no deliverer between them.*

7 And, behold, the whole family is risen against thine handmaid, and

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thought that all the king's sons were killed also. *Bp. Patrick.*

37. *But Absalom fled,*] As he had committed a wilful murder, he could have no city of refuge in his own country; and therefore he fled out of the kingdom to his mother's father. Thus did God, by leaving Amnon a prey to his own passions, "raise up evil to David out of his own house:" a daughter ravished by her own brother; that brother murdered by another brother; and that other in exile on this very account, and destined soon to perish by a fate which would have been more deplorable, if it had been less deserved. *Dr. Delaney.*

—— *Talmai, — king of Geshur.*] Talmai was Absalom's grandfather on the mother's side, chap. iii. 3. Geshur seems to have been the capital of a small kingdom, and to have lain within the borders of the land of Israel: it was probably in the half tribe of Manasseh, which was on the east of Jordan. *Dr. Wells.*

39. — *he was comforted concerning Amnon,*] As Amnon could not be recovered to life, his grief for him gradually subsided, and his affection for his banished son began to revive; and he wished to discover some method by which a reconciliation might be brought about. *Dr. Chandler.*

Chap. XIV. ver. 2. — *sent to Tekoah,*] A place to the south of Beth-lehem, about nine miles distant from it. *Dr. Wells.*

—— *a wise woman,*] That is, a prudent sensible woman, who was able to manage such a matter properly. *Dr. Wells.* Herein does Joab's cunning appear not a little, that he made choice of a woman, rather than a man, as being likely sooner to gain pity in her miseries; a widow, which was a condition of life more proper for raising compassion; a *grave woman,* (as Josephus calls her,) which made her better fitted for addressing the king; and a woman, dwelling in some distant part, and not known in Jerusalem; for the case, which she was to represent, might not admit of being too readily investigated. *Stackhouse.*

—— *anoint not thyself with oil.*] Ointments, mixed with perfumes, were in constant use among the ancients for the purpose of cleanliness, and to give a grateful odour to the body. In times of distress, they neglected their persons, and abstained from anointing themselves. *Dr. Chandler.*

5. — *I am indeed a widow woman,* &c.] The art and contrivance of this widow's speech is very remarkable. There is a great deal of policy in her not making the resemblance of the case she feigns, to that of Absalom, too close and perceptible, lest the king should discover the drift of her petition, before she had obtained a grant of pardon for her son, and before she made the appli-

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they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder † upon the earth.

† Heb. *upon the face of the earth.*

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, † that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

† Heb. *that the revenger of blood do not multiply to destroy.*

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

‖ Or, *because God hath not taken away* his *life, he hath also devised means,* &c.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; ‖neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him.

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15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be † comfortable: for as an angel of God, so *is* my lord the king † to discern good and bad: therefore the LORD thy God will be with thee.

† Heb. *for rest.*
† Heb. *to hear.*

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab,

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cation of what she represented, to the king's own situation. *Bp. Patrick, Stackhouse.*

9. — *the iniquity be on me,* &c.] She prays that, if she represented her case wrong, the guilt might rest on herself and her family, and the king remain innocent. *Bp. Patrick.*

11. — *remember the Lord thy God,*] She begs him to "remember," or "mention," the name of God; that is, to confirm what he said by an oath. *Bp. Patrick.*

13. — *Wherefore then hast thou thought* &c.] Here she discovers her real intention; and, from the concessions which she had drawn in the king to make, in favour of her son, she argues the propriety and reasonableness of his making the same in favour of his own son, from the regard he had to the desires and inclinations of the people. *Dr. Chandler.*

14. *For we must needs die,*] She pleads for further pity for him from the consideration of our common mortality.

—— *neither doth God respect any person:*] If this be a right translation, the meaning is, that David, though a great king, was also mortal: but the Hebrew words will be better translated, *God does not take away the soul,* (*or life;*) according to which she argues, from the sparing mercy of God, that He does not immediately inflict death on those who have deserved it, but (as follows) He *deviseth means,* by providing cities of refuge, to which the slayer may flee, and be in safety. *Bp. Patrick.*

15. — *because the people* &c.] Rather, "*though* the people have made me afraid;" that is, they had discouraged her from the bold attempt of so approaching the king. *Bp. Patrick.*

17. — *as an angel of God,*] The knowledge of God's will, possessed by the blessed inhabitants of heaven, is clear and distinct: on which account, the highest character given of human wisdom is, to be "as an angel of God, to discern good and bad." *Abp. Secker.*

19. — *none can turn* &c.] No evasion whatever can conceal the truth from my lord the king. *Dr. Chandler.*

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Behold, now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and † thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ‖ his servant.

† Heb. *blessed.*]

‖ Or, *thy.*

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

† Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*

25 ¶ † But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is † near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

† Heb. *near my place.*

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

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32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and 1025.
bowed himself on his face to the ground before the king: and the king kissed Absalom.

CHAP. XV.

1 *Absalom, by fair speeches and courtesies, stealeth the hearts of Israel.* 7 *Under pretence of a vow he obtaineth leave to go to Hebron.* 10 *He maketh there a great conspiracy.* 13 *David upon the news fleeth from Jerusalem.* 19 *Ittai would not leave him.* 24 *Zadok and Abiathar are sent back with the ark.* 30 *David and his company go up mount Olivet weeping.* 31 *He curseth Ahithophel's counsel.* 32 *Hushai is sent back with instructions.*

AND it came to pass after this, 1024.
that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so,* that when any man that had a controversy † came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

† Heb. *to come.*

3 And Absalom said unto him, See, thy matters *are* good and right; but ‖ *there is* no man *deputed* of the king to hear thee.

‖ Or, *none will hear thee from the king downward.*

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26. — *at every year's end*] The Hebrew should rather be rendered, "at stated times;" for it is a mistake to suppose that Absalom polled his head regularly every year: the natural sense is, that he polled it at certain seasons, when it was "heavy on him," in order to deliver himself from the weight. *Houbigant.*

—— *at two hundred shekels*] In those days long hair was reckoned the greatest ornament: it was the custom to anoint it with fragrant oils of myrrh, cinnamon, and the like, and to powder it with dust of gold; so that it is not incredible that it should weigh two hundred shekels, as is here stated. *Bp. Patrick.* Or the meaning may be, that the *value* of his hair was two hundred shekels: it should be observed, that it is not his whole head of hair; but the pollings of it, or the quantity taken from it, which is thus estimated. *Script. illust.*

33. — *and the king kissed Absalom.*] We should here consider the kindness of David, and his tenderness towards his son Absalom. Though the event proved that he was deceived in conceiving him to be returned to his duty, yet what he did was praiseworthy; and we ought, after his example, readily to pardon those that have offended us, especially when they appear to feel concerned for their faults. *Osterwald.*

Chap. XV. ver. 2. — *beside the way of the gate:*] The gate of the palace, probably, where the king used to sit to administer justice. *Bp. Patrick.*

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4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

1023. 7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counseller, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

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13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and † bring evil upon us, and smite the city with the edge of the sword. † Heb. *thrust.*

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall † appoint. † Heb. *choose.*

16 And the king went forth, and all his houshold † after him. And the king left ten women, *which were* concubines, to keep the house. † Heb. *at his feet.*

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place,

6. — *so Absalom stole the hearts*] The name of David's son carries the Israelites against the father of Absalom; and now they are unwittingly made loyal rebels. Their hearts are free from conspiracy; and they mean nothing but fidelity, in the attendance of a traitor. How many thousands are thus ignorantly misled into a train of errour. Their simplicity is as worthy of pity, as their misguidance is of indignation. *Bp. Hall.*

7. — *after forty years,*] It has been a difficulty with commentators to know where to date the beginning of these forty years. Some compute them from the time when the Israelites first demanded a king of Samuel; others, from the time when David was first anointed king. Others again conjecture, that an errour has crept into the Hebrew text, and that instead of *forty* should be read *four* years; that is, four years after Absalom was re-established in Jerusalem, and had used all his alluring arts to gain the affections of the nation. *Stackhouse, Bp. Patrick.*

10. — *As soon as ye hear the sound of the trumpet,*] It would appear from this, that Absalom had planted trumpeters at proper distances to take the sound from one to another, and disperse it over all the kingdom, that so all the friends to his cause might instantly resort to his assistance. *Stackhouse.*

13. — *The hearts of the men of Israel are after Absalom.*] If it should be deemed surprising that Absalom should so easily draw the Israelites into rebellion against David; it should not be forgotten, that the providence of God permitted the conspiracy to go on without discovery, and rise to that height of driving David from his throne, in order to bring on the punishments denounced against him by Nathan, for his conduct respecting Bath-sheba and Uriah. *Dr. Chandler.*

14. — *Arise, and let us flee;*] A more moving spectacle could not be exhibited than this of a king, venerable for his years and victories, sacred in the characters both of his piety and of prophecy, renowned for prowess and revered for wisdom, thus reduced to the condition of a fugitive, to a sudden and extreme necessity of flying for his life, from the presence and by the rebellion of his own son, his darling and delight; and a whole country loudly lamenting his fate. *Dr. Delaney.*

18. — *all the Gittites,* &c.] The Gittites were either proselytes born in Gath of the Philistines, who came with Ittai to David; or Israelites who fled to David in his exile at Gath. For the Cherethites and Pelethites, see note at chap. viii. 18.

19. — *return to thy place,* &c.] Return to Jerusalem and abide with Absalom, who is *king* by usurpation. *Bp. Patrick.*

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and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day † make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

† Heb. *make thee wander in going?*

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ‖ Kidron, and all the people passed over, toward the way of the wilderness.

‖ Called, John 18. 1, *Cedron.*

24 ¶ And lo Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city; if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him.

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27 The king said also unto Zadok the priest, *Art not* thou a [a] seer, return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

[a] 1 Sam. 9. 9.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

† Heb. *going up and weeping.*

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy

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23. — *the way of the wilderness.*] The wilderness that lay between Jerusalem and Jericho. *Bp. Patrick.*

25. — *Carry back the ark of God*] David may have ordered the ark to be carried back, for several reasons: because he did not think it decent to have so sacred a thing exposed to hazard and inconvenience; because this might have argued an undue distrust of the goodness and providence of God; and principally, perhaps, because the priests and Levites, of whose fidelity he was satisfied, could do him more service by remaining in Jerusalem, than by attending in his camp. *Stackhouse.*

26. — *let him do to me as seemeth good*] This language shews with what profound humility David received the chastisement of the Lord, and with what resignation he submitted to the Divine will. Thus ought all, whom God afflicts, and especially great sinners, to humble themselves under His hand, and bow to His supreme will. *Ostervald.*

28. — *to certify me.*] To certify him of Absalom's designs, in order that he might direct his course accordingly. *Bp. Patrick.*

29. — *Zadok therefore and Abiathar*] Abiathar was the high priest, and Zadok only the second priest; but Zadok seems to have been the greatest favourite with David, and to have acted as the principal, being always spoken of first. *Bp. Patrick.*

30. — *by the ascent of mount Olivet,*] Mount Olivet, or the mount of Olives, was a short distance from Jerusalem towards the east, in the way to the plain of the deserts and the fords of Jordan. *Dr. Chandler.*

—— *his head covered, — barefoot:*] Covering the head was used by persons in great distress, or when they were loaded with disgrace and infamy, Esther vi. 12; 2 Sam. xix. 4; Ezek. xii. 6. To walk "barefoot," also, was an indication of great distress. In ancient times, the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. When any great calamity befell them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot. *Dr. Chandler.*

31. — *turn the counsel of Ahithophel into foolishness.*] It is worthy of observation, that, when David prayed to the Lord, it was not against Ahithophel, but against his counsel. *Dr. Hales.*

33. — *thou shalt be a burden unto me:*] As he was no soldier, he could not be useful in the field, and would contribute to distress David for provisions. *Bp. Patrick.*

34. — *say unto Absalom, I will be thy servant,* &c.]

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servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

CHAP. XVI.

1 *Ziba, by presents and false suggestions, obtaineth his master's inheritance.* 5 *At Bahurim Shimei curseth David.* 9 *David with patience abstaineth, and restraineth others, from revenge.* 15 *Hushai insinuateth himself into Absalom's counsel.* 20 *Ahithophel's counsel.*

AND when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's houshold to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

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3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, † I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

† Heb. *I do obeisance.*

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: ‖ he came forth, and cursed still as he came.

‖ Or, *he still came forth and cursed.*

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou † bloody man, and thou man of Belial:

† Heb. *man of blood.*

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, †behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

† Heb. *behold thee in thy evil.*

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should

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This conduct of David may appear perfidious, in advising Hushai to offer his service to Absalom, for the purpose of betraying him. We should recollect, however, that Absalom, as a traitor, a murderer, and a rebel, had forfeited all the rights of society; and that David could be no more guilty of perfidy in forming such a design to supplant him, than any man would be, who should deceive a madman, so as to prevent his murdering his friends. *Stackhouse.*

Absalom was an unnatural rebel, and Ahithophel a traitor; and on the quashing of their rebellious plans depended the religion and prosperity of the kingdom. Accordingly, David only desired that of Hushai, which every good subject, that wished well to his king and country, was in duty bound to do. *Dr. Chandler.*

Chap. XVI. ver. 1.—*the top of the hill,*] Mount Olivet, chap. xv. 30.

——*a bottle of wine.*] A leathern bottle or vessel, made of a large hide, holding probably a considerable quantity. See note on 1 Sam. xxv. 18.

3.—*for he said, To day shall the house* &c.] This seems to be a fiction of Ziba's, but well contrived; for, the family of David being now broken, Mephibosheth might think that the crown of his grandfather Saul might descend to him. On this occasion, however, David seems to have been too credulous, and rashly to have condemned Mephibosheth, before he was heard in his defence, not imagining that Ziba would come to him with a notorious falsehood. *Bp. Patrick.*

5.—*he came forth, and cursed* &c.] With a heavy heart and a covered head, and a weeping eye, and bare feet, David had gone away from Jerusalem. Never had he approached it with more joy than now he left with sorrow. How could he do otherwise, when the insurrection of his own son drove him out from his house, from his throne, from the ark of God? And now, when the depth of this grief deserved nothing but compassion, the foul mouth of Shimei entertains David with curses. In all the time of David's prosperity, we heard no news of Shimei; his silence and colourable obedience made him pass for a true subject: yet, all this while his heart was unsound and traitorous. Peace and good success hide many a false heart: adversity will not deceive us, but will make a true report, as of our own power, so of the disposition of others. *Bp. Hall.*

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this [a]dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

[a] 1 Sam. 24. 14. chap. 3. 8.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

‖ Or, *tears.* † Heb. *eye.*

12 It may be that the LORD will look on mine ‖† affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and † cast dust.

† Heb. *dusted* him *with dust.*

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

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16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, † God save the king, God save the king.

† Heb. *Let the king live.*

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that

10. — *the Lord hath said unto him,*] He means, that the Lord had given him an opportunity of venting his rage and malice, as a punishment on David. In humbly submitting to this contemptuous abuse, which he considered as dispensed by God, David's virtue was admirable: for it is hard indeed to stifle all motions to revenge, when the provocation is great, and the means of gratifying it at hand. *Bp. Patrick.*

In this expression, and that which follows, ver. 11, "The Lord hath bidden him," it is not meant that God put any wickedness into Shimei's heart, but that He left him to his own wickedness; took away that prudence which should have restrained him from such hazardous conduct, and brought David into so distressed a situation, that he was exposed to such scorn and insolence. In short, David considered Shimei as an instrument in the hand of Providence, and endured his abuses patiently out of a consciousness of his own sinfulness, and a reverence for that Deity who had brought him thus low. *Stackhouse.*

12. *It may be that the Lord will look* &c.] This answer of David, while it shews his high reverence for God, and his consciousness that all Shimei's reproaches were undeserved, marks the generosity of his temper, and his humble hope that God would reward him for his patient submission to the punishment now allotted to him. *Dr. Chandler.*

How admirable was the meekness on this occasion of that holy king and Prophet David! When he was reviled by Shimei in the presence of all his host, he took it patiently, and reviled not again; but, as confessing God to be the author of his innocency and good name, resigned himself to His good pleasure. Let him alone, he says, for God hath commanded him to curse David; and perhaps God intendeth thereby to render me some good turn for these cursings this day. *Church Homilies.*

13. — *and cast dust.*] Sir J. Chardin has made an observation which may illustrate this: he says, that in almost all the East, those who accuse a criminal, or demand justice against him, throw dust upon him; as much as to say, he deserves to be put under ground: and it is a common imprecation of the Turks and Persians, *Be covered with earth.* So Shimei may have designed to declare, by what he did, that David was unworthy to live. *Harmer.*

Whether Shimei had been a personal sufferer in the fall of Saul's family, or what else had exasperated him against David, does not appear; but it seems as if he had conceived some most flagrant offence against him, when neither the presence of a king, nor the terrour of his guards, could restrain him from such behaviour. It is a proof too how much the king had fallen into contempt, when a private person could vent his malice in so gross a manner with impunity. *Stackhouse.*

21. — *Go in unto thy father's concubines,*] It appears from this, that Ahithophel was a profane politician, who did not regard by how wicked means he accomplished his ends. His intention in giving this advice appears from what follows to have been, to make the father and son irreconcileable enemies, and to convince all persons that they could never come to an accommodation. *Bp. Patrick.* The sin committed by Absalom with his father's wives is a fresh instance of the impiety and wickedness of this wretched creature, and at the same time a just judgment of God upon David for his adultery, and the accomplishment of what the Prophet Nathan had threatened him with, that God would take his wives and give them to one of his own house; and as Absalom committed this detestable action by the counsel of Ahithophel, whose purpose was to support the cause in which he was engaged, and carry things to that extremity, that a peace between David and Absalom might be utterly impossible, we learn how much evil may arise

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thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house: and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the † oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

† Heb. *word.*

CHAP. XVII.

1 *Ahithophel's counsel is overthrown by Hushai's, according to God's appointment.* 15 *Secret intelligence is sent unto David.* 23 *Ahithophel hangeth himself.* 25 *Amasa is made captain.* 27 *David at Mahanaim is furnished with provision.*

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

† Heb. *was right in the eyes of, &c.*

4 And the saying † pleased Absalom well, and all the elders of Israel.

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5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith.

† Heb. *what is in his mouth.*

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his † saying? if not; speak thou.

† Heb. *word.*

7 And Hushai said unto Absalom, The counsel that Ahithophel hath † given *is* not good at this time.

† Heb. *counselled.*

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* † chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

† Heb. *bitter of soul.*

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be † overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

† Heb. *fallen.*

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and † that thou go to battle in thine own person.

† Heb. *that thy face,* or, *presence go, &c.*

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from wicked counsels; and that which happened afterwards both to Absalom and Ahithophel proves that, sooner or later, such counsels are fatal to those that give them, and to those that follow them. *Osterwald.*

23. *And the counsel of Ahithophel,—was as if a man had enquired at the oracle of God:*] The counsel of Ahithophel was esteemed so sure and safe, that it was commonly followed, without any doubt of the success. *Bp. Patrick.* It is often found too true by experience, that persons of superiour penetration and wisdom are of bad intentions: they see further than other men, and are under a temptation to turn their minds to the overreaching of others, and effecting of mischief: their ability in accomplishing wickedness is a snare and a temptation to them; they find they *can* do it, and therefore are ready and *willing* to do it. Such was the case with Ahithophel. If any man was at a loss, here was one who could tell him how to act for the best: he was like an oracle: his judgment was never under a mistake; but he made a great mistake in one respect—he left God out of the question. Providence made no part of his plan. He had no regard to the ways of God, or the laws of God: for he advised Absalom to commit such horrible wickedness against his father's house, as could never be forgiven, that the people might be sure there could never be a reconciliation between them, and thereby might be confirmed in their rebellion. All this he did without scruple, as a wise politician; and his advice though very wicked in itself, was good advice for promoting the ends he had in view. So practically and experimentally true is it, that "the children of this world are in their generation *wiser* than the children of light," Luke xvi. 8. *Jones of Nayland.*

Chap. XVII. ver. 4.—*the saying pleased Absalom*] The abominable behaviour of Absalom at this period shews to what a height of wickedness every man may proceed, who has provoked God to leave him to himself. When men are engaged in rebellion, there is no wickedness at which they will stop. *Bp. Wilson.* Absalom here approved of the detestable counsel of Ahithophel, and consented to the murder of his father. This horrid circumstance shews that this unnatural son was now filling up the measure of his iniquity, and was prepared for every extreme of wickedness. And such is unhappily too often the case of those who have once embarked in an evil course, and stifled the voice of conscience. *Osterwald.*

8.—*as a bear robbed of her whelps,*] The female bear is intensely fond of her young, and is dreadfully furious when deprived of them: in fact, she ventures her life to avenge her loss. *Script. illust.*

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12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had †appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

Heb. *commanded.*

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

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18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not †followed, he saddled *his* ass, and arose, and gat

† Heb. *done.*

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12. — *as the dew falleth* &c.] This is very beautiful and expressive. The dew in Palestine, as well as in several other warm climates, falls fast and sudden, and is therefore a proper emblem of an active expeditious soldiery. Also the dew falls upon every spot of ground, not a blade of grass escaping: a numerous army may be compared to it in this respect, being able to carry the strictest search into every part. *Dr. Delaney.*

13. — *shall all Israel bring ropes*] An hyperbolical way of speaking, which implies, that the army would be sufficiently numerous to pull down with ropes the walls and houses of a fortified city, into the ditch which surrounds it. Some, however, by the Hebrew word which we translate *ropes*, understand *troops* or *bands* of men, who would batter down walls and houses with machines. *Bp. Patrick.*

14. — *For the Lord had appointed*] God had so blinded their eyes, and infatuated their judgments, that they could not discern what was best, but took that course which was to ruin Absalom. Such is the wonderful overruling providence of God, acting, in a variety of instances, unknown to us. *Bp. Patrick.* God made use of a wicked son to punish the father's offences, and then cut off the very instrument of His vengeance, who by the means he took to distress and destroy his father, had rendered himself the abhorrence of God and man. *Dr. Chandler.*

16. — *speedily pass over;*] Over the river Jordan: he feared that Absalom might change his resolution, and incline again to the counsel of Ahithophel. *Bp. Patrick.*

23. *And when Ahithophel saw* &c.] The pride, the vanity, and the ambition of Ahithophel, were all disappointed. He knew he had given the best advice for the destruction of the king and his party; but he found that the worse advice was preferred, and foresaw that it would be the ruin of Absalom, and of his cause. He had entered into the conspiracy with a persuasion, that his advice would be taken, that he should continue to be the great "oracle" he had hitherto been; but his purpose was frustrated: that hurt his pride; and when the worse counsel was preferred to the better, that opened a dreadful prospect; for in case of a miscarriage, which he now considered as unavoidable, all his golden hopes were blasted. His ambition had promised itself wealth and honour; instead of which, the disgrace, infamy, and punishment, due to his treason, presented themselves to his mind. And perhaps he now began to see, for the first time, that as he had been against God, God was against him, and, according to the prayer of David, was "turning his counsel into foolishness." Under this calamity, what had he to support himself? Nothing but that policy of a wicked man, which never supported any man long. It may work for a time, and seem to prosper; but when it falls, it falls to rise no more. In the trouble of a righteous man there is hope; but in the trouble of the wicked there is none. He had no courage to make any further trial; but giving the whole matter

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him home to his house, to his city, and † put his houshold in order, and hanged himself, and died, and was buried in the sepulchre of his father.

† Heb. *gave charge concerning his house.*

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

‖ Or, *cups.*

28 Brought beds, and ‖ basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

CHAP. XVIII.

1 *David viewing the armies in their march giveth them charge of Absalom.* 6 *The Israelites are sore smitten in the wood of Ephraim.* 9 *Absalom, hanging in an oak, is slain by Joab, and cast into a pit.* 18 *Absalom's place.* 19 *Ahimaaz and Cushi bring tidings to David.* 33 *David mourneth for Absalom.*

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AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thousand of us: therefore now *it is* better that thou † succour us out of the city.

† Heb. *set their heart on us.*

† Heb. *as ten thousand of us.*

† Heb. *be to succour.*

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave

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up for lost, to avoid an ignominious death, which he knew was what he merited, he went home to put an end to his life, as many others have since done under the like circumstances. *Jones of Nayland.*

——*hanged himself, and died,*] The wretched end of Ahithophel, who was esteemed as the oracle of God for the wisdom of his counsels, was the just punishment of his treason. *Dr. Hales.* The providence of the wisest men being too short to overreach the providence of God, God often permits such Ahithophels, for the punishment of their presumption, as well as of their malice, to perish by their own devices. *Dean Prideaux.*

It was a severe misfortune to Ahithophel, that he kept bad company; that he associated with persons of that description and character, which from time to time have helped to bring ruin upon many a man. A leader of sedition, let him be never so wise, has bad designs: to the execution of bad designs bad people are necessary; and therefore a person of this sort soon finds himself in the midst of them: they encourage him, and he makes his use of them, and so they work together to fulfil some wise ends of Providence, which it is hard for us to understand, till it pleases God to bring the authors of evil to destruction. No man that has the fear of God will unite himself with such a party; his conscience will keep him from it: but, if that were not sufficient, the expectation of wrath and vengeance would deter him from the undertaking. He that joins the wicked will come to the end of the wicked. Let us beware then how we join any bad party. Let no Absalom beguile us with fair and flattering speeches. He is in the way to ruin himself; and we may soon be ruined along with him. Absalom and Ahithophel both perished in a strange manner: the judgment of God hanged up the one in a tree by the hair of his head, and the other died by his own hand. *Jones of Nayland.*

25.—*Ithra an Israelite,*] Called an Ishmeelite at 1 Chron. ii. 17. Probably, in this place, the word has been altered by the errour of transcribers, for some copies have "Ishmeelite." Had he been an Israelite, there would have been no occasion to mention his nation. *Dr. Wall.*

28.—*parched corn,*] Parched corn is a kind of food still retained in the East. Hasselquist mentions, that in the road between Acre and Seide, he saw a herdsman eating his dinner, consisting of half-ripe ears of wheat, which he roasted and ate with a good appetite. In Egypt, similar food is much eaten by the poor, consisting of the ears of maize, or Turkish wheat, and a kind of millet. With the Moors of West Barbary, the flour of parched barley is the principal diet, both at home and when they travel. *Harmer.*

Chap. XVIII. ver. 5.—*Deal gently—with the young man,*] This kind charge respecting his rebel son shews

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all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood † devoured more people that day than the sword devoured.

† Heb. *multiplied to devour.*

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

† Heb. *weigh upon mine hand.*

12 And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, † Beware that none *touch* the young man Absalom.

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† Heb. *Beware whosoever ye be of, &c.*

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the † midst of the oak.

† Heb. *before thee.*

† Heb. *heart.*

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in [a] the king's dale:

[a] Gen. 14. 17.

with what reluctance David drew his sword against him and a part of his own subjects. He desires his captains to deal gently with the *young man*, as if all his faults were more those of his youth than of his nature: but, at the same time that his people could not but discern in these words the excess of his weakness for that profligate son, they could not but observe in them also a calm presage and assurance of their success against their enemies. *Dr. Delaney.*

6. — *against Israel:*] Against the army of Absalom, which, being composed of men who lived westward of Jordan, and in the land of Israel properly so called, is here noted by the name of Israel. *Dr. Wells.*

—— *in the wood of Ephraim;*] Not a wood belonging to Ephraim, for this tribe had no possessions beyond Jordan; but so named by the Gileadites in memory of the great slaughter which Jephthah here made of the Ephraimites, Judg. xii. *Bp. Patrick.* Or perhaps from lying over against the tribe of Ephraim. *Dr. Wells.*

8. — *and the wood devoured* &c.] That is, more were slain in their flight through this wood, and in endeavouring to hide themselves in it, than in the fight of the open field adjoining. *Dr. Wells.* Josephus says, the field of battle was a plain, with a wood contiguous to it: and therefore, when Absalom's army was put to the rout, and went to the wood for refuge, their pursuers made a greater slaughter of them there, than they would otherwise have done, because they could not escape in the wood, as rapidly as they would have done in the open field. *Bp. Patrick.*

9. — *his head caught hold of the oak,*] Let no man think to prosper by rebellion: the very thickets, and stakes, and pits of the woods shall conspire for the punishment of traitors. Among other instances, see how a fatal oak has singled out the ringleader of this hateful insurrection; and will at last serve for his hangman and gallows, by one of those spreading arms snatching him away to speedy execution. *Bp. Hall.*

11. — *a girdle.*] A military belt, which was much esteemed, 1 Sam. xviii. 4.

13. — *I should have wrought falsehood against mine own life:*] He means, that he would have brought his own life into danger, and therefore would not have been true to himself. *Bp. Patrick.*

14. — *Then said Joab,* &c.] Joab was probably influenced to kill Absalom by the desire of revenging the wrongs he had received from him, and by the fear that David, in his fondness and affection for him, might restore him to his favour, and give him further opportunities of causing publick disturbances. Still, though Absalom well deserved death, Joab was not to be justified in inflicting it, contrary to the king's positive order to spare him. *Dr. Chandler.*

17. — *laid a very great heap of stones upon him:*] Stoning to death was the punishment prescribed by the law for rebellion against parents, Deut. xxi. 20, 21. Thus perhaps they who could not inflict this punishment on him, while living, for his rebellious conduct, now branded him dead, as he deserved. *Dr. Delaney.*

18. — *reared up for himself a pillar,*] Though this pillar has been lost for many ages, Absalom has, by his

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for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath †avenged him of his enemies.

† Heb. *judged him from the hand, &c.*

20 And Joab said unto him, Thou shalt not †bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

† Heb. *be a man of tidings.*

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But †howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ‖ ready?

† Heb. *be what* may.

‖ Or, *convenient?*

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, † Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

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† Heb. *I see the running.*

28 And Ahimaaz called, and said unto the king, ‖ †All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath †delivered up the men that lifted up their hand against my lord the king.

‖ Or, *Peace be to thee.*

† Heb. *Peace.*

† Heb. *shut up.*

29 And the king said, †Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was.*

† Heb. Is there *peace.*

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, † Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

† Heb. *Tidings is brought.*

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is.*

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAP. XIX.

1 *Joab causeth the king to cease his mourning.*
9 *The Israelites are earnest to bring the*

enormous and unparalleled crimes, erected a standing monument to his own wickedness, which will ever be preserved in the faithful records of history. *Dr. Chandler.* But, according to Sandys, this pillar is still standing; and the Turks, when they pass it, throw a stone at it, so that it is half covered, in abhorrence of his unnatural rebellion. *Bp. Wilson.*

—— *he said, I have no son*] We read before, at chap. xiv. 27, that he had three sons and one daughter; but these were all now dead. *Bp. Patrick.*

24. — *between the two gates:*] "The gate of the city" was a very large place, having an inward and an outward door; between which it appears David sat to hear the news. *Bp. Patrick.*

33. — *would God I had died for thee*, &c.] Absalom's rebellion ended with his life; but his father's sorrow ended not here: the news of his death went so near to David's heart, that it almost strangled him with grief, and overwhelmed him with tears; and he professed, he would have gladly sacrificed his kingdom and his life, for the saving of his son Absalom. Yet how unworthy was this son of such a father! Absalom had no recommendation, but that of personal beauty; and the ornaments of his body were horribly sullied by the corruptions of his mind, which made him as great a monster as any we read of in history: for he was guilty of the worst enormities, in assassinating his brother and rebelling against his father; committing both offences too under many great aggravations. *Reading.*

—— *O Absalom, my son, my son!*] These are words which go to every parent's heart that has experienced the same misfortune, and speak to it with a force and eloquence that has never yet been equalled. *Bp. Porteus.*

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king back. 11 *David sendeth to the priests to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed, Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

† Heb. *salvation*, or, *deliverance.*

2 And the † victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

† Heb. *by loving*, &c. † Heb. *that princes or servants* are *not to thee.*

6 † In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, † that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

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7 Now therefore arise, go forth, and speak † comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

† Heb. *to the heart of thy servants.*

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why † speak ye not a word of bringing the king back?

† Heb. *are ye silent?*

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah,

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Chap. XIX. ver. 1. — *Behold, the king weepeth* &c.] The grief of David was as immoderate as it was unseasonable, and shewed the intemperate passionate affection he bore to the unnatural and impious youth. It damped the common joy of his friends and soldiers for the glorious victory, to hear the excessive grief he expressed for his son, insomuch that they almost repented of their success, and stole into the city where David was, as if they had been dishonourably defeated. *Dr. Chandler.* The king's command to spare Absalom was indeed an extraordinary instance of mercy; yet is to be accounted for from his fatherly fondness, and the benignity of his nature. But there is something astonishing in this excess of grief for such a reprobate, and utterly unaccountable, perhaps, from any other principle, except the sad and shocking reflection of his having died with all his sins upon his head. *Dr. Delaney.* So strong is the affection of parents: the sins, the ingratitude of children, cannot root it from their hearts; and they who fear God are then most inconsolable, when their children are engaged in a course of sin, and they see them die in a state of condemnation. *Ostervald.*

5. — *Thou hast shamed this day* &c.] Joab, instead of sympathizing with his sovereign in the bitterness of his grief, and tenderly representing to him the ill consequences that might arise, upbraided him in this insolent manner. His remonstrance was no less imperious and haughty, than injurious to the king. It was plainly justifying to his face the murder of his son, telling him that he was above his reach, and fearless of his displeasure. *Dr. Chandler.*

8. *Then the king arose.*] Instead of resenting the insolent behaviour of Joab as it deserved, David accepts it as part of his punishment from God; at least, as a seasonable check to that pride, which might otherwise have arisen in his heart, on gaining this decisive victory. *Wogan.*

9. — *were at strife*] Strove who should be most forward to bring back the king, blaming one another's slackness in it. *Bp. Patrick.*

10. — *why speak ye not — of bringing the king back?*] David, now victorious over a rebel army, had it in his power to take ample revenge on all those whose treachery and bad faith well deserved to be chastised; and if he had possessed any malicious or sanguinary feelings, he could now want no pretext for indulging them. But he was governed by very different principles: he knew his son's rebellion to be the effect of his own guilt, and his recent success to be the fruit of his penitence and humiliation before God; he therefore was moved to no other conduct than prayer and repentance, gratitude and thanksgiving, and a patient humble expectation of God's disposal of the event. Nor did he fail of his reward: for it seemed good to the great Governour of the world to turn the hearts of David's subjects, as it were, in an instant, in his favour; insomuch that they now returned to their duty with as much eager zeal, as they had but a few days before rushed into rebellion against him. *Dr. Delaney.*

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saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

a 1 Kings 2. 8.

16 ¶ And [a] Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men

b Chap. 16. 1.

of Benjamin with him, and [b] Ziba the servant of the house of Saul, and his fifteen sons, and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do † what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

† Heb. *the good in his eyes.*

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember [c] that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

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c Chap. 16. 5.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an

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13. *And say ye to Amasa,*] Who, though he was David's nephew, (1 Chron. ii. 16, 17.) and therefore "of his bone and of his flesh," was general of Absalom's forces, and who therefore might be both ashamed and afraid to look David in the face, till encouraged by some kind message. *Dr. Wells.*

14. *And he bowed the heart*] That is, "Amasa" bowed the heart, &c. *Dr. Chandler.*

22. — *What have I to do with you,*] David, though warm in his temper, could not be vindictive: accordingly he rejected the advice of Abishai, as that of an enemy rather than a friend, and as tending to a degree of severity, which, now that he was restored, was wholly unnecessary. *Dr. Chandler.* David knew as well as Abishai, that Shimei's submission proceeded from mere worldly policy, to prevent the punishment he deserved. But he, who had received forgiveness from God, judged piously that a like forgiveness to his enemy would not only be a seasonable act of mercy, but the most proper imitation of the Divine goodness, as well as a testimony to himself and to the world, of his own sincere repentance. *Wogan.*

This clemency of David is a lesson to every one to forgive, as much as possible, even the most heinous injuries, and not to give ear to those who would instil feelings of revenge. *Ostervald.* David knew himself to be a king, not of one party, but of his whole people, and therefore wisely resolved that his fatherly affection should extend to them all. He knew himself to be a sovereign, and he felt that mercy and forgiveness are the noblest privileges of sovereignty. *Dr. Delaney.*

24. — *had neither dressed his feet,*] He had wholly neglected his person, as was customary in times of publick sorrow: had neither dressed (or washed) his feet, as the Jews were accustomed to do very frequently; nor *trimmed* his beard, the custom of the Jews being, not to shave off their beards, but to cut them partially; nor washed his clothes. *Bp. Patrick.*

26. — *my servant deceived me:*] Mephibosheth means, that he had ordered an ass to be made ready for him, to carry him to David; instead of which, Ziba saddled it for himself, and went with the false story, mentioned chap. xvi. 3.

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ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

d Chap. 16. 3. 27 And d he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but † dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

† Heb. *men of death.*

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and e he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

e Chap. 17. 27.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, † How long have I to live, that I should go up with the king unto Jerusalem?

† Heb. *How many days* are *the years of my life?*

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

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36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt † require of me, *that* will I do for thee.

† Heb. *choose.*

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: where-

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29. — *I have said, Thou and Ziba* &c.] This is probably the same order that David gave before, (chap. ix.) that Ziba should still take care of Mephibosheth's estate, as he was formerly desired. *Dr. Lightfoot.*

30. — *yea, let him take all,*] Nothing could be more generously spoken, nor signifying greater affection; than that he himself was content to be a beggar, now that the king was restored to his kingdom. *Bp. Patrick.*

35. *I am this day fourscore years old:* &c.] The loyalty and affection which Barzillai shews to David are truly admirable. He adhered to him in his lowest estate, and provided him and his army with sustenance; yet now refuses any other recompense of his great and faithful services, but the pleasure and satisfaction of having done his duty. He only begs leave to retire, that he may die at home. He is also an excellent example to men in years, to retire, some time before they die, from the cares and vain pleasures of the world, that they may the better prepare for another, and may have nothing else to do, when death comes, than to depart in peace. *Wogan.*

The resolution of the venerable Barzillai was doubtless recorded as a pattern, that the aged should withdraw themselves from the delights and pretensions that are become unsuitable to their years, and leave them willingly to the succeeding generation. *Abp. Secker.*

40. — *half the people of Israel.*] That is, half the elders sent by the other tribes of Israel; David, it seems, to gratify his own tribe, continued his march, and did not wait for the arrival of the elders from the other tribes. *Bp. Patrick.*

41. — *stolen thee away,*] Taken thee clandestinely, as it were, from the rest of their brethren. *Dr. Chandler.*

42. — *is near of kin*] Is of our tribe, and therefore

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fore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye † despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

† Heb. *set us at light.*

CHAP. XX.

1 *By occasion of the quarrel, Sheba maketh a party in Israel.* 3 *David's ten concubines are shut up in perpetual prison.* 4 *Amasa, made captain over Judah, is slain by Joab.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's officers.*

about 1022.

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* [a] concubines, whom he had left to keep the house, and put them in † ward, and fed them, but went not in unto them. So they were † shut up unto the day of their death, † living in widowhood.

a Chap. 16. 22.

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† Heb. *a house of ward.*
† Heb. *bound.*
† Heb. *in widowhood of life.*

4 ¶ Then said the king to Amasa, † Assemble me the men of Judah within three days, and be thou here present.

† Heb. *Call.*

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and † escape us.

† Heb. *deliver himself from our eyes.*

7 And there went out after him Joab's men, and the [b] Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

b Chap. 8.18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

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we have a peculiar interest in him. "Wherefore then be ye angry for this matter," especially as we have put the king to no expense for our attendance, and received nothing from him, in return for our zeal to serve him? *Dr. Chandler.*

43. — *were fiercer*] More vehement; or, more weighty in argument. As David did not think fit to interpose, the men of Israel thought that he favoured Judah; and hence arose a new rebellion. *Bp. Patrick.* From this contest, which arose between the men of Israel and the men of Judah, on the subject of the king's restoration, we see the unhappy effects of pride and jealousy, when they mix with the duties of publick or private life: whereas the affair of peace and charity should ever be transacted with the spirit of peace and a charitable temper. *Wogan.*

Chap. XX. ver. 1. — *We have no part in David,*] As much as to say, Let the men of Judah have him for themselves; he cares not for us, and we care not for him. *Bp. Patrick.*

2. *So every man of Israel—followed Sheba*] This rebellion of Sheba was a new chastisement of God upon David: and here we are most seriously to consider, to how many calamities this prince was exposed, and how the judgments of God pursued him, after he had defiled himself by adultery, and the murder of Uriah. By the various afflictions with which the history records that he was visited, we are taught how greatly God abhors those crimes of which he was guilty, and with what severity He punishes those who commit them. We must remember nevertheless, that God sent these evils upon David, for the purpose of humbling him, and making him sensible of his sin: that with the same design He chastises all sinners; and when they improve by His corrections, He will pardon them as He pardoned David. *Osterwald.*

3. — *and the king took* &c.] David's reason for clearing the place of the concubines which had been defiled by Absalom, and shutting them up in close and perpetual retirement, seems to have been, that they might no more be seen abroad, to revive the memory of his son's wickedness and impurity. *Pyle.*

9. — *took Amasa by the beard*] This is still the custom among the Eastern people, who take one another by the chin or beard, when they would give a hearty salute. *Bp. Patrick.* The kissing the beard itself too is customary. D'Arvieux, describing the assembling together of several petty Arab princes, mentions, among other civilities and caresses, *the kissings of the beard* and of the hand, which every one gave and received according to his rank and dignity. *Harmer.*

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10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and † struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

† Heb. *doubled not his stroke.*

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and || it stood in the trench: and all the people that *were* with Joab † battered the wall, to throw it down.

|| Or, *it stood against the outmost wall.*
† Heb. *marred to throw down.*

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

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17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, || They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter.*

|| Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.*

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri † by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

† Heb. *by his name.*

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they † retired

† Heb. *were scattered.*

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10. — *so he smote him therewith*] This, as Josephus observes, was a most impious and execrable action, thus to murder a relation who had never injured him, out of envy for his being created general, and having an equal share in the king's favour with himself. *Dr. Chandler.*

Had the heart of Amasa been privy to any cause of grudge, he would have suspected the kiss of Joab: but his innocent eyes looked to the lips, not to the hand, of his secret enemy. These lips were smooth, while the hand was bloody. This hand knew well this way unto death, having now let out, with the same kind of wound, the souls of two great men, Abner and Amasa, both of whom were smitten by Joab, under the mask of friendship. There is no enmity so dangerous, as that which comes masked with love. Open hostility calls us to our guard; but there is no fence against a trusted treachery. We need not be warned to avoid an enemy, but who would run away from a friend? *Bp. Hall.*

12. — *all the people stood still,*] As many as saw it, would move no further, till the body was removed out of the way. *Bp. Patrick.*

14. — *unto Abel, and to Beth-maachah,*] Rather, unto Abel Beth-maachah, or Abel of Beth-maachah; for they were one and the same place, as appears from the next verse. *Bp. Patrick.*

—— *Berites:*] The inhabitants of Beeroth, a city in the tribe of Benjamin. *Bp. Patrick.*

—— *and they were gathered together,*] Most interpreters refer these words to the Berites and others who followed Sheba: but I apprehend they are a description of Joab's men warmly pursuing that rebel. *Dr. Chandler.*

15. — *and it stood in the trench:*] That is, Joab's army had advanced so far in their works, as to have filled up the trench, and stand at the very foot of the wall. *Bp. Patrick.*

16. *Then cried a wise woman out of the city,*] It seems not improbable that this woman was governess in the city; for there want not instances, as in the case of Deborah, Judges iv. 4, and queen Athaliah, 2 Kings xi. 3, of women who have been employed in the administration of civil affairs. If she was invested with civil authority, she was the properest person to desire a parley with the general, knowing that the people were desirous of peace, and restrained only by Sheba's authority. *Stackhouse.*

18. — *They were wont to speak in old time,* &c.] The meaning is by no means clear: the best sense seems to be, The inhabitants of the city spake in the beginning of the siege, saying, Surely they (Joab and his army) will ask us whether we will make peace before proceeding to

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from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

c Chap. 8. 16.

23 ¶ Now [c] Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* || recorder:

|| Or, *remembrancer.*

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

|| Or, *a prince.*

26 And Ira also the Jairite was || a chief ruler about David.

CHAP. XXI.

1 *The three years famine for the Gibeonites ceaseth, by hanging seven of Saul's sons.* 10 *Rizpah's kindness unto the dead.* 12 *David burieth the bones of Saul and Jonathan in his father's sepulchre.* 15 *Four battles against the Philistines, wherein four valiants of David slay four giants.*

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THEN there was a famine in the days of David three years, year

† Heb. *sought the face, &c.*

after year; and David † enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

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2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [a] of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

a Josh. 9. 3, 16, 17.

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, || We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

|| Or, *It is not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill,* &c.

5 And they answered the king, The man that consumed us, and that || devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

|| Or, *cut us off.*

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, || *whom* the LORD did choose. And the king said, I will give *them.*

|| Or, *chosen of the LORD.*

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hostilities; and so will quickly end the matter on our coming to an agreement with them. *Dr. Wells.*

23. *Now Joab was over all the host* &c.] It has been made matter of reproach against David, that he suffered Joab to continue in the command, after the atrocious murder of Amasa, as if he acquiesced in that murder. But that David greatly resented that murder, is evident from his last advice to Solomon, in which he nobly recommends, and gives it in charge to him, to do justice on the assassin Joab. The fact seems to have been, that Joab was at this time too powerful a subject to be brought to any account; and he seems to have usurped the command of the forces, in defiance of his master's inclinations, and without his order or appointment. *Dr. Chandler.*

Chap. XXI. ver. 1.—*and David enquired of the Lord.*] Who can but wonder, both at David's slackness in consulting with God, and God's speed in answering so slow a demand! He that so well knew the way to God's oracle, suffered Israel to be three years pinched with famine before he asked why they suffered. Even the best hearts may be overtaken with dulness in holy things; but marvellous is the mercy of God, which takes not advantage of our weaknesses. *Bp. Hall.*

——*because he slew the Gibeonites.*] This he did, at the time when he destroyed the whole city of Nob, where the Gibeonites lived, and served as hewers of wood and drawers of water to the priests, whom Saul then cut off, 1 Sam. xxii. 18, 19; they being a part of the Amorite race, as stated in the next verse, whom Joshua and the whole nation (Josh. ix. 19, &c.) had solemnly promised to protect. *Bp. Patrick, Pyle.* Why this transgression was punished so long after, is hidden among the mysteries of Providence. Perhaps the punishment was sent at this juncture, to visit the nation for their recent rebellions against God and the king, in which the house of Saul took an active part. *Dr. Hales.*

We know not how many, or who, were confederate with Saul in murdering the Gibeonites, or guilty in not hindering it; how many made the crime their own, by approving it afterwards; what share of guilt might be derived upon the whole nation for suffering so much innocent blood to be shed, or for not expressing their detestation of it by some publick act. We know not, further, what other sins the people may have committed, so as to deserve the famine; or how far such an act of discipline at that time might be necessary, to prevent the like murders in time to come. In fact, we know not the depths of the Divine counsels, nor the smallest part of the reasons which an allwise God might have: it behoves us therefore in all such cases to be modest and reserved in our censures, remembering that God is in heaven, and that we dwell in dust; that He knows all things, and we nothing in comparison. But if it could be supposed that the people of that generation were ever so innocent, yet God had an absolute right over the lives of all, and could demand them when He pleased: and, if the thing was just, considered merely as an act of dominion, it could not but be consistent both with justice and benevolence, by being made at the same time an act of discipline, for the punishment of sin, and the promotion of godliness. *Dr. Waterland.*

4.—*neither for us shalt thou kill any man*] Except those mentioned in the next verse.

6.—*in Gibeah of Saul,*] To make the punishment more remarkable and shameful; this being the city where Saul lived, both before and after he was king, 1 Sam. x. 26; xi. 4. *Bp. Patrick.*

——*the king said, I will give them.*] This seems to be contrary to the Divine law at Deut. xxiv. 16, which forbids that the son should die for the father's fault:

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7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of [b] the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

b 1 Sam. 18. 3. & 20. 8, 42.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ‖ Michal the daughter of Saul, whom she † brought up for Adriel the son of Barzillai the Meholathite:

‖ Or, *Michal's sister.*
† Heb. *bare to Adriel.*

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

c Chap. 3. 7.

10 ¶ And [c] Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [d] Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

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d 1 Sam. 31. 10.

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

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16 And Ishbi-benob, which *was* of the sons of ‖ the giant, the weight of whose † spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

‖ Or, *Rapha.*
† Heb. *the staff*, or, *the head.*

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying,

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but that law relates to proceedings in human courts, not to Divine judgments; for God visits the sins of fathers upon the children, in many temporal calamities, Exod. xx. 5. *Bp. Patrick.*

7. — *because of the Lord's oath*] It would appear from this expression, that reasons of state, and the security of his throne, would have moved David to put Mephibosheth to death, but that he spared him from respect to his oath, which he sware to Jonathan a long time before. This strongly shews what respect he bore to an oath, as adding confirmation to his word. *Abp. Tillotson.*

9. — *and they hanged them* &c.] It was perhaps ordained by God that they should suffer by this publick kind of death, to the end that His displeasure against truce-breakers and tyrants might be more remarkable, and that all might see and fear, and do no more wickedly. We should observe in this event a special retribution of Divine justice, in retaliating on Saul's posterity the measure he dealt to others. *Wogan.*

—— *in the hill before the Lord:*] Probably on a hill near to Gibeah, and before an altar which was built upon it; or, by the expression, "they hanged them before the Lord," it may be meant, that they put them to death, as victims of expiation, to appease the Divine wrath. *Calmet.*

—— *and they fell all seven together*, &c.] The evident intention of God, in ordering the death of this part of Saul's family, was, to give a publick attestation of His abhorrence of Saul's perfidy and cruelty, to strike a terrour into the princes his successors, and caution them against committing the like offences. The death of these seven persons, therefore, supposing them all innocent, was, in this view, no punishment inflicted personally on them by God, but an appointment of God in virtue of His sovereign right over the lives of all men; to teach princes moderation and equity, and to prevent the commission of those enormous crimes, which are inconsistent with the welfare of all civil government. Accordingly, God dealt with these persons, exactly as if, in the course of His providential dispensations, He had cut them off by a natural death. That children do very frequently suffer and die for the sins of their parents, in which they have had no share, is evident from history and the constant experience of all ages and nations. *Dr. Chandler.*

10. — *took sackcloth and spread it — until water dropped*] It is probable she made a tent of sackcloth, and spread it on the ground to lie upon; and this she continued to do till it appeared God was appeased, by sending plentiful showers of rain upon the earth. Rizpah is a remarkable instance of maternal affection: her love to her children continued undiminished even after death. Their bodies, which were now no more than the miserable remains of a shameful death, are yet guarded with the same tender and watchful care which she bestowed on them when alive. *Wogan.*

12. *And David went and took the bones*] David was pleased with this praiseworthy conduct of Rizpah, and was induced by it to do honour to the bodies of her sons, and to the whole house of Saul; thereby demonstrating that he had no personal enmity to his family. *Bp. Patrick.*

15. — *David waxed faint.*] Being now in his declining years, and much worn out by various troubles and afflictions. *Bp. Patrick.*

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Thou shalt go no more out with us to battle, that thou quench not the † light of Israel.

† Heb. *candle*, or *lamp.*

18 [e] And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of ‖ the giant.

e 1 Chron. 20. 4.

‖ Or, *Rapha.*

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew [f] *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

f See 1 Chr. 20. 5.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ‖ the giant.

‖ Or, *Rapha.*

‖ Or, *reproached.*

21 And when he ‖ defied Israel, Jonathan the son of [g] Shimeah the brother of David slew him.

g 1 Sam. 16. 9.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAP. XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

a Ps. 18. 2, &c.

2 And he said, [a] The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

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

‖ Or, *pangs.*

† Heb. *Belial.*

5 When the ‖ waves of death compassed me, the floods of † ungodly men made me afraid;

6 The ‖ sorrows of hell compassed me about; the snares of death prevented me;

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‖ Or, *cords.*

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke † out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

† Heb. *by.*

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

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, † dark waters, *and* thick clouds of the skies.

† Heb. *binding of waters.*

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the Most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of ‖ many waters;

‖ Or, *great.*

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

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

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

21 The LORD rewarded me according to my righteousness: accord-

17. — *that thou quench not the light of Israel.*] This expression is very beautiful and significant; for good kings are in Scripture justly called the "light" of the people, 1 Kings xi. 36; Ps. cxxxii. 17; because the beauty and glory, the conduct and direction, the comfort, safety, and welfare of a people depend upon them, and are derived from them. *Poole.*

18. — *at Gob:*] It is said at 1 Chron. xx. 4, that these battles were fought at Gezer; whence it is inferred, either that Gob and Gezer were the same place, or that they were so near to each other, that the battles might be indiscriminately named from either. *Dr. Wells.*

Chap. XXII. ver. 1. — *in the day that the Lord had delivered* &c.] It is probable that David composed the following hymn in his younger days, under the troubles and difficulties to which he was exposed by the persecution of Saul; and that, having composed it, he was wont to sing or speak it by way of a thanksgiving to God. *Dr. Wells.* As this hymn forms the eighteenth

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ing to the cleanness of my hands hath he recompensed me.

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

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

† Heb. *to him.*

24 I was also upright † before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness † in his eye sight.

† Heb. *before his eyes.*

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt ‖ shew thyself unsavoury.

‖ Or, *wrestle.* Ps. 18. 26.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

‖ Or, *candle.*

29 For thou *art* my ‖ lamp, O LORD: and the LORD will lighten my darkness.

‖ Or, *broken a troop.*

30 For by thee I have ‖ run through a troop: by my God have I leaped over a wall.

‖ Or, *refined.*

31 *As for* God, his way *is* perfect; the word of the LORD *is* ‖ tried: he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

† Heb. *riddeth*, or, *looseth.*

33 God *is* my strength *and* power: and he † maketh my way perfect.

† Heb. *equalleth.*

34 He † maketh my feet like hinds' *feet:* and setteth me upon my high places.

† Heb *for the war.*

35 He teacheth my hands † to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath † made me great.

† Heb. *multiplied me.*

37 Thou hast enlarged my steps under me; so that my † feet did not slip.

† Heb. *ankles.*

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

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40 For thou hast girded me with strength to battle: them that rose up against me hast thou † subdued under me.

† Heb. *caused to bow.*

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

42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me.

45 † Strangers shall ‖ † submit themselves unto me: as soon as they hear, they shall be obedient unto me.

† Heb. *Sons of the stranger.* ‖ Or, *yield feigned obedience.* † Heb. *lie.*

46 Strangers shall fade away, and they shall be afraid out of their close places.

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

48 It *is* God that † avengeth me, and that bringeth down the people under me,

† Heb. *giveth avenge-ment for me.*

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

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

b Rom. 15. 9.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and [c] to his seed for evermore.

c Chap. 7. 13.

CHAP. XXIII.

1 *David, in his last words, professeth his faith in God's promises to be beyond sense or experience.* 6 *The different state of the wicked.* 8 *A catalogue of David's mighty men.*

NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up

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psalm, the notes which occur upon it will be given in the book of Psalms.

Chap. XXIII. ver. 1. — *these be the last words*] Some of the last words which he spake on the approach of

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on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, || He that ruleth over men *must be* just, ruling in the fear of God.

|| Or, *Be thou ruler*, &c.

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 ¶ But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be † fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

† Heb. *filled.*

|| Or, *Josheb-bassebet the Tachmonite, head of the three.*

8 ¶ These *be* the names of the mighty men whom David had: || The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: || *he lift up his spear* against eight hundred, † whom he slew at one time.

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|| See 1 Chr. 11 11.

† Heb. *slain.*

9 And after him *was* [a] Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

a 1 Chron. 11. 12.

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [b] Shammah the son of Agee the Hararite. And the Philistines were gathered together || into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

b 1 Chron. 11. 27.

|| Or, *for foraging.*

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And || three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

|| Or, *the three captains over the thirty.*

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death; or the last words which he spake by the inspiration of God. *Dr. Wells, Poole.*

How glorious a conclusion of so noble an office is this; to recollect God's signal mercies and blessings bestowed upon him, his exaltation to royalty from a low estate, and his gifts of prophecy, poetry, and harmony; His special command to him as a king, and His eternal covenant with him and his seed; the continuance of his temporal kingdom, but with no increase of grandeur, in his posterity; their sure salvation and protection while they continued in the covenant made with their father; the final reprobation and destruction of the wicked; and, above all, that blessed and permanent assurance to the faithful, that "the Spirit of the Lord spake by him, and His word was in his tongue;" thus sealing the truth and certainty of his divine inspiration, and, in consequence of that, the sacred authority of his writings to endless generations. *Dr. Delaney.*

—— *the sweet psalmist of Israel,*] This title seems most eminently to belong to David, as he was the person who had brought to perfection the musick of the Jewish service, having not only composed the Psalms, but the musick also, and having prescribed to the performers their several parts, &c. *Dr. Gray.*

2. *The Spirit of the Lord spake by me,* &c.] That is, it was by the Divine inspiration that I composed my various psalms, and now speak this. *Dr. Wells.*

3. — *He that ruleth* &c.] Or, as in the margin, *Be thou ruler over* &c. which the Chaldee expounds of the Messiah in this manner; The faithful God spake, I will constitute to Me a king, He is the Messiah, who shall arise and reign in the fear of the Lord: but this relates first to David, the type of Christ, who was taught to rule justly, and in the fear of God. *Bp. Patrick.* Or, retaining the present translation, the words are an illustrious assertion of that kingdom and government, which Christ the righteous even then administered over men. *Bp. Beveridge.*

5. *Although my house be not so* &c.] My house or kingdom is not so with God; that is, is by God's appointment destined to excel the forementioned comparisons taken from natural things: for they are none of them stable and constant; whereas He, namely, God, hath made with me an everlasting covenant, a (covenant of an everlasting as well as blessed and glorious kingdom,) ordered in all things aright and sure: which is to be chiefly understood, and is fully true, of the kingdom of Christ. For this kingdom of Christ that is to descend from me, is that wherein is founded all my salvation, and all my desire. *Dr. Wells.* Otherwise the sense may be, Although I have not in every point been answerable to that which God hath required of me, and foretold concerning me, yet in His great mercy He hath made an everlasting covenant with me. *Bp. Hall.*

8. *These be the names*] Here follows a catalogue of those valiant men, who helped to raise David to his dignity, and to preserve him in it, being continually with him in his wars.

—— *The Tachmonite*] Called Jashobeam at 1 Chron. xi. 11: he *sat in the seat*, probably in the council of war.

13. *And three of the thirty chief*] Rather, as in the margin, *three captains over the thirty. Bp. Patrick.*

—— *the cave of Adullam:*] A place where he had

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14 And David *was* then in an hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

c 1 Chron. 11. 20.

18 And [c] Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, † *and* slew *them*, and had the name among three.

† Heb. *slain.*

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, † who had done many acts, he slew two † lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

† Heb. *great of acts.*
† Heb. *lions of God.*

21 And he slew an Egyptian, † a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

† Heb. *a man of countenance,* or, *sight:* called, 1 Chron. 11. 23, *a man of* great *stature.*

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was ‖ more honourable than the thirty, but he attained not to the *first* three. And David set him over his ‖ † guard.

‖ Or, *honourable among the thirty.*
‖ Or, *council*
† Heb. *at his command.*

24 [d] Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

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d Chap. 2. 18.

25 Shammah the Harodite, Elika the Harodite,

26 Helez the [e] Paltite, Ira the son of Ikkesh the Tekoite,

e 1 Chron. 11. 27.

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the ‖ brooks of Gaash,

‖ Or, *valleys.*

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

CHAP. XXIV.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men.* 10 *David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence.* 15 *After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Araunah's threshingfloor; where having sacrificed, the plague stayeth.*

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hid himself under the persecution of Saul, 1 Sam. xxii. 1, and where he now fortified himself against the Philistines.

15. — *the well of Beth-lehem,*] There is still shewn in the neighbourhood of Beth-lehem a well, called the "well of David," and supposed to be that here mentioned. *Maundrell.*

16. — *nevertheless he would not drink thereof,*] David, though longing with an earnest appetite, would not taste a drop of the water brought to him; but, in condemnation of the inordinancy of his appetite, which had exposed such worthy persons to the hazard of their lives, "poured it out unto the Lord." What a mass of sin and misery would he have escaped, if he could have so denied himself in the matter of Uriah! *Bp. Sanderson.*

17. — *is not this the blood* &c.] He considers the water brought at such hazard, as blood, which by command of God was to be poured on the ground.

39. — *thirty and seven in all.*] Only thirty-six are named; therefore Joab, who was the head of them all, should be included, to complete the number. *Bp. Patrick.*

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AND again the anger of the LORD was kindled against Israel, and ‖ he moved David against them to say, Go, number Israel and Judah.

‖ *Satan.* See 1 Chron. 21. 1.

2 For the king said to Joab the captain of the host, which *was* with him, ‖ Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

‖ Or, *Compass.*

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

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5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the ‖ river of Gad, and toward Jazer:

‖ Or, *valley.*

6 Then they came to Gilead, and to the ‖ land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon.

‖ Or, *nether land newly inhabited.*

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

Chap. XXIV. ver. 1. — *was kindled against Israel,*] Probably for the general luxury, pride, and unthoughtfulness, which in a time of peace and plenty overspread the kingdom. *Pyle.*

—— *and he moved David against them*] Rather, as the Hebrew will admit, "David was moved against them;" namely, by Satan, as is expressly said at 1 Chron. xxi. 1. *Bp. Patrick.* If our translators had rendered it "David was moved," they would better have expressed the true meaning. *Bp. Kidder.*

By comparing this passage with 1 Chron. xxi. 1, it evidently appears, that God's moving David, or Satan's provoking him, or his own distrustful heart tempting him, to number the people, are all phrases having one and the same meaning. *Dr. S. Clarke.*

Nothing is more common with the sacred writers than to represent God as doing that which, in the course of His providence, and for the purposes either of mercy or judgment, He permits to be done by the instrumentality of second causes, animate or inanimate, corporeal or spiritual. Thus the meaning of these different expressions, when put together, is, according to a fair explanation, that God, for good and sufficient reasons known to Himself, permitted Satan to tempt, and David to yield to the temptation, in the present instance. *Bp. Horne.*

2. — *that I may know the number* &c.] David's prosperity had at this time too much elated him; and, being advised by some rash and imprudent courtiers to take the number of his people, that he might the better know his strength, his vanity got the better of his duty, on which God was pleased to check the rising presumption of his heart, by letting him see how vain his dependence on his forces was, and to punish him and them for their violation of a law, which he had ordered to be observed under the severest penalty. For it had been expressly commanded, Exod. xxx. 12, "When thou takest the sum of the children of Israel, then shall they give every man a ransom for his soul," &c. David, either not thinking of this command, or deeming himself, as king of Israel, exempt from it, ordered the people to be numbered, without exacting the ransom from each of them. This was one of the highest stretches of authority; an assumption of a prerogative which God reserved to Himself, and a violation of a standing law of the kingdom, which was specially ordained as a memorial of God being their supreme Governour and King. It appears that this action of David was looked upon as a very reprehensible step even by Joab, who remonstrated against it, being apprehensive of the bad consequences which would ensue. *Dr. Chandler.* The numbering of the people was one of the last and most reprehensible acts of David, about two years before his death. From the expressions used at 2 Sam. xxiv. 1, and 1 Chron. xxi. 1, we may collect, that God permitted Satan to tempt David to the commission of a crime, which would draw down punishment on himself and his people, as He afterwards permitted the same evil and lying spirit to seduce the Prophets of Ahab, 1 Kings xxii. 22, and the disciple of Christ, Luke xxii. 3. The ruling passion by which the tempter assailed David was *the pride of life,* which, though checked and mortified by the wholesome restraints of adversity, broke out again in the sunshine of prosperity. David's offence seems chiefly to have consisted in his persisting to require a muster of all his subjects able to bear arms without the Divine command, without necessity, in a time of profound peace, to indulge an idle vanity and presumption, as if he put his trust more in the number of his subjects than in the Divine protection; and the offence of his people may have been similar, always elated, as they were, in prosperity, and provoking the anger of the Lord by their forgetfulness of Him. *Dr. Hales.* Moses numbered the people by God's authority, to shew that they were all His subjects: David seems to have numbered them to shew that they were his own people, and to display his own sovereignty; which provoked God. *Bp. Wilson.*

3. *And Joab said* &c.] Though pride is so imperceptible often to ourselves, it is commonly obvious to others. Even Joab saw it in David: a wicked man discerned it in a saint. *Wogan.*

5. *And they passed over Jordan,* &c.] The course, which the officers took, was this. Setting out from Jerusalem, they passed over Jordan, and pitched in Aroer, on the river Arnon, or "the river of Gad;" this place is called "in the midst of the river," probably because it was, in whole or in part, situated on a spot of ground surrounded by the river: they thence went northward to Jazer, to Tahtim-hodshi, or *the netherland newly inhabited,* a marshy tract on the river Jordan; and to Dan-jaan, the same as Dan, lying at the head of Jordan: from Dan-jaan they went to the cities or countries of Tyre and Zidon, on the northwest of Canaan; thence, turning southward, they came to Beer-sheba, the most southerly city of Canaan, and thence back to Jerusalem. *Dr. Wells.*

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8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

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12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* ‖ great: and let me not fall into the hand of man.

‖ Or, *many.*

15 ¶ So the LORD sent a pestilence

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9. — *in Israel eight hundred thousand valiant men* &c.] On comparing this account with 1 Chron. xxi. 5, we find an important difference; for there the men of Israel are said to be 300,000 more than they are here, and the men of Judah 30,000 less. As to the former difference, we may account for it by supposing, that, in the sum given in this book of Samuel, the standing legions (which amounted in all to 288,000 men) are not included, though they are in Chronicles: and, as to the latter difference, we may add 24,000 legionary soldiers to the tribe of Judah, and the difficulty is removed; unless in this latter case it be deemed sufficient to say, that the computation is made in very round numbers, without strict attention to accuracy. *Bp. Patrick.*

10. — *David's heart smote him*] He was now sensible that he had numbered the people out of fleshly vanity and pride, and as one who relied on his own strength and the number of his forces for the support of his kingdom, rather than on God, who can save by few as well as by many. *Dr. Wells.* Here needed no Nathan to bring David to a sight and knowledge of his sin. The heart of the penitent supplied the place of the Prophet. No other tongue could smite so deep as his own thoughts. *Bp. Hall.*

—— *I have sinned greatly in that I have done:*] This last offence of David is still more astonishing and alarming than the first. This was an offence committed immediately against God. It is almost inconceivable, and altogether frightful, to consider, how "the light of Israel," an inspired Prophet the most highly gifted, favoured with such abundance of revelations concerning the Messiah, and His future dispensation of grace to mankind, could be so exalted above measure by the inborn pride and naughtiness of his heart, (1 Sam. xvii. 28,) as to forget, not merely for a moment, but for nine months and twenty days, (the time employed in making the return,) the Lord his strength and his redeemer, unmoved by the representations and remonstrances of his most faithful friends, who forewarned him of the Divine displeasure. Most strongly indeed does his fall on this occasion urge the necessity of vigilance and prayer, to correct the deceitfulness of the human heart, and to counteract the subtlety of the devil working against us; while his rising again furnishes an abundant source of consolation to all returning penitents, never to despair of the riches of Divine mercy, from a sense of their own unworthiness and manifold demerits. *Dr. Hales.*

13. — *Shall seven years of famine come unto thee in thy land?*] There is a difference between the account given here, and that in the book of Chronicles, where the famine is said to be for three years, not for seven, 1 Chron. xxi. 12. Some have imagined that *seven* is in this place an errour which has crept into the text. But the difference may be explained in another manner; by supposing that the author of Chronicles speaks of those years of famine, which were to come for David's sin only, while the author of the book of Samuel speaks also of those years which were sent for Saul's sin, 2 Sam. xxi. David's sin in numbering the people took place within one year after the famine sent for Saul's sin; the intermediate year was perhaps the sabbatical year, in which the people neither sowed nor reaped, or a year of such excessive drought that the crops came to nothing. Upon either of these accounts, it might properly enough be said that there would be seven years of famine, three being added to four which had preceded. *Stackhouse.* According to this explanation, the Prophet's words may be the same as "Wilt thou have *three additional* years of famine?" which removes all apparent contradiction. *Bp. Horne.*

There is not another instance recorded in Scripture of any man's being left to the choice of his own punishment. "The man after God's own heart" is the only one to whom this singular favour is shewn: and the Divine condescension towards him was not lost or abused. David, in the choice which he made, directed himself probably to that which he thought would, under the hand of a just God, fall with less severity on His people, and with heavier on himself, as the principal and sole offender. How humble, how generous and benevolent a choice was this; and, therefore, how pious and wise! It disarmed the destroying angel, brought the Lord Himself "to repent" and to stay His hand. When we meekly submit ourselves to the Divine correction, not only mercy, but justice itself, will say, "It is enough." *Wogan.*

14. — *let us fall now into the hand of the Lord;*] Of the three punishments offered, David chose the plague, probably from recollecting that this was the very punish-

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upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, [a] the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

a 1 Sam. 15. 11.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

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21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

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ment threatened by God, for the violation of this statute, concerning the numbering the people, Exod. xxx. 12. *Dr. Chandler.*

It is easy to understand, on what account the pestilence is called more properly "the hand of God:" for war and many other calamities proceed from causes visible to all men; whereas none sees or knows whence the pestilence proceeds; no perceptible alteration is made in any of the elements which surround us; and it therefore is referred more peculiarly to the immediate interference of the Deity. *Bp. Patrick.*

15. — *to the time appointed:*] Not to the end of the three days; for, ver. 16, "the Lord repented Him of the evil:" it means, probably, *the appointed time* of evening prayer, that is, about the ninth hour of the day; according to which sense the plague lasted nine hours. *Bp. Patrick.*

—— *there died—seventy thousand men.*] If it should be thought strange that God should destroy 70,000 men of Israel *for David's fault*, it should be recollected that God has an absolute right over the lives of all his creatures; and that, if ever He does any thing seemingly hard, He knows how to make them ample amends. But "the anger of the Lord was (also) kindled against Israel," ver. 1; the people themselves had sins many and great, which deserved punishment, and for which they would probably have been before punished, had it not been for God's favour towards David, who would have suffered in common with them: now, therefore, when both king and people had deserved a correction or judgment, God was pleased to let loose His anger against both. *Dr. Waterland.*

16. — *the Lord repented him*] God did not change His mind, but only revoked that which He had decreed on a certain condition: which was, that three days' pestilence should come upon the country, unless David and his people repented. *Bp. Patrick.*

—— *the angel—was by the threshingplace*] That is, the pestilence had spread in Jerusalem to this point. It is agreed by the learned, that this threshingfloor was situated upon mount Moriah, whereon Abraham was commanded to sacrifice Isaac, and whereon Solomon afterwards built the temple. *Dr. Wells.*

—— *of Araunah the Jebusite.*] As Araunah is called a Jebusite, it thus appears that all the Jebusites were not at this time expelled from Jerusalem. *Dr. Wall.*

17. — *but these sheep,*] A noble example of the tenderness which kings should have for their subjects. *Bp. Wilson.* How sensibly was David affected with his people's sufferings under that pestilence, which his imprudence and their neglect had brought upon them! How tenderly and affectionately does he plead with God in their behalf! What a noble instance of publick spirit, and generous concern for the safety of his people, does this moving and pathetick expostulation manifest! Here is the real language and spirit of a genuine shepherd of his people, willing to devote himself and his family to God, for the preservation of his subjects. *Dr. Chandler.* Although David, like a true patriot king and most affectionate father, intercedes for his people, and desires to receive in his own person and family the stroke that was ready to descend on them, yet it should seem that the people were by no means without fault; for (as was noted at ver. 1.) "the anger of the Lord was kindled *against Israel*;" and, as a consequence of this, David was excited to number the people. The offences of the people called for punishment; and, on the numbering the people, an opportunity was taken to inflict it. *Bp. Horne.*

23. — *did Araunah, as a king, give*] As a king; that is, in a bountiful and royal manner. *Bp. Hall.*

24. — *bought — for fifty shekels of silver.*] Here again this book differs from that of Chronicles, 1 Chron. xxi. 25, where it is said, that David bought the threshing-

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25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

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floor, &c. for six hundred shekels of gold, instead of fifty shekels of silver. It is generally supposed that, in the whole, David made two purchases; first, he bought the threshingfloor and oxen, for which he paid fifty shekels of silver; and afterwards, he bought all the ground about it, (out of which the courts of the temple were made), which cost him six hundred shekels of gold. *Bp. Patrick.*

The conduct of David on this occasion should be a warning to all men, to keep their hearts with all diligence, so that they be not overcome with pride, and the love of worldly things. For, if these sinful affections could break into the heart of such a holy man as David, what victories will they be apt to gain over others, who are not so vigilant! Too often, alas, do they alienate men from the love of God, and provoke Him to punish them with the want of even necessary things; for the case of David is the case of too many amongst mankind. When they are exalted to honours, they forget themselves, and grow proud and insolent. When riches increase, their sensual lusts and corrupt manners commonly increase in the same proportion. When they dwell securely in full peace and health, they put away far from them the evil day, living as if they should never die, and should never appear before God to give an account of all their works. *Reading.*

David's crime in numbering the people appears to have consisted in a want of confidence in God. Had he acted in the true spirit of a king of Israel, he would have been less solicitous about the number of his forces, and would have trusted God with the work which He had undertaken, and which He had constantly, and in David's case in a very particular manner, discharged faithfully. Read the promise in the law; "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee." And consider, what but distrust in God could tempt David to number his forces? Happy had it been for him and the people, had he then reflected, that "God hath no pleasure in the strength of an horse, neither delighteth He in any man's legs." He ought to have remembered, what his own experience had taught him, that God wanted not the assistance of horse and foot to execute the designs of His providence. *Bp. Sherlock.*

The following Chapters from the second Book of Samuel are appointed for Proper Lessons on Sundays and Holydays:

CHAP. XII.	6th Sunday after Trinity,	Morning.
—— XIX.	ditto,	Evening.
—— XXI.	7th Sunday after Trinity,	Morning.
—— XXIV.	ditto,	Evening.

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THE FIRST BOOK OF

THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

INTRODUCTION.

THE two books of Kings formed only one in the Hebrew canon. They cannot be positively ascribed to any particular author: some have ascribed them to Jeremiah, some to Isaiah; and some, again, with more probability, suppose them to have been compiled by Ezra, from the records which were regularly kept, both in Jerusalem and Samaria, of all publick transactions. These records appear to have been made by the contemporary Prophets, and frequently derived their names from the kings whose history they contain. They are mentioned in many parts of Scripture: thus, in the first book of Kings, we read of the Book of the Acts of Solomon, which is supposed to have been written by Nathan, Ahijah, and Iddo. We elsewhere read, that Shemaiah the prophet, and Iddo the seer, wrote the acts of Rehoboam; that Jehu wrote the acts of Jehoshaphat, and Isaiah those of Uzziah and Hezekiah. We may therefore conclude, that from these publick records, and other authentick documents, were composed the two books of Kings; and the uniformity of their style favours the opinion of their being put into their present shape by the same person. *Bp. Tomline.*

The first book of Kings comprises a period of 126 years, from the death of David, in the year of the world 2989, to that of Jehoshaphat. After the description of the decay and death of David, we are presented with the most striking history of the reign of Solomon; of his wisdom and magnificence; of the building of the temple; of his extended commerce to Ophir; and of the visit of the queen of Sheba. To this succeeds an account of the miserable dotage and apostasy of Solomon; and of his death, preceded by a prospect of that threatened rending of the kingdom which should take place under his son. Afterwards are related the accession of Rehoboam; his rash and impolitick conduct, and the consequent separation of the ten tribes, which happened about the year of the world 3020. This is followed by a concise sketch of the history of the two kingdoms, in which particular periods are characterized by very animated relations; as that of the disobedient Prophet; of the widow of Zarephath; of Elijah and the prophets of Baal; of Benhadad's pride and defeat; of Ahab's injustice and punishment. In the course of these events we contemplate the exact accomplishment of God's promises and threats, the wisdom of His dispensations, and the mingled justice and mercy of His government. The book is stamped with the intrinsick marks of inspiration: of the prophecies which it contains, some were speedily completed; but that which foretold that "Josiah should be born unto the house of David, and slay the priests of the high places," was not fulfilled till above 350 years after it was delivered. Both the books of Kings are cited as authentick and canonical by our Saviour and His Apostles. *Dr. Gray.*

It is sufficient to establish the authority and just esteem of these books, to consider that we owe them to the especial providence of God, as designed by Him for our great benefit and instruction; and that, by all circumstances compared together, we find them to have been collected by persons of unsuspected ability, care, and honesty, and handed down to us with as much purity and uncorruptedness in the copies, as the nature of such things could possibly bear. *Pyle.*

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CHAP. I.

1 *Abishag cherisheth David in his extreme age.* 5 *Adonijah, David's darling, usurpeth the kingdom.* 11 *By the counsel of Nathan,* 15 *Bath-sheba moveth the king,* 22 *and Nathan secondeth her.* 28 *David reneweth his oath to Bath-sheba.* 32 *Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph.* 41 *Jonathan bringing these news, Adonijah's guests fly.* 50 *Adonijah, flying to the horns of the altar, upon his good behaviour is dismissed by Solomon.*

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NOW king David was old *and* †stricken in years; and they covered him with clothes, but he gat no heat.

† Heb. *entered into days.*

Chap. I. ver. 1. — *David was old and stricken in years;*] He was now seventy years old, as we collect from 2 Sam. v. 4, 5. *Bp. Patrick.*

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2 Wherefore his servants said unto him, † Let there be sought for my lord the king † a young virgin: and let her stand before the king, and let her † cherish him, and let her lie in thy bosom, that my lord the king may get heat.

† Heb. *Let them seek.* † Heb. *a damsel, a virgin.* † Heb. *be a cherisher unto him.*

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will † be king: and he prepared him chariots and horsemen, and fifty men to run before him.

† Heb. *reign.*

6 And his father had not displeased him † at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.

† Heb. *from his days.*

7 And † he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they † following Adonijah helped *him.*

† Heb. *his words were with Joab.* † Heb. *helped after Adonijah.*

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

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9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by ‖ En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

‖ Or, *the well Rogel.*

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of [a] Haggith doth reign, and David our lord knoweth *it* not?

[a] 2 Sam. 3. 4.

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly

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2. — *let her cherish him,* &c.] Interpreters are much divided in opinion whether Abishag was the wife of David or not: some maintaining that she was truly his lawful wife; and others, that she was nothing more than a servant, or at most a concubine wife. *Calmet.*

5. *Then Adonijah — exalted himself,*] This attempt of Adonijah was another trial for David. Providence suffered this to happen, whilst David was yet alive, that Adonijah's party might be ruined and dispersed, and Solomon established in the kingdom; that so the promises made in favour of Solomon might be accomplished, and that the pride, and ambition, and conspiracy of Adonijah, might only hasten the exaltation of Solomon, and strengthen him in the kingdom. This is one of those examples which prove that God brings down the high looks of the proud, and generally confounds them in their own haughtiness; that nothing can hinder the execution of the designs of Providence; that whatever men do to prevent them, only serves to hasten them; and that criminal attempts turn to the confusion of the authors. *Ostervald.*

6. — *his father had not displeased him* &c.] It appears from this expression that Adonijah was a great favourite with his father, as Absalom had been before, whom he resembled in ambition and in beauty. *Dr. Hales.* Extraordinary indulgence to his children seems to have been one of David's great faults: he appears to have been so fond of them that he overlooked their errors, and never chided them for what they did amiss: now in his old age this weakness was more apparent, as he naturally grew more remiss, careless, and sluggish. *Bp. Patrick.* Adonijah, as well as Absalom, had been the darling of his father. Their father had not displeased them from their childhood; therefore they both displeased him in his age. The excessive indulgence of parents at last pays them home in crosses. *Bp. Hall.* David had nobody to blame but himself for this misconduct of his son. It was his own excessive indulgence which led to this extravagance. Strange weakness in parents and cruelty to their children, to suffer them to become incorrigible in errour, or inveterate in vice, rather than restrain them, while correction is kindness! *Dr. Delaney.*

9. — *which is by En-rogel,*] En-rogel lay not far from Jerusalem, to the east or northeast of it. *Dr. Wells.* Josephus says, that En-rogel means "the fountain in the king's garden." *Dr. Hales.*

11. *Wherefore Nathan spake* &c.] The word "wherefore" is not in the Hebrew; where the words are, "And Nathan spake." The insertion of the word "wherefore" in our translation has sometimes given birth to a very unfounded insinuation against Nathan, as if a feeling of resentment for the neglect shewn to him by Adonijah, as mentioned in the preceding verse, was the cause of his discovering the plot to David; whereas there can be no doubt that Zadok and Nathan were actuated by loyalty and affection to the king, and by the desire of having the succession to the crown settled by his appointment and authority. *Dr. Chandler.*

Nathan was the man by whom God had sent to David that message of assurance, that his son Solomon should reign and prosper: yet now, when Adonijah's plot was on foot, he did not sit still and depend upon the issue of God's decree, but bestirred himself in the business, and consulted with Bath-sheba how at once to save their lives, and defeat Adonijah and advance Solomon. If we would not have God wanting to us, we must not be wanting to ourselves. *Bp. Hall.*

12. — *and the life of thy son Solomon.*] For, if Adonijah had succeeded in his treason, Solomon, as being the rival of his throne, would have fallen an immediate sacrifice. *Dr. Chandler.*

13. — *Didst not thou — swear unto thine handmaid,* &c.] We read no where else of this oath; but, no doubt,

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Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and † confirm thy words.

† Heb. *fill up.*

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, † What wouldest thou?

† Heb. *What to thee?*

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted † offenders.

† Heb. *sinners.*

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

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25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, † God save king Adonijah.

† Heb. *Let king Adonijah live.*

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came † into the king's presence, and stood before the king.

† Heb. *before the king.*

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon † mine own mule, and bring him down to Gihon:

† Heb. *which belongeth to me.*

34 And let Zadok the priest and

David had solemnly sworn to her, that her son should be made his successor. It appears from 2 Sam. vii. 12, that God had designed him for that honour; for He there promises to David, by Nathan, to set upon his throne a son that should proceed from him, which plainly signifies, that none of his sons already born should succeed him. But more plainly, at 1 Chron. xxii. 8, 9, David declares, that God had told him his son Solomon should reign after him and build Him a house. All this, we may well suppose, was known to Adonijah, which makes his crime the greater, in setting himself against the decree of Heaven, as he himself indeed confesses in the next chapter, ver. 15. *Bp. Patrick.*

21. — *shall be counted offenders.*] Shall be deemed guilty of death, for aiming at the kingdom. *Bp. Patrick.*

26. *But me, even me thy servant, — hath he not called.*] Nathan's meaning is, that Adonijah had not acquainted him, Zadok, &c. with his purpose, taken them into his counsels, nor asked their consent, in order that they might not have an opportunity of frustrating his measures. *Dr. Chandler.*

27. *Is this thing done by my lord the king,* &c.] Is this feast of Adonijah, his proclaiming himself king, and his assumption of the royal authority, done by the king's consent and order? *Dr. Chandler.*

33. — *cause Solomon my son to ride upon mine own mule,*] Maimonides tells us, that it was a capital crime to

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Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be King in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with ‖pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

‖ Or, *flutes*.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

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42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were*

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ride upon the king's ass or mule, to sit upon his throne, or to handle his sceptre, without his order: on the contrary, to ride on the king's beast, by his permission, was deemed the highest honour among the Persians, as appears from the story of Mordecai, Esther vi. 8, &c. *Dr. Chandler.*

—— *bring him down to Gihon:*] It is not agreed whether this word denotes a hill, or a fountain: some think it was the name of a fountain, and also of an adjoining hill. Its situation is generally assigned near mount Zion, and on the west side of it. *Dr. Wells.*

36. — *answered the king, and said, Amen:*] Benaiah gave his consent, in the name of all the rest, and promised a ready execution of the decree, with his prayers and wishes for all increase of providential blessings on the new king, and his successors for ever. *Pyle.*

39. — *took an horn of oil out of the tabernacle,*] Took a vessel of oil; the vessel being made of the horn of an ox, as was usually done. The unction of Solomon was rendered more solemn, and his person more sacred, by the circumstance of the oil employed being the holy oil, or that "taken out of the tabernacle;" though the Jews are generally of opinion, that it was by no means necessary to anoint their kings with this holy oil made by Moses. *Bp. Patrick.*

42. — *for thou art a valiant man,*] Rather, "for thou art a virtuous man;" thus the word we here translate *valiant* is rendered at Prov. xii. 4. The Chaldee renders it "Thou art a man that fearest to sin." *Bp. Patrick.*

46. — *also Solomon sitteth on the throne*] That is as partner with David; for it does not appear that David resigned his crown during his life. *Bp. Wilson.*

47. — *the king bowed himself upon the bed.*] It may appear singular that David at this first anointing of Solomon should be in his chamber, and on his bed, and exceedingly decrepit; and yet, at his second anointing should be in the midst of his princes and counsellors, and standing on his feet, 1 Chron. xxviii. 2. But we should consider that David's present infirmity was probably not sickness, but the coldness and numbness of old age. He was heart-whole, and head-whole, but old and afflicted with palsy. Therefore, though his most usual and commodious posture was in his chamber on his couch, yet, upon such an occasion as the crowning of Solomon again before Israel, he was able to come

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with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

CHAP. II.

1 *David, having given a charge to Solomon,* 3 *of religiousness,* 5 *of Joab,* 7 *of Barzillai,* 8 *of Shimei,* 10 *dieth.* 12 *Solomon succeedeth.* 13 *Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death.* 26 *Abiathar, having his life given him, is deprived of the priesthood.* 28 *Joab fleeing to the horns of the altar is there slain.* 35 *Benaiah is put in Joab's room, and Zadok in Abiathar's.* 36 *Shimei, confined to Jerusalem, by occasion of going thence to Gath, is put to death.*

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NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest [a] || prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, [b] there shall not † fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me,

[a] Deut. 29. 9. Josh. 1. 7.
|| Or, *do wisely.*

[b] 2 Sam. 7. 12.
† Heb. *be cut off from thee from the throne.*

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forth, and stand upon his feet, and give his advice respecting future proceedings. *Dr. Lightfoot.*

50. — *caught hold on the horns of the altar.*] Conscious of the crime he had committed, he fled to the altar for safety and protection, as that was a privileged place, not by the appointment of the law, but by the custom of all nations. It is a question to what altar he fled; whether to that at the tabernacle in Gibeon, or to that newly built in the threshingfloor of Araunah: the latter is most probable, as it was nearest. *Bp. Patrick.* It should be observed, that the Jewish law gave no asylum of the altar to those who had become guilty of a voluntary crime. Wilful murderers might be torn from the altar in order to be put to death, Exod. xxi. 14. According to the custom of almost all nations, altars and temples have been considered as asylums. *Calmet.*

Chap. II. ver. 1. — *and he charged Solomon his son,*] Many good counsels had David given to his heir; now he sums them up at the end. Dying words are wont to be the weightiest; the soul, when it is entering into glory, breathes nothing but divine. *Bp. Hall.*

The exhortations to the fear of God which David gave to his son Solomon before he died, are a mark of his piety, and of his affection for his son. In imitation of this example, parents ought above all things to recommend to their children the fear of the Lord, while they are with them, and before they leave this world; which is the true way to secure the blessing of God to their families. *Osterwald.*

3. *And keep the charge of the Lord thy God,*] The best legacy that David leaves to his heir, is the care of piety. Himself had found the sweetness of a good conscience, and now he commends it to his successor. Here was the father of a king charging the king his son to keep the statutes of the King of kings: as one who knew that greatness could neither exempt from obedience nor privilege sin; as one who knew that the least deviation from the greatest and highest career is more perceived, and therefore most dangerous. Thus he charges his son not to look for any prosperity, save only from well doing. That happiness is built upon sand, which is raised upon any foundation besides virtue. If Solomon, when old, had well remembered the counsels of David, he would not have so foully miscarried. *Bp. Hall.*

5. — *thou knowest also what Joab the son of Zeruiah* &c.] David has been censured for betraying a vindictive spirit in his dying advice to Solomon respecting Joab and Shimei; but his conduct appears to be perfectly justifiable. In regard to Joab, he does not advise Solomon absolutely and unconditionally to put him to death, but tells him to "do according to his wisdom;" he says to him, "Though you have now pardoned Joab through policy, as I was compelled to do myself by the exigency of the times, and the predominant influence of the sons of Zeruiah; yet should he offend again, act according to your discretion and then punish him, as a hoary-headed murderer, and a confirmed traitor, with death." *Dr. Hales.*

The advice now given by David cannot be deemed inconsistent with true piety, or unworthy of a just and religious prince on his deathbed. It is true that forgiveness of enemies is a duty; but no man is obliged, by any law that we know of, so to forgive an enemy, continuing such, as not to take the proper methods to guard against the effects of his enmity, and to bring him to justice, if no other method will prove effectual. Much less is a prince obliged so to forgive an implacable enemy to his crown and government, and one who is likely to disturb the settlement of the crown in his successor, as not to advise his successor to be on his guard against him, and to punish

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and what he did to the two captains of the hosts of Israel, unto [c] Abner the son of Ner, and unto [d] Amasa the son of Jether, whom he slew, and † shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

c 2 Sam. 3. 27.
d 2 Sam. 20. 10.
† Heb. *put.*

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of [e] Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

e 2 Sam. 19. 31.

8 And, behold, *thou hast* with thee [f] Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a † grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, [g] I will not put thee to death with the sword.

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f 2 Sam. 16. 5.
† Heb. *strong.*
g 2 Sam. 19. 23.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10 So [h] David slept with his fathers, and was buried in the city of David.

h Acts 2. 29. & 13. 36.

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him, when guilty, according to his demerits. Such precaution as this he owes to his people; and he may die, as a private person, in charity with all mankind, and forgive every private injury against himself; and yet as a prince, he may advise what is necessary for the publick good, and even the execution of particular persons, in case they should, by abusing the lenity of government and the respite they once obtained, become guilty of new and capital offences. *Dr. Chandler.* How would David have been acquitted of the charge of injustice, if he had suffered such publick and crying offences to pass wholly unpunished? He discharges his conscience by the advice which he gives to Solomon. Not having been able in his lifetime to complete all that justice required of him, he charged his son to execute what remained. He spoke as a king and as a judge, whose duty it was to punish crime, not as a private individual following the dictates of revenge. Joab had been so powerful a man with the army, that David during his lifetime durst not call him to account; but, when Solomon began to reign, the continuance of profound peace had impaired his power, by rendering his services useless. Solomon therefore had no reason to dread his influence, and was enabled to bring him to that punishment which justice demanded. *Calmet.*

——*did to me,*] Joab had always conducted himself with great insolence to David, especially under his heaviest affliction, 2 Sam. xix. 7, and lately had set up Adonijah to reign, while he was yet alive. *Bp. Patrick.* Also he had stabbed Absalom, contrary to David's immediate orders. *Dr. Chandler.*

——*put the blood of war upon his girdle*] The plain meaning is, that he stained his clothes and armour with the blood of Abner and Amasa, his own countrymen and fellow-soldiers. *Pyle.*

7. — *shew kindness unto the sons of Barzillai*] David's gratitude to Barzillai is very remarkable, which extended itself to his sons as well as to himself. *Bp. Patrick.*

9. *Now therefore hold him not guiltless:*] It has been asserted, that the advice here given to Solomon respecting Shimei was a breach of the oath which he formerly took respecting him. This however was by no means the case. When Abishai asked for permission to put Shimei to death, 2 Sam. xix. 23, "the king said unto Shimei, Thou shalt not die; and the king sware unto him:" meaning, that he should not die *on that day,* as appears from the context: and when David here says, ver. 8, "I sware to him by the Lord, saying, I will not put thee to death with the sword," he means, by the sword of Abishai, who wanted immediately to kill him. The oath therefore, in strictness, was nothing more than a respite from death *that day,* and did not preclude his future punishment, if he should deserve it by a fresh offence, as he probably did in Adonijah's rebellion; for it was not till after the execution of Adonijah and Joab, that Solomon sent for Shimei, and ordered him to reside in Jerusalem, and not to quit the city, under pain of death on the day that he should pass over the brook Kidron, ver. 37. A condition which Shimei thankfully accepted: "The saying is good: as my lord the king hath said, so will thy servant do," ver. 38. And this measure was evidently dictated by David's advice: on the meaning of which, therefore, it forms the best comment: "And, behold, thou hast with thee Shimei &c.—now therefore hold him not guiltless;" but guard him as a disaffected and dangerous Benjamite, and keep him with thee still, or confine him to Jerusalem, lest he kindle rebellion among the tribes, by stirring up their minds, like Sheba: "for thou art a wise man, and knowest what thou oughtest to do unto him," as well as to Joab, in order to prevent his cabals; and if he offend again, "bring down his hoar head to the grave with blood," for your own security, and the peace of your kingdom; for his crimes deserve death.

Shimei afterwards transgressed the convention, and went to Gath, a suspicious quarter, ver. 40; upon which Solomon, after taxing him with the breach of his oath, put him to death. "So the kingdom was established in the hand of Solomon," ver. 46, after the death or banishment of those foes, who were most dangerous, from their rank, wisdom, and consequence. *Dr. Hales.*

10. *So David slept with his fathers,*] David appears to have survived the coronation of Solomon half a year; for though he reigned seven years and six months over Judah, and thirty-three years over all Israel, yet his reign is reckoned only forty years, 2 Sam. v. 4, 5; 1 Chron. xxix. 27. This interval he seems to have employed in the publick acts and regulations contained in the five last chapters of the first book of Chronicles. *Dr. Hales.*

——*was buried in the city of David.*] Was buried in that part of the city of Jerusalem which he himself had taken from the Jebusites, and called after his own name. The sepulchre of David was always held in great veneration by the Jews. It remained in St. Peter's time, for so he tells the people, Acts ii. 29. St. Jerome relates, that he himself used frequently to go and pray at it. It is however somewhat unaccountable that the place of this prince's sepulchre, which both the Chaldeans and the Romans, when they took Jerusalem, thought proper to spare, should now be so entirely lost, that modern travellers cannot find the least remains of it. *Stackhouse, Calmet.*

David, as Josephus says, was a most excellent person,

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Before CHRIST 1015.

11 And the days that David [i]reigned over Israel *were* forty years, seven years reigned he in Hebron: and thirty and three years reigned he in Jerusalem.

[i] 2 Sam. 5. 4. 1 Chron. 29. 26, 27.

12 ¶ [k] Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

[k] 2 Chron. 29. 23.

1014.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

Before CHRIST 1014.

16 And now I ask one petition of thee, † deny me not. And she said unto him, Say on.

† Heb. *turn not away my face.*

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

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and possessed every virtue that became a king, and one who had the welfare of so many nations committed to him. He was eminently distinguished for his valour; in all his wars on behalf of his subjects, he himself rushed into dangers; and, by undergoing all the difficulties of warfare, encouraged his soldiers to noble actions rather than commanded them as a sovereign. He had an excellent faculty of considering and discerning how to provide for future events, and of managing those that were actually present. He was sober, mild, kind to those in distress, just, and humane. As king of Israel he administered justice and judgment to all his people, was a prince of courage, and great military prudence and conduct. Though his crimes were heinous and highly aggravated, in the affairs of Uriah and Bath-sheba, he patiently endured reproof, humbly submitted to the punishment appointed him, atoned for his sins, as far as he could, by a sincere repentance, and obtained mercy and forgiveness from God, though not without some severe marks of His displeasure, for the grievous offences of which he had been guilty: he professed the greatest regard for every appearance of virtue and holiness, and gave the most indisputable and shining proofs of an undissembled reverence for, and sincere piety to, God; ever obeying the direction of His Prophets, worshipping Him alone throughout the whole of his life, and making the wisest settlement to perpetuate the worship of the same God, throughout all succeeding generations. Such was "the man after God's own heart;" whom God Himself called to be king over Israel; who faithfully answered the purposes for which God raised him; in whose family He established the throne; with whom He made an everlasting covenant, and who was the great progenitor of the Messiah Himself, who now reigns over all, and "must reign, till He hath put all enemies under His feet." *Dr. Chandler.*

David had, as his inimitable writings abundantly testify, a most ardent spirit of devotion, and a boundless zeal for the honour of God, and the interests of His religion; and the general tenour of his conduct, when left to its own natural course, very clearly evinces, that he was upon the whole a conscientious observer, and a strenuous asserter of the Divine laws; a most disinterested and active patriot; the tenderest of parents, and the most affectionate of friends. At the same time however, that we do justice to the virtues of king David we must acknowledge and lament his faults, which were undoubtedly great; and in one flagrant instance, more especially, justly subject him to the severest reproach. But while we censure him on this account, as he deserves, it will be our wisdom to look well also to ourselves. To the infidel it is matter of unspeakable triumph, that "the man after God's own heart" should have been betrayed into such dreadful crimes; but to the Christian it must be a subject of most serious concern and alarm, to observe so striking a proof of the frailty and weakness of human nature, even when strengthened by mature years and confirmed by early habits of virtue and religion. But above all things let us beware of perverting the example of David to our own ruin, and of considering his deviations from duty, not, as they truly are, a warning to us against danger, but as an encouragement to us to tread in the same unhallowed paths of vice. Let us not flatter ourselves, that because he, so devout, so religious, so distinguished by the favour of Heaven, was once most fatally seduced into sin, we may therefore commit the same, or similar crimes, with impunity. On the contrary, if these crimes appear so odious and detestable, even in a Jewish monarch, who had to plead in his excuse (though all excuse was vain) the temptations of a court, the manners of the times, the peculiarity of his own circumstances, and the liberties too often taken by men in his situation; they must assume a much more frightful aspect in a private Christian, who has none of those mitigating pleas to offer, who lives in much more enlightened and civilized times, has much stricter rules of moral conduct presented to him in the Gospel, is called to a much higher degree of purity and holiness, has far more powerful aid from Heaven to support him in his duty, more terrible punishments to work upon his fears, and more glorious rewards to animate his hopes. *Bp. Porteus.*

12. *Then sat Solomon* &c.] The age of Solomon at his accession to the crown is not noticed in Scripture; but, that he was then twenty years of age, neither more nor less, may be collected from several incidental circumstances. *Dr. Hales.*

13. — *Comest thou peaceably?*] She had some reason to distrust him, because she had been the means of his losing the kingdom. *Bp. Patrick.*

15. — *the kingdom was mine,*] He means, that the kingdom was his by right of primogeniture; and he pretends that the kingdom was also his by the inclination of the generality of the people towards him, as successor to David. *Bp. Patrick.*

18. — *I will speak for thee unto the king.*] It would seem that both Adonijah and Bath-sheba thought that, because David's marriage with Abishag was not consummated, therefore she was not to be looked upon as his wife; for they could not be ignorant that it was unlawful for any one to marry his father's wife. It appears also that Bath-sheba did not perceive the drift of Adonijah's request. *Dr. Wells.* See the note on ver. 22.

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Before CHRIST 1014.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee,* say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth which hath established me, and set me on the throne of David my father, and who hath made me an house, as he [1] promised, Adonijah shall be put to death this day.

Before CHRIST 1014.

[1] 2 Sam. 7. 12, 13.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died. 1014.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* † worthy of death: but I will not at this time put thee to death, because thou barest the ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

† Heb. *a man of death.*

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [m] fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

[m] 1 Sam. 2. 31, 35.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Be-

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19. —*for the king's mother;*] The title of "king's mother" seems to have been a title of dignity in itself, like the title of queen dowager. *Fragments to Calmet.*

—— *she sat on his right hand.*] The highest mark of dignity which the Eastern monarchs conferred on the person, whom they esteemed and favoured most, was placing him, on occasions of solemnity, at their right hand; the second in honour was next to the royal person, on the other side; and the rest of the court succeeded in the same order. Thus king Solomon caused a seat to be set for his mother, "and she sat on his right hand." And when the sons of Zebedee had by mistake imagined the kingdom of our Saviour to be like one of this world, their petition was, "that they might sit, the one on His right hand, and the other on the left in His kingdom," Matt. xx. 21. *Abp. Secker.*

22. — *ask for him the kingdom also;*] Solomon gently reprehends her ignorance; but his answer means, Do you call this a small petition? You might as well ask the kingdom for him. For the laws and constitution of the government made it illegal for any one, besides the king and his successors, to take to himself any of the royal widows, concubines, servants, or any thing else appropriated to the prince. Solomon therefore considered this as a new scheme on which Adonijah had been put by Joab, in order to carry on again his designs against himself and his government. *Pyle.*

26. — *to Anathoth,*] This was one of the cities of the priests, (Josh. xxi. 18,) distant, as Eusebius and St. Jerome say, only three miles from Jerusalem to the north. *Dr. Wells.*

—— *I will not at this time put thee to death,*] Solomon seems only to reprieve him for the present, that he might keep him on his good behaviour: and he is induced thus to spare him, because he had been faithful to David in the rebellion of Absalom, when he brought out the ark from Jerusalem to accompany him, (2 Sam. xv. 24,) and because he underwent all the hardships that David endured, during the whole time of his exile under Saul, 1 Sam. xxii. 20. *Bp. Patrick.* Or perhaps this was a younger Abiathar than he who fled to David under Saul's persecution, and then the affliction here alluded to refers to the rebellion of Absalom. *Dr. Wall.*

He was "worthy of death" for being concerned in the rebellion with Adonijah, (chap. i.) and it was an instance of merciful kindness in Solomon to change his punishment into banishment; and this shews the respect he had for the priest of God. *Bp. Wilson.*

28. — *caught hold on the horns of the altar.*] It is declared at Exod. xxi. 14, that if a man committed a presumptuous murder, he should be taken even from the altar and put to death. It is therefore a question how Joab could think to find shelter there, being a wilful murderer. The Jews conjecture, that he hoped thereby to save his estate, which would have been otherwise forfeited; others, that he hoped to obtain burial by this means. *Bp. Patrick.* Perhaps he hoped to obtain a pardon, as Abiathar had done, by consecrating himself to God and His service, which he did by this solemn ceremony. *Dr. Lightfoot.*

Joab now takes sanctuary in the tabernacle of God, and places all his hopes of defence in the horns of the altar. If he had formerly sought for counsel from the tabernacle, he would not now have needed to fly to it for refuge. If his devotions had not been wanting to that altar, he would not have needed it for a

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Before CHRIST 1014.

naiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* [n] Abner the son of Ner, captain of the host of Israel, and [o] Amasa the son of Jether, captain of the host of Judah.

n 2 Sam. 3. 27.

o 2 Sam. 20. 10.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

Before CHRIST 1014.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath. 1011.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wicked-

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shelter. It is the fashion of our foolish presumption to look for protection where we have not cared to yield obedience. *Bp. Hall.*

31. — *Do as he hath said,*] "Kill him at the very altar where he resolves to die;" after which he would not deny him burial suitable to his quality. *Bp. Patrick.*

34. *So Benaiah — slew him:*] The honest simplicity of those times knew not of any infamy in the execution of justice. Benaiah, who was the great marshal under Solomon, thinks not his hands defiled by that fatal stroke. In this one act Solomon has approved himself both a good magistrate and a good son, fulfilling at once the will of a father, and the charge of God; concluding, upon this just execution, that "upon David, and upon his seed, there shall be peace for ever from the Lord," and inferring, that without this there could have been no peace. *Bp. Hall.*

—— *in his own house in the wilderness.*] He was probably buried in some ground belonging to his own house: they called by the name of "the wilderness" those parts of the country which were thinly inhabited. *Bp. Patrick.*

43. *Why then hast thou not kept the oath*] If this act of Shimei's was small, yet the circumstances were deadly: the commands of sovereign authority make the slightest duties weighty. If his journey was harmless, yet his disobedience was far otherwise. It is not for subjects to poise the prince's charge in the scale of their weak constructions. But besides the command, here was a mutual adjuration. Shimei swore that he would not go: Solomon swore his death if he went. If Shimei was false in offending, Solomon will be just in punishing. Now therefore the tongue that cursed the Lord's anointed receives its requital. Vengeance against rebels may sleep, but it cannot die; a sure, if late, judgment attends those who dare lift up the hand or tongue against the sacred persons of God's vicegerents. How much less will the God of heaven suffer, unrevenged, the insolencies and blasphemies against His own sacred majesty! *Bp. Hall.*

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Before CHRIST 1011.

ness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy, wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [p] kingdom was established in the hand of Solomon.

[p] 2 Chron. 1. 1.

CHAP. III.

1 *Solomon marrieth Pharaoh's daughter.* 2 *High places being in use, Solomon sacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour.* 16 *Solomon's judgment between the two harlots maketh him renowned.*

1014. [a] Chap. 7. 8.

AND [a] Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

Before CHRIST 1014.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great || mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

|| Or, *bounty.*

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

Chap. III. ver. 1. — *made affinity with Pharaoh king of Egypt,*] Solomon, having secured his kingdom at home by cutting off the heads of the opposing faction, now bethought himself to strengthen his interest abroad by foreign alliances. It may seem somewhat strange, that, from the time of Moses till this of Solomon, no mention is made, in all the history of the Jews, of the kings of Egypt, for which we must account, by concluding that their actions were unconnected with the history of the chosen people. All these kings bore the name of Pharaoh, which was rather a title of dignity, than a proper name, for they had each a proper name besides. *Stackhouse.* See note on Gen. xii. 15.

—— *until he had made an end* &c.] He first built "the house of the Lord," and then the house for his wife to dwell in; see 1 Kings ix. 24; 2 Chron. viii. 11. *Bp. Patrick.*

2. *Only the people sacrificed* &c.] The only blemish in Solomon's government for a long time was, that he indulged the people in their ancient, though now forbidden, custom of sacrificing upon such hills or high place as were near at hand, to which they were the rather inclined, from the unsettled condition of the tabernacle, and the continued want of a fixed temple. In this Solomon was the more blamable, because David had, during his reign, restrained the people from such practices. *Pyle.*

4. — *went to Gibeon; — for that was the great high place:*] Gibeon was the proper place of worship, and is called "the great high place," because there the original tabernacle and altar, that were made in the wilderness, were kept. Solomon shewed a proper sense of religion in deeming it his first duty there to address himself to God in prayer and sacrifice, in acknowledgment of His kindness in placing him on his father's throne. It has been considered a difficulty how such a number of beasts could be consumed upon the altar here spoken of, which is the brasen altar, within the period of such a festival. This has been solved by supposing that all the sacrifices were devoted at Gibeon, but that a considerable part of them were completed afterwards at Jerusalem. It has also been suggested, that, although a *thousand* burnt offerings are mentioned, yet it is only necessary to understand by the term, some great and unusual number, as it is a customary mode of expression in Scripture to denote any extraordinary number of things by some determinate sum, which often greatly exceeds the real number. *Stackhouse, Pyle.*

6. — *Thou hast shewed unto thy servant David — great mercy,*] Solomon here affords an admirable example to those who make petitions to God, that they should in the first place thank Him for the great benefits they have received. *Bp. Patrick.*

7. — *I am but a little child:* &c.] Some persons have concluded from these words that Solomon was not more than twelve years of age when he mounted the throne; but this is wrongly inferred. Solomon calls himself a child, only in respect to his skill in the management of publick affairs, as is signified in the last words, "I know not how to go out &c." that is, how to govern so great a people, for want of experience. Thus Benjamin is called a child, Gen. xliv. 20; although he was then above thirty years old. *Bp. Patrick.* See also Jer. i. 6, and the note there.

—— *to go out or come in.*] This is a Hebraism frequent in the sacred writings, and seems here to refer to the condition of a young child, yet unable to walk firmly, and ignorant of every thing; such as Solomon professes himself to be, as ruler of so great a people. *Houbigant.*

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Before CHRIST 1014.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

b 2 Chron. 1. 10.

9 [b] Give therefore thy servant an † understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

† Heb. *hearing.*

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself † long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding † to discern judgment;

† Heb. *many days.*

† Heb. *to hear.*

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

c Matt. 6. 33. Wisd. 7. 11.

13 And I have also [c] given thee that which thou hast not asked, both riches, and honour: so that there ‖ shall not be any among the kings like unto thee all thy days.

‖ Or, *hath not been.*

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as [d] thy father David did walk, then I will lengthen thy days.

d Chap. 15. 5.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Before CHRIS 1014.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said,

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9. — *an understanding heart to judge thy people,*] Hereupon some Jewish annotators have observed, that, though Solomon in his great modesty might request of God no more than the gift of government, yet God out of His abundant grace gave him a general knowledge of all other things. Still, though his knowledge was thus infused by immediate inspiration from God, yet we cannot suppose that he neglected the ordinary means of knowledge, study, and observation. We are told indeed at Eccles. i. 13, that "he gave his heart to seek and search out all things under heaven," so that he endeavoured by application and experience to perfect what he had so advantageously received at the hands of God. *Bp. Patrick, Calmet.* If Solomon had not been wise before, he would not have known the worth of wisdom. He was a great king, and saw that he had power enough; but withal he found that royalty without wisdom was but eminent dishonour. Because Solomon made so prudent a choice, God will give him both that which he asked, and that which he asked not; riches and honour will be given him in addition. God so loves a good choice, that He recompenses it with overgiving. Had Solomon made wealth his boon, he would have failed both of honour and wisdom. Now he asks the best, and all speeds well. They are in a fair way of happiness who can pray aright. *Bp. Hall.*

The story of Solomon's choice not only instructs us in that point of history, but furnishes out a very fine moral to us, namely, that he, who applies his heart to wisdom, does at the same time take the most proper method of gaining long life, riches, and reputation, which are very often not only the rewards, but the effects of wisdom. *Addison.* After the example of Solomon, we should all learn to labour after, and beg of God, in the first place, true wisdom, which consists in fearing Him, and the gifts and graces of the Spirit necessary to that end. *Ostervald.*

15. — *and, behold, it was a dream.*] He found the impressions he had felt in his sleep to be so clear and strong, as to convince him it was a Divine vision, and not a mere ordinary dream; accordingly he renewed his thankfulness to God, in feasting and sacrifices, on his return to Jerusalem. *Pyle.*

It was no discomfort to Solomon that he awaked and found it a dream: for he knew this dream was divine and oracular; and he already found, on his first waking, the real performance of what was promised to him sleeping; such inward illumination did he sensibly find in his soul. No wonder that, on returning from the tabernacle to the ark, he testified his joy and thankfulness by burnt offerings and publick feastings. *Bp. Hall.*

16. — *that were harlots,*] See the notes respecting Rahab, Josh. ii. 1. They probably kept houses of publick entertainment; the Jews suppose they were not Israelites, but strangers. *Bp. Patrick.*

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Before CHRIST 1014.

No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels † yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

† Heb. *were hot.*

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* † in him, to do judgment.

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† Heb. *in the midst of him.*

CHAP. IV.

1 *Solomon's princes.* 7 *His twelve officers for provision.* 20, 24 *The peace and largeness of his kingdom.* 22 *His daily provision.* 26 *His stables.* 29 *His wisdom.*

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok the || priest,

|| Or, *the chief officer.*

3 Elihoreph and Ahiah, the sons of Shisha, || scribes; Jehoshaphat the son of Ahilud, the || recorder.

|| Or, *secretaries.*
|| Or, *remembrancer.*

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:

6 And Ahishar *was* over the household: and [a] Adoniram the son of Abda *was* over the || tribute.

[a] Chap. 5. 14.
|| Or, *levy.*

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23. *Then said the king, The one saith,* &c.] What is there now to lead the judge, since there is nothing, either in the act, or circumstances, or evidence, which can sway the sentence? Solomon well saw that, when all outward proofs failed, there was an inward affection, which, if it could be brought out, would certainly betray the real mother. He knew that sorrow could be more easily dissembled than natural love. Both sorrowed for their own; both could not love one, as their own. To draw forth, therefore, this true proof of motherhood, Solomon calls for a sword. Doubtless, some of the wiser hearers smiled upon each other, and thought in themselves, what will the young king smite at hazard, without conviction? The actions of wise kings are riddles to vulgar constructions. Neither is it for the shallow capacities of the multitude to fathom the deep projects of sovereign authority. That sword, which had served for execution, will now serve for trial. "Divide the living child in two, and give half to the one, and half to the other." O divine oracle of justice, commanding that which it would not have done, that it might find out that which could not be discovered! *Bp. Hall.*

26. *Then spake the woman* &c.] On Solomon's ordering the child to be divided in two, the *real* mother begs that the child may be saved, even though it be given to her adversary; but the *pretended* mother is clearly for dividing it: this gave Solomon a full conviction that she who expressed tenderness and compassion for the child, was its true mother, and accordingly he ordered it to be given to her. *Stackhouse.* This sword has already pierced the breast of the true mother, and divided her heart with fear and grief at so killing a sentence. There needs no other rack to discover nature; and now, while she thinks on the cruelty of such a sentence, she sues to that suspected mercy of her just judge, "O my lord, give her the living child, and in no wise slay it;" as thinking, "If he live, he will but change his mother; if he die, his mother loses a son: while he lives, it shall be my comfort that I have a son, though I may not call him so: if he were to die, he would perish to both of us: it is better he should live to a wrong mother than to neither." On the contrary, her envious competitor, as holding herself well satisfied that her neighbour should be as childless as herself, can say, "Let it be neither mine nor thine, but divide it." Well might Solomon and every hearer conclude, that either she was no mother, or a monster, that could be content with the murder of her child; and that, if she could have been the true mother, and yet have desired the blood of her infant, she would have deserved as much to have been stripped of her child for her unnatural disposition, as the other would have deserved to possess him for her honest compassion. Not more justly, therefore, than wisely, doth Solomon trace the true mother by the footsteps of love and pity, and adjudge the child to those bowels that had yearned at his danger. *Bp. Hall.*

Chap. IV. ver. 2.—*Azariah the son of Zadok the priest,*] He was the son of Ahimaaz the son of Zadok, and therefore was grandson of Zadok, 1 Chron. vi. 8, 9, but such are frequently called sons in Scripture. It is not here distinctly said what office Azariah held; but it seems probable that he, Elihoraph, and Ahiah were all three *scribes* or secretaries. *Bp. Patrick.*

4.—*Zadok and Abiathar were the priests:*] It is matter of doubt with commentators whether this is the same Abiathar whom Solomon ejected from the office of high priest, chap. ii. 35. If it is the same, he was probably suffered to retain the name and title of high priest, while Zadok enjoyed the office, and perhaps occasionally to minister; or perhaps he is here mentioned, because in the beginning of Solomon's reign, he did discharge the office of high priest. *Bp. Patrick.* Or it is meant that Zadok was the high priest, and Abiathar his deputy. *Pyle.*

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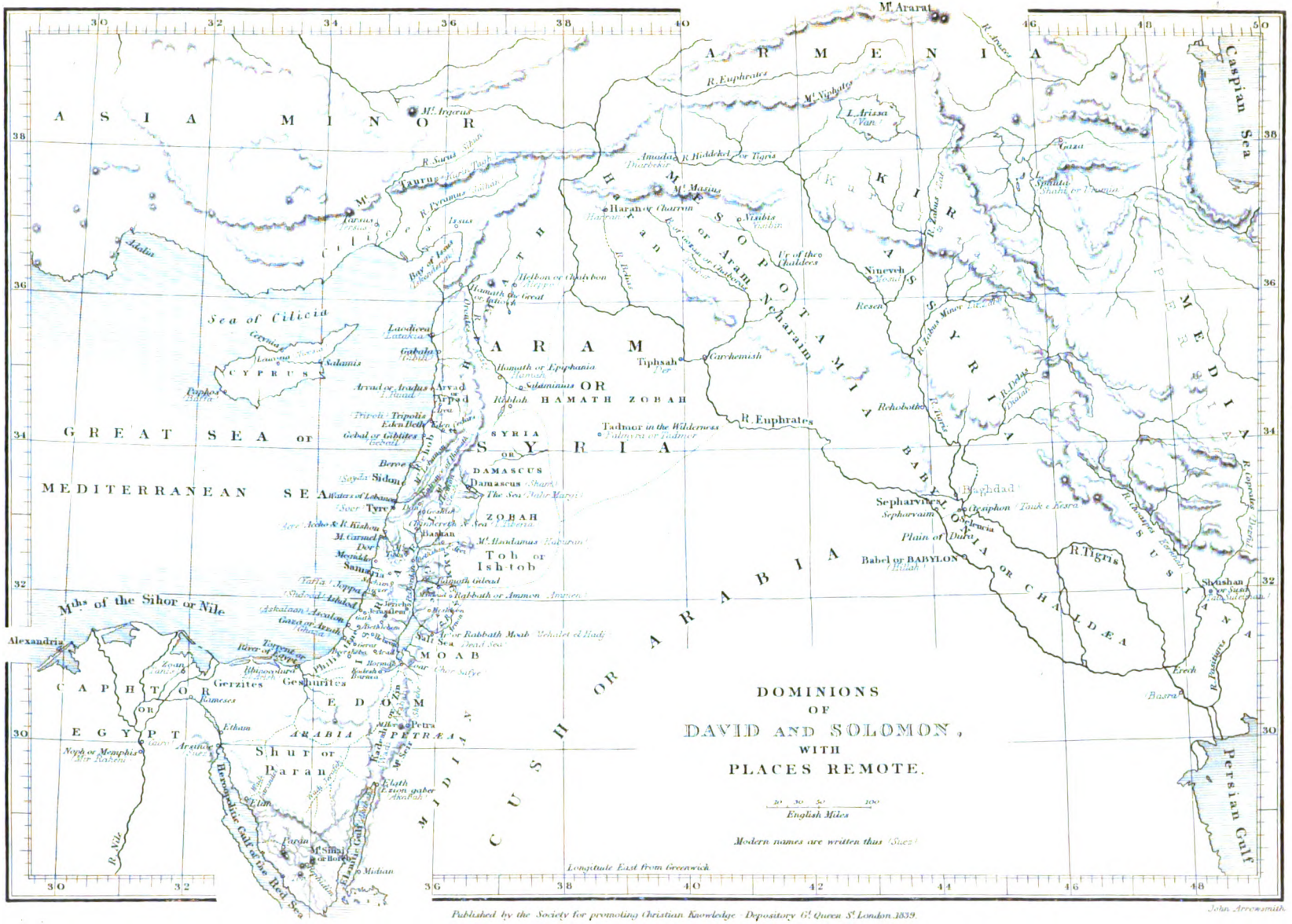

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7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: ‖ Or, *Ben-hur.* ‖The son of Hur, in mount Ephraim:

‖ Or, *Ben-dekar.* 9 ‖ The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

‖ Or, *Ben-hesed.* 10 ‖ The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

‖ Or, *Ben-abinadab.* 11 ‖ The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

‖ Or, *Ben-geber.* 13 ‖ The son of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

‖ Or, *to Mahanaim.* 14 Ahinadab the son of Iddo *had* ‖ Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin. Before CHRIST 1014.

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And [b] Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. [b] Ecclus. 47. 15.

22 ¶ And Solomon's † provision for one day was thirty † measures of fine flour, and threescore measures of meal, † Heb. *bread.* † Heb. *cors.*

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt † safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. † Heb. *confidently.*

26 ¶ And [c] Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. [c] 2 Chron. 9. 25.

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11. — *which had Taphath the daughter of Solomon*] Solomon had no daughters marriageable when these officers were appointed: we must understand therefore, that this person in aftertimes had Solomon's daughter to wife, probably in reward of good behaviour in his office. *Bp. Patrick.*

19. — *he was the only officer—in the land.*] The only officer in that part of the land, though it was much greater than the other parts. *Dr. Wells.*

20. — *eating and drinking,* &c.] Living in perfect plenty and security, and being highly satisfied with their situation, *Bp. Patrick.*

21. — *from the river unto the land of the Philistines,*] The boundaries of Solomon's kingdom were, the Euphrates to the east, (that river being here, as in other places of Scripture, called *the river* by way of eminence, without any addition;) the country of the Philistines, which bordered on the Mediterranean sea, to the west; and Egypt, to the south: so that he had tributary to him the kingdoms of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean sea. *Stackhouse.* See the note on Numb. xxxiv. 2.

22. — *threescore measures of meal,*] By meal is meant a coarser sort of flour for inferiour servants: the measure here spoken of contained about ten ephahs, each ephah being about equal to a bushel of our measure. It is computed that here was bread enough provided for 3000 persons. *Bp. Patrick, Pyle.*

24. — *from Tiphsah even to Azzah,*] It is very probably thought that Tiphsah is the same with Thapsacus, a considerable city lying on the Euphrates, and frequently mentioned by heathen writers: Azza is the same as Gaza, the Philistine city often mentioned, lying in the southwest corner of the land of Israel. *Dr. Wells.*

25. — *under his vine and under his fig tree,*] These expressions are used, to shew the great plenty of corn, and wine, and oil, as well as of cattle and other things. Vines and fig trees are particularly mentioned, because they were planted in Judea more than any other trees, for the sweetness of their fruit and the benefit of their shade. *Bp. Patrick.*

26. — *forty thousand stalls of horses*] In 2 Chron. ix. 25, the number is stated at four thousand: which is supposed to relate to the *stalls* or *stables* only, while the number here relates to the horses contained in them. However, it is thought by some that the Hebrew word here used will admit of being translated *four,* as well as *forty.* In excuse for Solomon's having so great a number of war horses, (contrary to the law in Deut. xvii. 16,) it is alleged, that he kept them, not out of pride or

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27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ‖ dromedaries brought they unto the place where *the officers* were, every man according to his charge.

‖ Or, *mules, or, swift beasts.*

[d] Eccius. 47. 14, 15, 16.

29 ¶ And [d] God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

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31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon

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vanity, but merely as a necessary guard to his kingdom against the incursions of the Philistines. Perhaps, however, though this account is given in the beginning of his reign, it refers to what took place towards the latter part of it; so that it may have been as great a fault in him to multiply horses, as to multiply wives and concubines; both being done at the same time of his life, and prohibited in the same law, Deut. xvii. 16, 17. *Pyle.*

One reason of the law, given at Deut. xvii. 16, not to multiply horses was, as is there expressed, of a religious nature, because the multiplying of horses could not be effected without sending into Egypt, with which the Lord had forbidden any communication, as being of all foreign commerce the most dangerous to true religion. When Solomon had violated this law, and multiplied horses to the excess here described, it was soon attended with those fatal consequences which the law had foretold. *Bp. Warburton.* See the note on chap. x. 28.

28. — *straw for the horses*] Probably not straw, with which to litter them; for in these countries it is not now used for that purpose; but to be chopt and eaten together with the barley. They litter at present with dung dried in the sun. *Harmer.*

—— *and dromedaries*] There are doubts about the meaning of the Hebrew word translated "dromedaries." Some take them for mules, as our margin gives the translation. Bochart thinks it certain that this word imports a kind of horse. *Bp. Patrick.* The Hebrew word seems to mean in general "working cattle," cattle which earn their living by their labour. *Parkhurst.*

29. — *largeness of heart, even as the sand* &c.] Meaning, that the instances of his wisdom were as numerous as the sand on the seashore. *Stackhouse.* Otherwise, as one cannot count the number of the sands, so neither could one comprehend the depth and extent of his wisdom. *Calmet.* Yet all these riches and this wisdom became a snare and ruin to Solomon, as soon as he forgat God: so dangerous are riches and other favours when abused; and all men ought to receive them with fear. *Bp. Wilson.*

30. — *all the children of the east country,*] There were three nations east of Canaan, which were very famous for their wisdom and erudition; the Chaldeans beyond the Euphrates, the Persians beyond the Tigris, and the Arabians on the nearer side of the Euphrates, a little towards the south. Which of these nations was most celebrated for learning in Solomon's time is much doubted by commentators: the book of Job, however, sufficiently shews that the Arabians were famous for their learning in ancient times. *Bp. Patrick.* The original station allotted to man by his Creator was in the mild and fertile regions of the East. There the human race began its career of improvement; and from the remains of sciences, which were anciently cultivated, as well as of arts, which were anciently exercised in India, we may conclude it to be one of the first countries in which men made any considerable progress in that career. The wisdom of the East was early celebrated, and its productions were early in request among distant nations, Gen. xxxvii. 25. *Dr. Robertson.*

—— *and all the wisdom of Egypt.*] It appears from Acts vii. 22, that Egypt was celebrated for wisdom in the time of Moses. This country has been called "the mother of the arts." There have been great disputes respecting the claims of the Egyptians and Chaldeans to the earliest advances in learning. *Bp. Patrick, Stackhouse.*

31. — *he was wiser — than Ethan*] He was wiser than all his contemporaries; than Ethan, author of the 89th Psalm, than Heman, author of the 88th, and their brothers, Chalcol and Darda, sons of Mahol, or "the choir." *Dr. Hales.*

32. — *he spake three thousand proverbs:*] Of these all that are remaining are preserved in the books of Proverbs and of Ecclesiastes. *Stackhouse.* He spake 3000 wise sentences, out of which are collected those which in the book of his proverbs are reserved to the use of posterity, as the sacred monuments of his divine wisdom. *Bp. Hall.*

—— *his songs were a thousand and five.*] In ancient times wise men were wont to convey their instructions in songs, to the end that they might be more easily remembered. None of these compositions of Solomon were thought to be divinely inspired but the Song of Songs, which has therefore been joined to the sacred books. *Bp. Patrick.*

33. — *from the cedar tree — unto the hyssop*] That is, all sorts of plants, from the greatest to the smallest. Instead of the hyssop, some think the herb *mint* to be understood; which suits better to be opposed to the cedar, as the hyssop is a plant with a stalk, and sometimes of great strength. *Bp. Patrick.* It seems clear that the hyssop cannot be meant, for this plant does not spring out of the wall, as is here described. *Script. illust.*

We see here that God raised Solomon to a very great pitch of glory, granting him riches and power, which distinguished him from the greatest princes, and withal such wisdom, and prudence, and knowledge, which made him very superiour to the wisest men that were then in the world. Thus God fulfilled the promises He made to David, to give him a son whose kingdom should be very glorious: and thus He rewarded the piety of Solomon, and the zeal he then shewed for His service. However, it must be remembered, that this great wisdom, and the riches and the graces Solomon had received, were profitable to him only whilst he used them as he

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even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAP. V.

1 *Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto.* 7 *Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees.* 13 *The number of Solomon's workmen and labourers.*

AND Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

a 2 Chron. 2. 3. 2 And [a] Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

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5 And, behold, I †purpose to build an house unto the name of the LORD my God, [b] as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

† Heb. *say.*
b 2 Sam. 7. 13. 1 Chron. 22. 10.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt †appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

† Heb. *say.*

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have †considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

† Heb. *heard.*

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt

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ought; but as soon as he abused them, they became a snare and ruin to him. This shews how dangerous the possession of riches is, and how much we ought to fear abusing God's gifts and graces. *Ostervald.*

Chap. V. ver. 1. — *Hiram king of Tyre*] This Hiram was probably the son of the other Hiram, who sent to David timber and artificers to build his palace, 2 Sam. v. 11: for, according to Josephus, the temple was built in the fourth year of Solomon's reign, and the time when David took Jerusalem, and built his palace, was thirty-three years before the beginning of Solomon's reign. *Stackhouse.*

3. — *could not build an house — for the wars*] This was one reason, but not the chief; for God commanded him to desist when he had it in design, 2 Sam. vii. *Bp. Patrick.*

6. — *that they hew me cedar trees out of Lebanon;*] The whole, or a great part, of Lebanon, was within the dominions of Solomon; so that he does not ask the trees of Hiram, but only the assistance of his servants in hewing and preparing them for use, which they better understood than his own servants. In the time of Moses there had been excellent workmen among the Hebrews; but, as Scripture acquaints us, these derived their skill immediately from God, and it does not appear that they had any successors. After the Hebrews were settled in Canaan, they seem to have applied themselves not at all to the arts but entirely to agriculture and pasturage; so that, in Solomon's time, there were no professed artists who could undertake the work of the temple. The people of Tyre and Sidon were always famous for their skill, Homer calls them "excellent artists in several kinds of work." *Bp. Patrick.* The quantity of the cedar wood of Lebanon in Solomon's temple was so great, that the temple itself is called Lebanon at Zech. xi. 1; "Open thy doors, O Lebanon." *Calmet.* This noble tree, the cedar of Lebanon, has a general character of growth so peculiar to itself, that no other tree can be mistaken for it. The leaves much resemble those of a larch, but are somewhat longer and closer set, and perpetually green. Its sturdy arms grow in time so weighty, that they often bend the very stem and main shaft. Many wonderful properties are ascribed to the wood of this celebrated tree, such as resisting putrefaction, destroying noxious insects, remaining sound a thousand or two years, yielding an oil famous for preserving books and writings, &c. The wood is extremely hard, which caused the ancients to believe it incapable of decay.

Very few cedars now remain on mount Lebanon. Rauwolf, in 1575, saw there only twenty-four sound trees, and two old decayed ones. Maundrell, in 1696, could reckon only sixteen large ones, but many small. He measured one of the largest, which he found to be twelve yards six inches in girt, yet sound. The few cedars still remaining on Lebanon are preserved with a religious strictness. On the day of the Transfiguration, the Patriarch of that country, repairs in procession to these trees, and celebrates a festival called the feast of cedars. *Miller's Dictionary.*

9. — *I will convey them by sea in floats*] They conveyed the pieces of timber from the high parts of the mountains to the river Adonis, or to the plain of Biblos;

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† appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my houshold.

† Heb. *send.*

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand † measures of wheat *for* food to his houshold, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

† Heb. *cors.*

12 And the LORD gave Solomon wisdom, [c] as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

c Chap. 3. 12.

13 ¶ And king Solomon raised a † levy out of all Israel; and the levy was thirty thousand men.

† Heb. *tribute* of men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and [d] Adoniram *was* over the levy.

d Chap. 4. 6.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

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18 And Solomon's builders and Hiram's builders did hew *them*, and the ‖ stonesquarers: so they prepared timber and stones to build the house.

‖ Or, *Giblites:* as Ezek. 27. 9.

CHAP. VI.

1 *The building of Solomon's temple.* 5 *The chambers thereof.* 11 *God's promise unto it.* 15 *The ceiling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*

1012.

AND [a] it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he † began to build the house of the LORD.

a 2 Chron. 3. 1.

† Heb. *built.*

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

‖ Or, *windows broad* within, and *narrow* without: or, *skewed* and *closed.*

4 And for the house he made ‖ windows of narrow lights.

‖ Or, *upon*, or, *joining to.*

5 ¶ And ‖ against the wall of the house he built † chambers round about, *against* the walls of the house

† Heb. *floors.*

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thence they conveyed them to the seaport, where they were placed on rafts to be carried by sea to the port of Joppa, which was the nearest port to Jerusalem. *Calmet.* By "floats" is probably meant, that the pieces of timber were bound together, and so drawn through the rivers and the sea. *Bp. Patrick.*

11. — *twenty thousand measures of wheat* &c.] It is stated at 2 Chron. ii. 10, that Solomon was to give "20,000 measures of beaten wheat, and 20,000 measures of barley, and 20,000 baths of wine, and 20,000 baths of oil." It is possible that some of the numbers may have been mistaken by transcribers: the quantity seems very great to be exported at one time; and we may, at all events, understand by the expression, "Solomon gave year by year," that he stipulated to send the whole sum, but sent it by portions, "year by year," during each of the seven years when the temple was building. *Pyle.* Or perhaps at 2 Chron. ii. is mentioned the provision made by Solomon for the workmen, which is distinct from the remuneration paid to Hiram for the grant of their services. *Script. illust.*

15. — *fourscore thousand hewers in the mountains;*] That is, hewers of stone; for Hiram's servants hewed the timber. These were not Israelites, but strangers from other nations, as may be collected from ch. ix. 21, 22. It may seem strange to some, that so vast a number of men should be employed about the building of a place, comparatively speaking, so small as the temple. It should be remembered, however, that there were many other works which Solomon designed and finished, (ch. ix. 15,) for which we read of no other preparations than those now made. In the next verse, there are said to be 3300 overseers, but at 2 Chron. ii. 18, the number is stated at 3600. The additional 300 were probably superiour officers, who were to oversee the rest. *Bp. Patrick.*

Chap. VI. ver. 1. — *in the fourth year of Solomon's reign*] It has been asked, why Solomon did not begin the work immediately, at the commencement of his reign, according to the command of his father David? It is probable that he began his preparations immediately; and that the four first years were spent in procuring the timber and stones, and in the necessary previous labours which were mentioned in the last chapter.

2. — *the house which king Solomon built*] The house, or temple itself, properly so called, was but a small pile of building; its length and breadth being only twice as great as those of the tabernacle built by Moses; the former being sixty cubits long and twenty broad, whereas the latter was thirty cubits long and ten broad. *Pyle.*

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round about, *both* of the temple and of the oracle: and he made † chambers round about:

† Heb. *ribs.*

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made † narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

† Heb. *narrowings*, or, *rebatements.*

7 And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right † side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

† Heb. *shoulder.*

1005.

9 So he built the house, and finished it; and covered the house ‖ with beams and boards of cedar.

‖ Or, *the vault-beams and the ceilings with cedar.*

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [b] which I spake unto David thy father:

b 2 Sam. 7. 13. 1 Chron. 22. 10.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

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14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ‖ both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

‖ Or, *from the floor of the house unto the walls*, &c. and so ver. 16.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place.*

17 And the house, that *is*, the temple before it, was forty cubits *long.*

18 And the cedar of the house within *was* carved with ‖ knops and † open flowers: all *was* cedar; there was no stone seen.

‖ Or, *gourds.*

† Heb. *openings of flowers.*

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with † pure gold; and *so* covered the altar *which was of* cedar.

Heb. *shut up.*

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished

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5. — *he made chambers round about:*] In the Hebrew, he made "ribs," by which some understand galleries, encompassing the above-mentioned chambers, so as to afford a convenient passage to them. The chambers were made for the convenience of the priests, where they might refresh themselves, change their dress, eat of the sacrifices, &c. *Bp. Patrick.*

7. — *so that there was neither hammer nor ax* &c.] The sense is plain, that the stones were laid without any noise, there being nothing to be done but to join them together. *Bp. Patrick.* All the materials, whether of wood or stone, were so adapted and prepared beforehand, that they were put together with great quickness, little trouble, and very little or no noise of workmanship. *Pyle.*

12. *Concerning this house* &c.] While Solomon was laying the foundation, and raising the building very firm and strong, which would last for many generations, God conveys this intimation to him, that he should not presume upon its duration, unless he and the people of Israel continued in obedience; and therefore that he had better not proceed in his work, nor incur further charges respecting it, unless he firmly intended to lead a religious life, and observe all the Divine laws. *Bp. Patrick.*

15. — *the walls of the house*] He here speaks, ver. 15, 16, of the most holy place, which, of all parts of the temple, was properly called "the house," because here the Divine glory dwelt, and here answers were given from the oracle of God. It is called "the house within," ver. 19, probably on account of its being farthest from the entrance into the whole building.

17. — *the house, that is, the temple before it.*] He here speaks of the holy place, or that part of the house, which was before the most holy place; the former being forty cubits in length, and the latter twenty. *Bp. Patrick.*

19. *And the oracle he prepared* &c.] The inmost or holiest room (agreeably to that in the tabernacle) was the place where the ark (or oracle) was to stand, whence the whole room is called the oracle, ver. 20. This room was plated every where with beaten gold, ver. 20, as was also the altar (of incense) that stood before the ark. The holy place, and the most holy, ver. 21, 22, were parted by a large costly vail or curtain, hung upon golden

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all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* ‖ † olive tree, *each* ten cubits high.

‖ Or, *oily.* † Heb. *trees of oil.*

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [c] ‖ they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

c Exod. 25. 20.

‖ Or, *the cherubims stretched forth their wings.*

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and † open flowers, within and without.

† Heb. *openings of flowers.*

30 And the floor of the house he overlaid with gold, within and without.

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31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* ‖ a fifth part *of the wall.*

‖ Or, *fivesquare.*

32 The ‖ two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and † open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

‖ Or, *leaves of the doors.*

† Heb. *openings of flowers.*

33 So also made he for the door of the temple posts *of* olive tree, ‖ a fourth part *of the wall.*

‖ Or, *foursquare.*

34 And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished ‖ throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

‖ Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

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chains; the partition itself, as far as the curtain, was overlaid with gold, as was also the whole of the sanctuary or holy place. *Pyle.*

23. — *two cherubims of olive tree,*] These were different from the cherubims constructed by Moses, which were of solid gold, rising out of each end of the mercy seat, and looking towards each other, Exod. xxv. 18, 19. But these were of a much larger size, and made of olive wood. Thus, in the most holy place of Solomon's temple, there were four cherubims; two lesser made by Moses of massy gold, and two larger made by Solomon, overlaid with gold. Those constructed by Moses formed part of the mercy seat, and were inseparable from it; these of Solomon seem to have spread their wings over it, being added only for the greater ornament and glory of God's house. It is generally agreed, that, by the cherubims which were so plentifully delineated in every part of this holy place, the hosts of angels were represented, there attending on the Divine Majesty, as ministers to execute his pleasure. *Bp. Patrick.*

36. — *he built the inner court*] Meaning the court of the priests, or that in which they were to perform their services; and which, as here described, was parted from the court of the people by a low wall faced with wood, so that the people might see what the priests did, and the priests could address the people for any purpose which they might wish. *Pyle.*

38. — *So was he seven years in building it.*] He was seven years and a half in building it, but the half year is omitted to express the time in round numbers. *Bp. Patrick.* This building of the temple was a work of extraordinary despatch, if we consider its magnitude, variety, and minuteness. The summit of the rocky limestone mount of Moriah was first to be levelled, and hollows and inequalities to be filled up, in order to form a sufficient area or platform for the temple itself, its courts, porticoes, and surrounding offices, which altogether composed a prodigious pile of building, the most splendid and magnificent, perhaps, that the world ever saw; worthy of the Divine Architect who planned, and of the wise and opulent prince who executed it. *Dr. Hales.* Though the temple itself was a small edifice, yet the many courts and offices about it made the whole a vast pile; and the exquisiteness of the art, and the small number of the artists that could be employed, rendered a long time necessary for the construction. It must be owned, however, that, considering all things, singular despatch was used; for, if the building of Diana's temple at Ephesus employed all Asia for 200 years; and if no less than 360,000 men were employed for twenty years in erecting one pyramid, (as Pliny affirms,) no reasonable man can wonder that the temple was seven years and a half in building. *Stackhouse.* The following is a further account of Solomon's temple, given by Calmet, from whom the plan of the structure which accompanies this work is taken.

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CHAP. VII.

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1 *The building of Solomon's house.* 2 *Of the house of Lebanon.* 6 *Of the porch of pillars.* 7 *Of the porch of judgment.* 8 *Of the house for Pharaoh's daughter.* 13 *Hiram's work of the two pillars.* 23 *Of the molten sea.* 27 *Of the ten bases.* 38 *Of the ten lavers,* 40 *and all the vessels.*

1005. till 992. a Chap. 9. 10.

BUT Solomon was building his own house [a] thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the † beams, that *lay* on forty-five pillars, fifteen *in* a row.

† Heb. *ribs.*

4 And *there were* windows *in* three rows, and † light *was* against light *in* three ranks.

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† Heb. *sight against sight.*

5 And all the || doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

|| Or, *spaces and pillars* were *square in prospect.*

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* || before them: and the *other* pillars and the thick beam *were* || before them.

|| Or, *according to them.*

|| Or, *according to them.*

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar † from one side of the floor to the other.

† Heb. *from floor to floor.*

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's

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The place pitched upon for the erection of this magnificent structure was on one side of mount Sion, called Moriah. Its entrance or front stood towards the east, and the most holy and most retired part was towards the West. In the books of Kings and Chronicles we have chiefly a description of the temple properly so called, that is, the holy place, the most holy, and the apartments belonging to them, also the vessels, implements, and ornaments of the temple; without much description of the courts and open areas, which however made a principal part of the grandeur of this august edifice. But Ezekiel has supplied the defect by the exact plan which he has delineated of these parts. It must be owned that the temple, as described by Ezekiel, was never restored after the Babylonish captivity, according to the model and mensurations which that Prophet has given of it. But as the measures which he sets down for the holy and most holy places are nearly the same as those of the temple of Solomon, and as this Prophet, who was himself a priest, had seen the first temple, it is to be supposed that the description which he gives us of the temple of Jerusalem, is that of the temple of Solomon.

The ground plot on which the temple was built was a square of 600 cubits, Ezek. xlv. 2. This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this was seen a great wall, which encompassed the whole court of the children of Israel. This court of the children of Israel was 500 cubits in square, and was encompassed all round with magnificent galleries, supported by two or three rows of pillars. It had four gates or entrances, to the east, west, north, and south, respectively. They were all of the same form and size, and each had an ascent of seven steps. The court was paved with marble of divers colours, and had no covering; but the people, in case of need, could retire under the galleries that were round about it. The court of the priests was placed in the middle of the court of the people, and was a perfect square, having each side 100 cubits. It was encompassed without by a great wall, having various covered galleries and apartments round about. These apartments were for the lodging of the priests, and for laying up such things as were necessary for the use of the temple. There were but three ways of entrance, to the east, north, and south, and there was an ascent to it of eight steps. Before, and over-against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, where the king seated himself when he came into the temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt offerings, of twelve cubits square, according to Ezek. xliii. 12, 13, or of ten cubits high, and twenty broad, according to 2 Chron. iv. 1; the ascent to it was by stairs on the eastern side. Beyond this, and to the west of the altar of burnt offerings, was the temple properly so called, that is, the most holy place, the holy place, and the porch or entrance. The porch was twenty cubits wide, and six cubits deep. The holy place was forty cubits wide, and twenty deep. There stood the golden candlestick, the table of shewbread, and the golden altar upon which the incense was offered. The most holy place, was a square of twenty cubits. There was nothing in it but the ark of the covenant, including the tables of the law; the high priest entered into it only once a year; and none else was permitted to enter. Solomon embellished the inside of this most holy place with palm trees in relief, and cherubims of wood covered with plates of gold, and in general the whole of it was adorned, and as it were, overlaid with plates of gold. Round the holy and most holy places were three stories of chambers, to the number of thirty-three. Ezekiel makes them only four cubits wide; but, according to 1 Kings vi. 5, 6, five cubits were allowed to the first story, six to the second, and seven to the third.

Chap. VII. ver. 1.—*was building his own house thirteen years,*] It appears that he did not begin to build his own house till he had finished the house of God; for it is stated at chap. ix. 10, that he was twenty years in building the two. The house here mentioned was in Jerusalem. It appears from the next verse, that he also built another house for himself, called "the house of the forest of Lebanon." We are not to suppose from this name that it was built in the forest of Lebanon, which was in the very extremity of Solomon's kingdom; it was probably built in the neighbourhood of Jerusalem, and derived its name, perhaps, from being built on a

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daughter, [b] whom he had taken *to wife*, like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* † a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he † cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

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19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

21 [c] And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof || Jachin: and he set up the left pillar, and called the name thereof || Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [d] compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

b Chap. 3. 1.

† Heb. *the son of a widow woman.*

† Heb. *fashioned.*

c 2 Chron. 3. 17.

|| That is, *He shall establish.*

|| That is, *In it is strength.*

† Heb. *from his brim to his brim.*

d 2 Chron. 4. 3.

cool and shady mountain, and surrounded with lofty trees. *Bp. Patrick.*

10. — *stones of ten cubits,* &c.] The size of these stones has been justly deemed matter of surprise, their measure being from seventeen to eighteen feet. All surprise, however, at these will cease, on the mention of what is related by Volney, concerning the ruins of Balbec, that there are stones amongst them of fifty-eight feet in length and twelve feet in thickness. What means the ancients had of moving such enormous masses, is wholly unknown. *Fragments to Calmet.*

15. — *he cast two pillars* &c.] The first piece of workmanship, in which the new artist was engaged, was the construction of two brass pillars of large dimensions at the entrance of the temple porch, with a fine wrought chapiter or head border on the top of each, the whole being covered all over with artificial wreathings, flowerings, and networks. To these pillars Solomon gave the names of Jachin and Boaz, which signify "direction" and "strength;" perhaps he designed them to bear allusion to the two memorable pillars of fire and of the cloud which conducted the Israelites from Egypt. *Pyle.*

26. — *it contained two thousand baths,*] A bath (the same as the ephah) is thought to have contained eight gallons, so that this sea contained about five hundred barrels. At 2 Chron. iv. 5, it is stated that "it received and held three thousand baths;" it is probably meant, that it would contain this quantity, although the former quantity was that which was usually put into it. The use of this "brasen sea" was for the priests to wash their hands and feet at their first entrance into the temple, 2 Chron. iv. 6. *Bp. Patrick, Pyle.*

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27 ¶ And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* †*joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

† Heb. *in the base.*

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the † proportion of every one, and additions round about.

† Heb. *nakedness.*

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

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39 And he put five bases on the right † side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

† Heb. *shoulder.*

40 ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* † upon the pillars;

† Heb. *upon the face of the pillars.*

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* † bright brass.

† Heb. *made bright,* or, *scoured.*

46 In the plain of Jordan did the king cast them, † in the clay ground between Succoth and Zarthan.

† Heb. *in the thickness of the ground.*

47 And Solomon left all the vessels *unweighed,* † because they were exceeding many: neither was the weight of the brass † found out.

† Heb. *for the exceeding multitude.*

† Heb. *searched.*

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shew-bread *was,*

49 And the candlesticks of pure gold, five on the right *side,* and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the † censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place,*

† Heb. *ash pans.*

46. — *did the king cast them,*] He had them cast in moulds of clay, in a part of the country where the soil was fit for the purpose. *Pyle.*

48. — *the altar of gold,*] That is, the altar of incense which stood in the holy place before the oracle.

—— *and the table of gold,*] He made ten tables ac-

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and for the doors of the house, *to wit,* of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the † things [c] which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

† Heb. *holy things of David.*

c 2 Chron. 5. 1.

CHAP. VIII.

1 *The feast of the dedication of the temple.* 12, 54 *Solomon's blessing.* 22 *Solomon's prayer.* 62 *His sacrifice of peace offerings.*

THEN [a] Solomon assembled the elders of Israel, and all the heads of the tribes, the † chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

a 2 Chron. 5. 2.

† Heb. *princes.*

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

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3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

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5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the † ends of the staves were seen out in the || holy *place* before the oracle, and they were not seen without: and there they are unto this day.

† Heb. *heads.*

|| Or, *ark*: as 2 Chron. 5. 9.

9 *There was* nothing in the ark [b] save the two tables of stone, which Moses put there at Horeb, || when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

b Deut. 10. 5.

|| Or, *where.*

10 And it came to pass, when the priests were come out of the holy *place,* that the cloud [c] filled the house of the LORD,

c Exod. 40. 34.

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cording to 2 Chron. iv. 8, on one of which, it is probable, being more costly and splendid than the rest, the shewbread was placed. *Bp. Patrick.*

51. — *and Solomon brought in* &c.] It is probably meant, that all the remaining silver and gold which David had prepared, and which was not spent in this work, Solomon did not employ to his own uses, but religiously preserved in the treasury of the temple. *Bp. Patrick.*

Chap. VIII. This chapter is to be compared with 2 Chron. v, vi, and vii.

3. — *the priests took up the ark.*] The ark had been carried by the priests three times before this; when they went over Jordan, when they encompassed the walls of Jericho, and when David sent it back at the time that he fled from Absalom, 2 Sam. xv. 29, 30. It was the office of the Levites to carry the ark upon their shoulders, except on special occasions; but now they could not, because it was not lawful for them to enter into the holy place, into which it was to be carried, and then into the most holy. It is said indeed at 2 Chron. v. 4, that "the Levites took it up;" but the meaning is, that they took it up and carried it to the temple, and then the priests took it up, ver. 7, and carried it into the most holy place. *Bp. Patrick.*

4. — *the tabernacle of the congregation,*] It has been made a question what tabernacle is here meant, whether that made by Moses, which was now at Gibeon, (2 Chron. i. 3,) or that made by David, which was at Jerusalem, 2 Sam. vi. 17. But, as the tabernacle made by David was only a plain tent set up for temporary convenience, it seems to admit of little doubt that the Mosaick tabernacle is that here intended: this, for the prevention of all schism, and to make the temple the centre of devotion, was now taken down, and laid by in the treasury or storehouse; there it remained until the taking of Jerusalem by the Chaldeans, when Jeremiah, as Josephus informs us, was admonished by God to take it, the ark and the altar of incense, and hide them in some secret places, for fear of profanation; and it is doubted whether they were ever removed from thence. *Calmet, Stackhouse.* They brought the ark from mount Zion, the tabernacle from Gibeon. *Dr. Wall.*

5. — *that could not be told — for multitude.*] Meaning, that the number was very great.

9. — *nothing — save the two tables of stone,*] The passage in Hebrews ix. 4, appears to be inconsistent with this, where it is affirmed, that in this ark "was the golden pot that had manna, and Aaron's rod that budded," as well as "the tables of the covenant." To explain this, some learned persons understand, in the passage in the Hebrews, that the golden pot, &c. were not placed *in* the ark, but *by* it, or *near* it; which the word in the original language warrants. Others understand, that, before the ark had any fixed and settled abode, all these things were placed in it; but that, at the time when it was carried to the temple, the two tables only were left in it, every thing else being carried to the treasury of the temple. *Bp. Patrick, Calmet.*

10. — *the cloud filled the house*] The cloud of glory which formerly resided in the tabernacle, descended now into the temple, filling the whole house, first with inexpressible darkness, out of which afterwards brake

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11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The [d] LORD said that he would dwell in the thick darkness.

[d] 2 Chron. 6. 1.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose

[e] 2 Sam. 7. 8. [e] David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

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21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before [f] the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

[f] 2 Chron. 6. 13.

23 And he said, [g] LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

[g] 2 Macc. 2. 8.

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [h] † There shall not fail thee a man in my sight to sit on the throne of Israel; † so that thy children take heed to their way, that they walk before me as thou hast walked before me.

[h] Chap. 2. 4. 2 Sam. 7. 12. † Heb. *There shall not be cut off unto thee a man from my sight.* † Heb. *only if.*

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

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forth a light unbearable by the priests, who were therefore forced to withdraw, and could not continue the service till it abated. *Pyle.* The Lord's acceptance of Solomon's temple, and of the dedication which he was now about to make of it, was shewn, 1st, by "the glory of the Lord" filling the house or inner temple, as here related: and, 2d, by the fire of the Lord coming down from heaven, as soon as Solomon had ended his prayer of dedication, and consuming the burnt offering and the sacrifices, 2 Chron. vii. 1. *Dr. Hales.*

23. — *Lord God of Israel,* &c.] This prayer of Solomon on the dedication of the temple is one of the noblest and most sublime compositions in the Bible, exhibiting the most exalted conceptions of the omnipresence of the Deity, and of his superintending providence, and of the peculiar protection He afforded to the Israelite nation, from the time that they came out of Egypt; and imploring forgiveness for all their sins and transgressions in the land, and during their ensuing captivities, in the prophetick spirit of Moses. *Dr. Hales.*

24. *Who hast kept with thy servant David* &c.] This relates to that part of God's promises to David, which had respect to his son's building for Him a house. The fulfilment of this Solomon looked upon as an earnest, ver. 5, that God would also fulfil the other great promises of kindness to his posterity, made to him at the same time, 2 Sam. vii. 12, 13. *Bp. Patrick.*

27. *But will God indeed dwell* &c.] As if he had said, Let it be far from us to imagine either that Thy infinite and unbounded presence should be confined to any one place, or that the mere outward grandeur and splendour of any temple should be enough to gain Thy favour towards worshippers, regardless of the true qualifications and real ends of religious worship. Yet, as Thou hast been pleased to appoint us here the place and manner of publickly serving Thee, grant us acceptance of all the devotions, duly directed toward the sacred ark of Thy residence, for imploring Thy mercies, and obtaining the pardon of our sins. *Pyle.*

—— *behold, the heaven and heaven of heavens cannot*

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28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [i] My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make ‖ toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ‖ toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, † and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee ‖ in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their ‖ cities; whatsoever plague, whatsoever sickness *there be;*

38 What prayer and supplication soever be *made* by any man, *or* by

[i] Deut. 12. 11.

‖ Or, *in this place.*

‖ Or, *in this place.*

† Heb. *and he require an oath of him.*

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‖ Or, *towards.*

‖ Or, *jurisdiction.*

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contain thee;] We have here a striking description of the immensity and omnipresence of God. We have frequent expressions in Scripture of God being "in heaven:" the meaning of which is, not that He who is in all places can be confined to any, or that any proper habitation can be ascribed to Him, whom, as Solomon declares, the "heaven of heavens cannot contain;" but they are intended to represent His amazing height and dignity, not in place, but in power. Thus, when we speak of God, the supreme invisible Father, as being "in heaven," we must be understood to express, that He is exalted over all in sovereignty and dominion; that He is the high and holy One; great, glorious, and supreme above all. There is also another reason of the expression of God's being "in heaven;" and that is, to signify that, though of His real actual presence there is no confinement, yet of His glory and majesty there is in the heavens a particular manifestation. There it is that His glory is declared, and there the righteous shall see His face, and be blessed with the peculiar manifestation of His power and majesty. In like manner, here upon earth; in those places where He has been pleased more particularly to manifest His glory, to place His name and to receive the homage of His servants, there God, in Scripture-phrase, is said to *be.* Thus, in the temple at Jerusalem, He, whom the "heaven of heavens cannot contain," did at this time deign to dwell, having appointed there to receive His tribute of worship. *Dr. S. Clarke.*

31. *If any man trespass* &c.] In any great debates of right, injury, or trespass, between man and man, when an appeal is made by oath before Thy sacred altar; do Thou, who alone knowest the heart, clear the innocent, and punish the guilty, in ways most suitable to Thy all-wise providence. *Pyle.*

35. *When heaven is shut up,* &c.] Whatever judgments Thou shalt most righteously inflict upon them, in degrees answerable to their transgressions, whether it be famine, war, or pestilence; let their true repentance never be too late to recover Thy lost favour: let not the penitent continue in sufferings for the sake of the obstinate; but remove Thy judgments for the honour of Thy Name, and for the continuance of Thy true religion amongst us. *Pyle.*

By these several instances we may learn that all things are under the dispensation of Divine Providence; that war, famine, pestilence, &c. are by God's permission; that the only remedy for all evil is by prayer to God; and lastly, that He will hear the prayers of men, and will help them, when they truly repent of those sins for which judgments are sent into the world. *Bp. Wilson.*

36. — *that thou teach them the good way*] These words are better translated at 2 Chron. vi. 27, (where the words are the very same in the Hebrew,) "When thou hast taught them the good way, wherein they should walk." He does not desire their pardon till their affliction had taught them better obedience. *Bp. Patrick.*

37. *If there be in the land famine,* &c.] From the whole of the passage which follows in this admirable prayer of Solomon's, we have the truth forcibly impressed upon us, that, in any case of publick judgment or calamity, the humiliation and repentance of a nation must begin with particular persons. The individuals which compose the nation must humble themselves before God, every one for his own personal sins and miscarriages, by which they have provoked God and

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all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that † this house, which I have builded, is called by thy name.

† Heb. *thy name is called upon this house.*

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD † toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

† Heb. *the way of the city.*

45 Then hear thou in heaven their prayer and their supplication, and maintain their ‖ cause.

‖ Or, *right.*

46 If they sin against thee, ([k] for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

[k] 2 Chron. 6. 36. Eccles. 7. 22. 1 John 1. 8, 10.

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47 *Yet* if they shall † bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

† Heb. *bring back to their heart.*

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their ‖ cause,

‖ Or, *right.*

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [l] as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

[l] Exod. 19. 6.

increased the publick guilt, before God will hear the prayers and forgive the sins of the nation. There cannot be a general reformation without the reformation of particular persons, which constitute and make up the generality. *Abp. Tillotson.*

41. — *concerning a stranger,* &c.] Concerning "a stranger" that "cometh out of a far country" to be a proselyte to the true religion, and worship God alone, though he be not circumcised, and thereby bound to keep the whole law. Such strangers came to pray at the temple, though they might not offer any sacrifice except only a burnt offering; there was a court in the temple, called the court of the Gentiles, beyond that of the Israelites, which was designed entirely for the Gentile proselytes. *Bp. Patrick.*

43. — *that this house — is called by thy name.*] That is, "that it is *Thy* house." *Locke.*

44. — *whithersoever thou shalt send them,*] It is here to be observed, that the Israelites were not to make war, without a warrant and commission from God, upon the neighbouring nations; not for the satisfying of their ambition and vainglory, but by His command, and for just and necessary reasons, which would warrant them to implore and expect God's blessings on their arms. *Bp. Patrick.*

48. — *and pray unto thee toward their land,* &c.] The very looking towards this place, with earnest imploring of the mercy of God, and desire of His help, was to own Him that dwelt here, and to acknowledge Him alone for their God, which was a means of preserving them from idolatry. All other nations of the world turned their faces towards the east when they worshipped; but the Jews (when they were in captivity) to the west, where the holy temple was. And for this cause, when the temple and the holy city were destroyed, and the ark of the testimony gone, yet good men looked and prayed

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54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not † failed one word of all his good promise, which he promised by the hand of Moses his servant.

† Heb. *fallen.*

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel † at all times, as the matter shall require:

† Heb. *the thing of a day in his day.*

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [m] the king, and all Israel with him, offered sacrifice before the LORD.

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[m] 2 Chron. 7. 4.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 [n] The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

[n] 2 Chron. 7. 7.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they ‖ blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

‖ Or, *thanked.*

CHAP. IX.

1 *God's covenant in a vision with Solomon.*
10 *The mutual presents of Solomon and*

towards the place where it used to be, as appears by the Prophet Daniel. *Dean Allix.*

54. — *when Solomon had made an end of praying*] From this prayer of Solomon we learn, that all events proceed from God; that war, pestilence, famine, and other judgments, are inflicted by His hand, when men provoke Him by their sins; that to have recourse to God by prayer, confession of sins, and true repentance, is the way to remedy these evils; and that He is always ready to hear and to deliver those who call upon Him in their necessities, and with all their hearts turn unto Him. We here see, lastly, with what fervency and joy Solomon gave thanks to God, and implored His blessing in behalf of all the people. Let us join with him in both these duties; praising God for all His blessings, and especially for spiritual mercies; above all, with fervent devotion, beseeching Him to turn our hearts towards Him that we may keep His commandments faithfully and with perseverance. *Ostervald.*

63. — *two and twenty thousand oxen,* &c.] We must not suppose that all these were offered in one day, much less on one altar. The continuance of this solemn meeting was for fourteen days; seven in the feast of tabernacles, and seven in the feast of dedication, ver. 65: and "because the brasen altar that was before the Lord was too little to receive the burnt offerings, &c." ver. 64, Solomon, by a special licence from God, "hallowed the middle of the court &c." that is, ordered other altars to be erected in the court of the priests, and perhaps in other places, which were to serve only during this present solemnity, when such a vast number of sacrifices were to be offered. At other times, no other altar was to be allowed but the brasen altar which Solomon had made. *Bp. Patrick, Stackhouse.*

64. — *did the king hallow the middle of the court*] It does not mean that he consecrated it, for this had been done before; but he treated it as a sacred place, and shewed his reverence for it by religious acts there performed. *Jos. Mede.*

65. — *from the entering in of Hamath* &c.] From the northern to the southern extremity of the land of Israel. For Hamath see note on 2 Sam. viii. 9; and for the river of Egypt, see the note on Gen. xv. 18.

66. *On the eighth day he sent the people away:*] It is added at 2 Chron. vii. 10, that this was the 23d day of the seventh month. It would thus appear, that the fourteen days of the feast were not all kept together; for the great day of expiation was on the tenth of this month. It is probable, therefore, that before this day the seven days of the dedication were kept; and that

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Hiram. 15 *In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants.* 24 *Pharaoh's daughter removeth to her house.* 25 *Solomon's yearly solemn sacrifices.* 26 *His navy fetcheth gold from Ophir.*

a 2 Chron. 7. 11. AND [a] it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, b as he had appeared unto him at Gibeon.

b Chap. 3. 5.

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which

c Chap. 8. 29. thou hast built, [c] to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever,

d 2 Sam. 7. 12. 1 Chron. 22. 10. [d] as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

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7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed

e Jer. 7. 14. [e] for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they

f Deut. 29. 24. Jer. 22. 8. shall say, [f] Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

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g 2 Chron. 8. 1. 10 ¶ And [g] it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they † pleased him not.

† Heb. *were not right in his eyes.*

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of ‖ Cabul unto this day.

‖ That is, *displeasing.* or, *dirty.*

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afterwards they rested till the 15th, when the feast of tabernacles began; so that the whole feast ended on the 23d day of the month. *Bp. Patrick.*

Chap. IX. This chapter is to be compared with 2 Chron. vii. 12, to the end, and chap. viii.

Ver. 1. — *when Solomon had finished the building*] It is meant, after he had not only finished the building, but completed also the festival of the dedication, and the prayer, which has been detailed in the last chapter: this appears from ver. 3. *Bp. Patrick.*

4. — *if thou wilt walk before me*, &c.] In this passage it is strikingly expressed how much the safety, welfare, and happiness of kings and people depend entirely on their obedience to the laws of God. *Bp. Wilson.*

11. — *twenty cities*] These were not cities in the land of promise, which, as being God's gift to His people, could not be alienated; but were cities conquered by David, and not yet inhabited by Israel. *Bp. Wilson.*

13. — *he called them the land of Cabul*] It is commonly thought that Hiram called them by way of derision Cabul, which signifies "a dirty country," or "displeasing," as our margin translates; but others understand the word to signify "a boundary," as this was the tract of land which bounded the lower Galilee. *Bp. Patrick.* The reason of Hiram's refusing these lands probably was, that the Tyrians, being very commodiously situated for navigation, were in a manner wholly addicted to it, and were therefore unwilling to remove from the seacoast, and settle in a country where they could only live by the hard labours of agriculture, to which they were little accustomed. *Bedford.* The Greek translators render Cabul by a word which signifies "a bound or coast," but Hebrew writers by no means give that sense to the word. Josephus says, Cabul signifies, in the Phenician tongue, "that which does not please." *Dr. Lightfoot.*

According to another conjecture, Cabul signifies "bond land," land granted in discharge of a debt; and the name was sarcastically imposed by Hiram, to express how ill Solomon had discharged his obligation to him. *Michaelis.*

Respecting the situation of this "land of Cabul," opinions have differed; but the prevailing one has been, that it was in the immediate neighbourhood of Tyre. *Calmet.*

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14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the
about 992. wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and
about 1014. given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and
† Heb. *the desire of Solomon which he desired.* † that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel, Before CHRIST about 992.

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

22 But of the children of Israel did Solomon [h] make no bondmen: h Lev. 25. 39.
but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [i] Pharaoh's daughter i 2 Chron. 8. 11.
came up out of the city of David unto her house which *Solomon* had

15. — *and the wall of Jerusalem,*] There are said to have been three walls, one within another; the inner wall compassing the house of God, and the house of the king; the middle wall compassing the houses of the Prophets and great persons; and the third compassing the houses of all the people. *Bp. Patrick.*

16. — *Pharaoh — had — taken Gezer,*] It appeared from Josh. xvi. 10, that when the Ephraimites took possession of Gezer, they suffered the Canaanites to dwell in it, who afterwards gave them no small disturbance; when therefore Pharaoh contracted an alliance with Solomon, he thought that he could not do him a more acceptable service, than by expelling the Canaanites from Gezer, and giving the city as a present with his daughter. *Stackhouse.*

18. — *Tadmor in the wilderness,*] Tadmor was a very famous city, known among the Greeks by the name of Palmyra, situated in the wilderness of Syria, on the borders of Arabia Deserta, inclining towards the Euphrates. Josephus places it two days' journey from Upper Syria, one day's journey from the Euphrates, and six days' journey from Babylon. If we may guess by the ruins which later travellers describe of this city, it was one of the finest and most magnificent in the East; and it is somewhat surprising, that history should give us so little account when or by whom it was reduced to the sad condition in which it now appears. The reason of Solomon's building this city in so desolate a place, was probably the commodiousness of its situation, to cut off all commerce between the Syrians and Mesopotamians, and to prevent their caballing and conspiring against him, as they had done against his father David. *Stackhouse, Dr. Wells.*

From the earliest times there seems to have been some communication between Mesopotamia and other provinces on the banks of the Euphrates, and those parts of Syria and Palestine which lay near the Mediterranean. The migration of Abram from Ur of the Chaldees to Sichem in the land of Canaan, is an instance of this, Gen. xi, xii. The journey through the desert, which separated these countries, was much facilitated by its affording one station abounding with water, and capable of cultivation. As the intercourse increased, the possession of this station became an object of so much importance, that Solomon, when he turned his attention towards the extension of commerce amongst his subjects, built a fenced city there. Its Syrian name of "Tadmor in the wilderness," and its Greek name of Palmyra, are both descriptive of its situation, in a spot adorned with palm trees. This is not only plentifully supplied with water, but surrounded by a portion of fertile land, which, though of no great extent, renders it a delightful habitation in the midst of barren sands, and an inhospitable desert. Its happy position, at the distance, according to M. D'Anville, of sixty miles from the Euphrates, and 203 from the Mediterranean, or, according to Major Rennell, of eighty-five miles from the Euphrates, and about 117 from the nearest coast of the Mediterranean, induced its inhabitants to enter with ardour into the trade of conveying commodities from one of these to the other. Its opulence and power increased rapidly; and, from the peculiar advantages of its situation, as well as the spirit of its inhabitants, it long maintained its independence, though surrounded by powerful and ambitious neighbours. Towards the close of the seventeenth century, some gentlemen of the English factory at Aleppo, incited by what they heard in the East concerning the wonderful ruins of Palmyra, ventured, notwithstanding the danger and fatigue of a journey through the desert, to visit them. To their astonishment they beheld a fertile spot of some miles in extent, arising like an island out of a vast plain of sand, covered with the remains of temples, porticoes, aqueducts, and other publick works, which in magnificence and splendour, and some of them in elegance, were not unworthy of Athens or of Rome, in their most prosperous state. Palmyra owed its aggrandizement to the opulence acquired by extensive commerce. After its conquest by Aurelian, trade never revived there. At present a few miserable huts of beggarly Arabs are scattered in the courts of its stately temples, or deform its elegant porticoes; and exhibit an humiliating contrast to its ancient magnificence. *Dr. Robertson.*

23. — *five hundred and fifty,*] At 2 Chron. viii. 10,

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built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense † upon the altar that *was* before the LORD. So he finished the house.

† Heb. *upon it*

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the † shore of the Red sea, in the land of Edom.

† Heb. *lip.*

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

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28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *Solomon's gold.* 16 *His targets.* 18 *The throne of ivory.* 21 *His vessels.* 24 *His presents.* 26 *His chariots and horse.* 28 *His tribute.*

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the number is stated at 250. The most probable solution is, that there were 250 set over those who wrought in the temple; and the rest had the superintendence of publick works in other places. *Bp. Patrick.*

26. — *Ezion-geber which is beside Eloth,*] We read at Numb. xxxiii. 35, that one of the encampments of the Israelites was at Ezion-gaber; and both Eloth and Ezion-gaber are mentioned at Deut. ii. 8. It is clear from Scripture that Ezion-geber was on the Red sea, but its exact situation is matter of dispute. *Dr. Wells.*

The chief foundation of riches to the Jews was the trade which they carried on by the Red sea, to the coasts of Africa on the west, and also to those of Arabia, Persia, and India, on the east. King David was the first who began it; for, having conquered the kingdom of Edom, and reduced it to be a province of the empire, 2 Sam. viii. 14, he thereby became master of these seaports, Eloth and Ezion-geber, and seeing the advantage which might be made of these two places, he wisely took advantage of it, and there began the traffick. Solomon, not being perplexed with wars as his father David was, had greater leisure for commercial pursuits, and he much improved this trade, as well by his greater application to it, as by his superiour wisdom. For the better settling of it, he went to Eloth and Ezion-geber in person, 2 Chron. viii. 17, and planted in these towns such inhabitants as might best be able to further his designs, bringing many from the seacoasts of Palestine, and being furnished with Tyrians by Hiram his friend and ally, 1 Kings ix. 27; 2 Chron. viii. 18. As the use of the compass was then unknown, navigation was carried on entirely by coasting, which made that to be a voyage of three years, which would now be completed in three months. However, under the wise management of Solomon, this trade grew to such a pitch, that he drew to these ports, and thence to Jerusalem, all the trade of Africa, Arabia, Persia, and India, which was the chief source of the immense wealth he acquired, and in which he surpassed all the kings of his time as much as he did by his wisdom; so that he made silver to be at Jerusalem as the stones of the street, chap. x. 27, by reason of its great abundance there during his reign. *Dean Prideaux.*

28. *And they came to Ophir,*] It is agreed by all writers, that the trade carried on under Solomon was the same as that which is now in the hands of our East India merchants; yet there are great disputes among learned men, in what parts of the Eastern world Ophir and Tarshish, the two places of resort mentioned in Scripture, lay. Some suppose Ophir to have been the island of Socotra, which lies on the eastern coast of Africa, a little without the straits of Babel-mandel. Others contend for the island of Ceylon, which supposition is thus far confirmed, that an ancient author, Eupolemus, states Ophir to have been an island. But we have no certain means of information; we have no account in Scripture of the situation of Ophir, or of the length of the voyage to it, only we are told that there were brought from it "gold, almug trees, and precious stones," chap. x. 11; therefore any place in the Southern or Indian oceans which could furnish these may be supposed to be the Ophir of Scripture. This however, should be remarked, that if the southern part of Arabia furnished the world in those times with the best gold, and in the greatest quantity, as many authors affirm, those who assert Ophir to have been there situated seem to have the best reason for their conjecture. *Dean Prideaux.* On the other hand, the authors of the Universal History deem it the most probable conjecture, that Ophir was in some of those remote rich countries of India beyond Ganges, and perhaps as far as China or Japan; which last still abounds with the finest gold, and with several other commodities in which Solomon's fleet dealt, as silver, precious stones, ebony, &c.

In what region of the earth we should search for the famous ports of Tarshish and Ophir, is an enquiry which has long exercised the industry of learned men. They were early supposed to be situated in some part of India, and the Jews were held to be one of the nations which traded with that country. But the opinion more generally adopted is, that Solomon's fleets, after passing the straits of Babel-mandel, held their course along the southeast coast of Africa, as far as the kingdom of Sofala, a country celebrated for its rich mines of gold and silver, (from which it has been denominated the Golden Sofala by Oriental writers,) and abounding in all the other articles which composed the cargoes of the Jewish ships. This opinion, which the accurate researches of M. D'Anville rendered highly probable, seems now to be established with the utmost certainty by a late learned traveller, Mr. Bruce; who, by his knowledge of the monsoons in the Arabian gulf, and his attention to the ancient mode of navigation, both in that sea, and along the African coast, has not only accounted for the extraordinary length of time which the fleets of Solomon took in going and returning, but has shown, from circumstances mentioned concerning the voyage, that it was not made to any place in India. This commercial effort, which the Jews made in the reign of Solomon, was merely a transient one; and they quickly returned to their former state of unsocial seclusion from the rest of mankind. *Dr. Robertson.*

—— *gold, four hundred and twenty talents,*] It is said at 2 Chron. viii. 18, that they brought 450 talents: a difference which is of little importance, whether we attribute it to a variation in the value of the talent, or in the quantity of the metal, the one referring to the quantity of pure gold, the other of gold with alloy;

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AND when the [a] queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

a 2 Chron. 9. 1. Matth. 12. 42. Luke 11. 31.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her † questions: there was not *any* thing hid from the king, which he told her not.

† Heb. *words.*

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the † attendance of his ministers, and their apparel, and his ‖ cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

† Heb. *standing.* ‖ Or, *butlers.*

6 And she said to the king, It was a true † report that I heard in mine own land of thy ‖ acts and of thy wisdom.

† Heb. *word.*

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‖ Or, *sayings.*

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: † thy wisdom and prosperity exceedeth the fame which I heard.

† Heb. *thou hast added wisdom and goodness to the fame.*

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which delighteth in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought

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or whether we suppose 450 talents to be the gross produce of the voyage, 420 the produce with the deduction of expenses. *Bp. Patrick.*

Chap. X. This chapter is to be compared with 2 Chron. i. and ix.

Ver. 1. — *the queen of Sheba*] It has been a great subject of dispute, what was the situation of this Sheba. Some writers, and among these Josephus, place it in Africa; but the best supported opinion is, that the kingdom of Sheba lay in the south part of Arabia Felix. This accords with the title of "queen of the south" given by our Saviour, Matth. xii. 42, to the queen of Sheba; Arabia Felix too abounded very much in gold and spices, which were brought by that queen to Solomon. *Dr. Wells.*

—— *concerning the name of the Lord,*] The most natural meaning is, she had heard of his fame concerning matters of religion, or with respect to religious knowledge in general, and particularly to the temple, built with such splendour and magnificence, for the honour of God's name, and the maintenance of true religion. *Pyle.* If this princess came from Arabia, she may have been descended from Abraham, by his wife Keturah, one of whose sons begat Sheba, the first planter of this country; and consequently she may have had some knowledge of revealed religion, by tradition at least, from her pious ancestors. Accordingly, it was Solomon's fame concerning the name of the Lord, "that is, concerning his knowledge of the supreme Being, and the proper manner of worshipping Him, which excited her to take so long a journey. And therefore our Saviour says, that, as she came so far to "hear his wisdom," (his wisdom, no doubt, concerning the nature and worship of Almighty God,) Matth. xii. 42, she would, at the day of judgment, "rise up" against that generation which had refused to listen to Him. *Stackhouse.* See 2 Chron. ix. 8, and the note.

—— *came to prove him with hard questions*] Came to try whether his wisdom was so great as was reported, by proposing to him hard questions. *Dr. Wells.*

2. — *she communed with him of all* &c.] She had the liberty of propounding to him all questions respecting which she desired a solution, probably either in natural or divine things. *Bp. Patrick.*

5. — *there was no more spirit in her.*] She was transported beyond herself with admiration. *Bp. Hall.* She was perfectly astonished. This phrase very properly denotes a very high degree of astonishment. *Pyle.*

9. — *to do judgment and justice.*] This was a most excellent admonition, both to the people and to the king that the people should feel their obligation to God, who had given them such a king; and that he should remember the end for which God had made him king, to be, to govern his people justly. *Bp. Patrick.*

11. *And the navy also of Hiram,*] There seems reason to conjecture that verse 13 ought to come before these two verses, 11 and 12: that so all that relates to the queen of Sheba may be concluded without any break. *Houbigant.*

The Phenicians are some of the most early navigators mentioned in history. Every circumstance in their character and situation was favourable to the commercial spirit. The territory which they possessed was neither large nor fertile. It was from commerce only that they could derive either opulence or power. Accordingly the trade carried on by the Phenicians of Sidon and Tyre was extensive and adventurous; not long confined to the countries bordering on the Mediterranean, but enlarged by the early acquisition of ports in the Arabian gulf: and both in their manners and policy they resembled the great commercial states of modern times more than any people in the ancient world. The Jews, by their vicinity to Tyre, had such an opportunity of observing the wealth, which flowed into that city from the lucrative commerce carried on by the Phenicians from their settlements in the Arabian gulf, as incited

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in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees ‖ †pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such [b] almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her †of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the ‖ governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the [c] house of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round † behind: and *there were* † stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not † the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest

‖ Or, *rails.* † Heb. *a prop.*

b 2 Chron. 9. 10.

† Heb. *according to the hand of king Solomon.*

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c Chap. 7. 2.

† Heb. *on the hinder part thereof.* † Heb. *hands.*

† Heb. *so.*

‖ Or, *captains.*

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them to aim at obtaining some share in it. This they effected under the prosperous reigns of David and Solomon. *Dr. Robertson.*

—— *great plenty of almug trees,*] It is not well ascertained what description of tree is meant by this name. The Latin translators call it *thyine wood.* Respecting which Theophrastus says, that the thyon or thya tree grows near the temple of Jupiter Ammon in Africa, that it resembles the cypress trees in its boughs, leaves, stalks, and fruit; and that its wood never rots. It was in high esteem among the heathen, who frequently made of this wood the doors of their temples, and the images of their gods. It should be observed, however, that Josephus calls the almug trees of Solomon "pitch or torch trees:" but cautions us against supposing that the wood of them was like what was known in his time by that name; for it was, says he, rather like that of the fig tree, but more white and shining. *Parkhurst.*

12. — *pillars for the house of the Lord,*] Or rather, "rails," (as we translate in the margin of our Bible,) which were made on either side of the causeway, which went up from the king's house to the house of the Lord. *Bp. Patrick.*

13. — *all her desire, whatsoever she asked,*] That the queen of Sheba should have *asked* for presents may appear strange at first sight; but the circumstance is perfectly agreeable to modern Eastern customs, which are derived, it is probable, from remote antiquity. Irwin and many other travellers have related, that principal persons in those countries not only expect presents, but will often, directly and without ceremony, ask for any thing which happens to please them; expecting that their request should be immediately complied with; and this practice is by no means held to be degrading, or a mark of rapacious meanness. *Harmer.*

14. *Now the weight of gold* &c.] It has pleased God, in these instances of Solomon's greatness, honour, and riches, to convey to us the most sensible instruction; to point out the danger of riches, to shew how apt they are to become temptations to luxury and pride, how naturally they lead men to forget and forsake their God; and, in consequence, to teach us that they must ever be received with fear, and used with great caution, and to good purposes; or they will prove the destruction of those who possess them, as was unhappily the case with Solomon and his family. *Bp. Wilson.*

18. — *made a great throne of ivory,*] We never read of ivory till about the time of Solomon, who perhaps brought elephants from India, or, at least, caused great quantities of ivory to be imported from thence. At this time it was as precious as gold: we must not suppose, therefore, that this throne of Solomon's was entirely overlaid with gold, but only in particular places, that so the mixture of gold and ivory, which gave a lustre to each other, might make the throne look more beautiful. "There was not the like made in any kingdom," ver. 20; of course, the sacred writer means, in those days. In afterages we read that the throne of the Parthian kings was of gold encompassed with four golden pillars beset with precious stones, and that the Persian kings sat in judgment under a golden vine, the bunches of whose grapes were made of several sorts of precious stones. This serves to illustrate the splendour of Eastern monarchs. *Stackhouse, Bp. Patrick.*

—— *and overlaid it with the best gold.*] It is by no means probable that he covered the ivory with gold; for in that case any common wood would have answered the purpose as well as ivory. It seems to be meant, that he *inlaid* it with gold, ornamenting and embossing parts of it; but not so as to conceal the whole. *Script. illust.*

20. *And twelve lions stood*] An account is given by Sir Thomas Roe of a throne of the Mogul, much resembling this of Solomon: "He hath at Agra a most glorious throne within his palace, the ascent of which is by divers steps, covered with plates of silver; on the top of the ascent stand four *lions* upon pedestals of marble, which lions are all of massy silver, in part gilt. These lions support a canopy of fine gold, under which the Mogul sits when he appears in his greatest state and glory." *Fragments to Calmet.*

21. — *Solomon's drinking vessels were of gold,*] The magnificence of the modern kings of Persia is astonishing, but perhaps not exceeding that of Solomon. One Of them, Shah Abbas, caused gold to the amount of

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of Lebanon *were of* pure gold; ‖none *were of* silver: it was nothing accounted of in the days of Solomon.

‖ Or, there was *no silver* in them.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ‖ ivory, and apes, and peacocks.

‖ Or, *elephants' teeth.*

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

† Heb. *sought the face of.*

24 ¶ And all the earth † sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

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26 ¶ [d] And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

d 2 Chron. 1. 14.

27 And the king † made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore trees that *are* in the vale, for abundance.

† Heb. *gave.*

e 2 Chron. 1. 16. & 9. 28.

28 ¶ [e] † And Solomon had horses brought out of Egypt, and linen yarn:

† Heb. *And the going forth of the horses which was Solomon's.*

forty-two Jewish talents to be melted into royal drinking vessels; and we may well suppose that those of Solomon were equally weighty, when we read, ver. 16, that his 200 targets were little less. *Harmer.*

22. — *a navy of Tharshish*] In regard to the situation of Tharshish, we are here told that "the navy of Tharshish came once in three years, bringing gold, and silver, ivory, &c." therefore any place in the Southern or great Indian ocean, at the distance of three years' voyage from Ezion-gaber, according to the navigation of those times, which could best furnish the merchants with these commodities, may be guessed to be the Tharshish of the Holy Scriptures. *Dean Prideaux.* By the circumstance of the navy of Tharshish being here mentioned as joined with the navy of Hiram, (from Tyre,) and by the fact of Jonah's taking ship at Joppa, to go to Tharshish, many conclude that Tharshish was in the Mediterranean, or, at least, in the Atlantic, sea. They that hold this opinion, suppose that either Carthage, or else Tartessus in Spain, was the old Tharshish. From Tartessus the merchants might fetch gold and silver, (for some hills and some rivers in Spain did, in those early times, produce gold,) and from Carthage the ivory, apes, and peacocks; and this trading from port to port might, in those times, make a three years' voyage. But there are other passages, as chap. xxii. 48, and 2 Chron. xx. 36, from which it would seem that Tharshish is spoken of in the Indian sea. *Dr. Wall.*

—— *peacocks.*] Some have rather understood the Hebrew word to mean "parrots." *Buxtorf.*

26. — *chariots and horsemen:*] It appears evident that, in David's time, horses were not used in Israel; for Absalom, when he had lost the battle, fled upon a mule, to make his escape; and David ordered his own mule to carry Solomon to be anointed. It seems that the country did not produce horses; but Solomon, being able to afford large expenses, procured them from Egypt, and maintained, as is here mentioned, a great number of chariots and horsemen. *Bp. Patrick.* See notes at ver. 28, and chap. iv. 26.

27. — *made silver to be — as stones,*] To be as common as pebbles. *Bp. Patrick.*

—— *to be as the sycomore trees*] By the sycomore is here meant a tree called the Egyptian fig; its name denotes it to partake of the nature of the fig tree and the mulberry tree. It resembles the mulberry tree in its leaves, and the fig tree in its fruit. Its fruit resembles the fig in shape and size, and its taste is pretty much that of the wild fig. These sycomores were very common in Egypt, also in Judea; we read, Luke xix. 4, that Zaccheus climbed up into a sycomore tree, to see Jesus as He passed by. Sycomore trees appear to have furnished the more ordinary timber, as cedars did the most precious. See Isai. ix. 10. *Calmet.*

28. *And Solomon had horses brought out of Egypt,*] See Deut. xvii. 16, and the note there. It is very much to be remarked, that, from the coming out of Egypt to the end of David's reign, the people of Israel never suffered for want of force and strength in war. Troops, few in number, and seemingly unfit for action, supported neither by chariots nor by horsemen, proved an overmatch for royal armies. This may be verified in the instances of Gideon, Barak, Jephthah, and Samuel, and of all others called forth by God to save His people. During this period also the kingdom of Israel was carried to its utmost height by David. He held the kings about him, how gallantly soever they and their troops were mounted, under tribute and subjection, though he himself rode on a mule, and provided no better equipage for his son on his coronation day; see chap. i. 33, 34. When David looked back and meditated on this state of things, he might well say, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God," Psal. xx. 7. In the reign of Solomon things quickly changed. He married the daughter of the king of Egypt, and opened a commerce between that country and his own: and the next news we hear of him is, that he "had forty thousand stalls of horses for his chariots, and twelve thousand horsemen," chap. iv. 26. They who succeeded him followed his example; and from this time the kings of Judah and Israel had, whenever they were able to keep them, a strength of chariots and horsemen. Let us now see what they got by this change: Solomon came to a kingdom firmly established, the princes round about him were tributary to him, and those at a distance feared and admired him: but troubles soon overtook him; the Edomite on one side, the king of Damascus on the other, insulted him: nor was he able with all his new forces to quell these upstart enemies. But the most remarkable event, and that which seems designed by Providence to humble the pride of Israel, was the division of the kingdom upon the death of Solomon, which produced a war of many years' continuance between Israel and Judah, wherein their forces were employed, with various success, in weakening and destroying one another. During this time the king of Egypt, the country which had furnished Solomon with all his horses, came up against Jerusalem, and took it, and carried away all the treasures of the temple, and of the royal palace, which had been long gathering by David and Solomon: and Rehoboam, the son of Solomon, became servant to the king of Egypt, 2 Chron. xii. 8, 9. Thus did Solomon and his house prosper with their great strength of cha-

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the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out † by their means.

† Heb. *by their hand.*

CHAP. XI.

1 *Solomon's wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomon's adversaries were Hadad, who was entertained in Egypt,* 23 *Rezon, who reigned in Damascus,* 26 *and Jeroboam, to whom Ahijah prophesied.* 41 *Solomon's acts, reign, and death: Rehoboam succeedeth him.*

BUT king Solomon loved [a] many strange women, ‖ together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

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[a] Deut. 17. 17. Ecclus. 47. 19.

‖ Or, *besides.*

2 Of the nations *concerning* which the LORD said unto the children of Israel, [b] Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

[b] Exod. 34. 16.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solo- about 984.

riots and horses. Indeed we may from this time date the ruin of Israel. *Bp. Sherlock.* See Is. ii. 7; xxxi. 1; Hos. xiv. 3.

—— *the king's merchants received* &c.] It is acknowledged by all interpreters that these words, and those which follow in the next verse, are very obscure. Bochart seems to have thrown the greatest light upon them, by taking the Hebrew word, translated *linen yarn*, to signify the *toll* or *custom* which was paid for horses brought out of Egypt. He translates the whole thus: "Horses were brought up to Solomon out of Egypt; and as to the toll or custom, the merchants of king Solomon hired it at a price, (that is, paid constantly a certain sum for it to the king of Egypt;) and a chariot coming out of Egypt went out for 600 shekels of silver, and a horse for 150: and so to all the kings of the Hittites, and for the king of Syria, did they bring by their hands." The sense of which words is plainly this, that good horses being found in those times in few countries but Egypt, Pharaoh would not suffer them to be carried from thence without a great tribute. Solomon therefore, bringing many thousand horses out of Egypt, prevailed with his father-in-law to free him from this grievous tribute, and to accept a fixed annual sum instead of it. *Bp. Patrick.* This interpretation of Bochart gives an easy sense to this otherwise very obscure passage. *Pyle.*

Chap. XI. ver. 1.—*loved many strange women,*] Solomon committed no fault in marrying Pharaoh's daughter, as she was a proselyte, according to the common opinion, to the Jewish religion. But, in marrying so many other women besides, he committed two sins against the law, the one in multiplying wives, and the other in marrying those of strange nations, who still retained their idolatrous religion. The Jews were permitted to marry wives of other nations, provided they embraced the Jewish religion; but they were most expressly forbidden to marry from the seven Canaanitish nations, even if they did embrace that religion, lest the venom of idolatry might lurk amongst them, and at last break out and infect them. *Bp. Patrick.*

It was the charge of God to the kings of Israel, before they existed, that they should not multiply wives. Solomon had gone beyond the law, and now is ready to lose himself amongst a multiplicity of wives. O Solomon, where was thy wisdom, when thine affections ran away with thee into such wild voluptuousness? What availeth it thee to discourse of all things, when thou knowest not thyself? It is not of so much consequence to take heed, how the soul is informed, as how it is disciplined: the light of knowledge doeth well; but the due ordering of the affections doeth better. No man ever knew so much as Solomon; yet many, who have known less, have had more command of themselves. A competent estate well husbanded is better than a vast patrimony neglected. *Bp. Hall.* Solomon had long worshipped the true God, and revered the law of Moses as divine; and he is one of the most clear and impressive teachers of religious truth and moral duty that ever enlightened mankind: yet, in the decline of life and of reason, excessive sensuality, enflamed by the long enjoyment of royal power and uninterrupted prosperity, lulled to sleep the vigilance of his piety, and betrayed him into guilt. Such, as is a melancholy but certain truth, is the weakness and corruption of human nature! Every reader of Scripture should again and again be warned against adopting a notion, very injurious to the cause of religion with unthinking minds, that all the individuals, whom God made use of for the deliverance of His people, are brought forward to our notice in Scripture, as deserving of Divine favour, and fit models for our imitation, in the *entire* tenour of their lives. They generally indeed possessed the important and praise-worthy qualities of zeal and intrepidity in defence of their national religion and constitution, and were active and effective instruments in restoring the worship of Jehovah; and thus, in the main, forwarded the interests of virtue and religion. Hence God frequently assisted their efforts with miraculous aid, or is said to have raised them up, or to have been with them, as judges or kings of Israel; but we must by no means conceive this to imply that the Divine approbation attended *all* their conduct. The excesses of Samson, the rash vow of Jephthah, the excessive indulgence of Eli to his profligate sons, the crimes of David and of Solomon—all these facts supply abundant proofs that, as in the people, so in the chiefs, there was a mixture of weakness and unsteadiness, an immaturity of intellect, and dulness of sentiment, as to morality and religion, which though controlled and overruled by Providence, so as to prevent them from defeating the great objects of the Divine dispensations, yet should always prevent us from considering them to be held forth in Scripture, as in every instance of their conduct, favoured by God, and to be imitated by man. We are rather called upon to compare their conduct with the perfect model of our Lord and Saviour Jesus Christ, and by this comparison judge to what extent they are deserving of our imitation. *Dr. Graves.*

3.—*he had seven hundred wives,* &c.] It was matter

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mon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

c Judg. 2. 13.

5 For Solomon went after [c] Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

† Heb. *fulfilled not after.*

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, [d] which had appeared unto him twice,

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d Chap. 3. 5. & 9. 2.

10 And [e] had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

e Chap. 6. 12.

11 Wherefore the LORD said unto Solomon, Forasmuch as this † is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, [f] I will surely rend the kingdom from thee, and will give it to thy servant.

† Heb. *is with thee.*

f Chap. 12. 15.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my ser-

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of sumptuousness and pomp with Eastern princes to have a great number of wives and concubines. Among others, Darius Codomannus was wont to carry in his camp 350 concubines in time of war. Thus we may probably account for the excessive number of wives here recorded of Solomon, by his desire of surpassing all his contemporaries in this as well as in other kinds of pomp and magnificence. *Stackhouse.* As to the sins and debaucheries of Solomon, we have nothing to do with them but to avoid them; and to give full credit to his experience when he preaches to us his admirable sermon on the vanity of every thing but piety and virtue. *Bp. Watson.*

4. — *when Solomon was old,*] This great offence of Solomon took place, it is thought, about the thirty-fourth year of his reign, when he was about fifty-four years of age. *Dr. Hales.*

How many have begun and proceeded well, who, like Solomon, have yet shamed themselves in the last stage. If God uphold us not, we cannot stand; if God uphold us, we cannot fall. When we are at the strongest, it is best to be weak in ourselves; and, when at our weakest, strong in Him, in whom we can do all things. *Bp. Hall.*

4. — *his wives turned away his heart*] Here Solomon himself gives an unhappy example of idolatry in his own person, being seduced to idols by the charms and softnesses of his many heathen women. So fatal an evil is lust to the best understandings, which, whensoever it possesses them, it perfectly besots, and reigns over them with uncontrolled power. *Abp. Tenison.*

Solomon's wives, gaining an ascendant over him, might abate his zeal against idolatry, and prevail with him for a publick toleration of their religion; they might obtain money of him for the making of their idols, the support of their priests, and the expense of their sacrifices; nay, and perhaps might sometimes persuade him, in complaisance, to go with them to their worship, or to partake of their lewd and riotous feasts; but that they should ever be able to alter his notions concerning the true God, or prevail with him to believe, that the images they worshipped, were informed with any kind of divinity, is a thing incredible. *Stackhouse.*

We should seriously consider how lamentably this prince, who had been enriched with so many graces, who had been so wise in his youth, and who had dedicated the temple of Jerusalem with so great zeal and devotion, forsook God in his old age, and fell into idolatry; he built temples to the idols which his wives adored; in these temples he worshipped false gods himself, and drew his subjects into the same sin. If the wisest of men so greatly erred, who dare be off their guard? Even those who have received the greatest favours from God ought to improve by this example, and confess, that, notwithstanding all these advantages, they may fall into the greatest disorders, and become wholly corrupt; those especially, who in their youth have had, through the grace of God, sentiments of piety and virtue, ought to preserve them with great care, lest they lose them, and God entirely forsake them. *Osterwald.*

—— *his heart was not perfect with the Lord.*] This expression means, not that he neglected to serve the Lord at all, but that he did not serve Him solely and entirely. *Jos. Mede.*

The meaning is, not that he forsook the true God. (see ver. 6,) but that he joined with His worship the worship of false gods. This no man of common sense could have done, who had so lately acknowledged in his prayer that there was no other God but the Lord, if his mind had not been enervated, and his understanding darkened by sensual pleasures. *Bp. Patrick.*

7. — *the hill that is before Jerusalem,*] The mount of Olives, distant about half a mile from Jerusalem to the east; so close to it, that all the inhabitants of the city could see what he did. *Bp. Patrick.*

9. — *which had appeared unto him twice,*] It is a sore aggravation of sin, when it is committed after great mercies and deliverances vouchsafed to us, because this is an argument of great ingratitude. God is greatly displeased when we are unthankful to the instruments of our deliverance, but much more, when we are ungrateful to Him, the Author of it. On this account, His anger was the greater against Solomon, for turning away from Him, who had appeared unto him twice." *Abp. Tillotson.*

11. — *I will surely rend the kingdom from thee,* &c.] How is the great and wise Solomon fallen! How should all men, and especially men of light and knowledge above others, take warning by this example, lest they also fall when they think they stand! *Bp. Wilson.*

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vant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

g 2 Sam. 8. 14. 15 g For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, † Let me depart, that I may go to mine own country.

† Heb. *Send me away.*

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, † Nothing: howbeit let me go in any wise.

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† Heb. *Not.*

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, h when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

h 2 Sam. 8. 3. & 10. 18.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And i Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.

i 2 Chron. 13. 6.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* † repaired the breaches of the city of David his father.

† Heb. *closed.*

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he † was industrious, he made him ruler over all the † charge of the house of Joseph.

† Heb. *did work.*

† Heb. *burden.*

about 980.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

Solomon here exhibits an instance of the most lamentable fall that ever was, excepting that of the fallen angels. *Dr. Wall.*

15. — *when David was in Edom,*] For the purpose of conquering the country, 2 Sam. viii. 14.

25. — *he was an adversary — all the days of Solomon,*] This is not to be understood of the whole reign of Solomon, which was for the most part peaceable; but of all the days which now remained of his life, from the time that his wives publickly exercised their idolatry, unto the day of his death. *Bp. Patrick.*

28. — *made him ruler over all the — house of Joseph.*] Solomon appointed him to superintend the revenue of "the house of Joseph," that is, the tribes of Ephraim and Manasseh. The Hebrew writers say, that this advancement made him the more presumptuous in instilling discontent into the people, who were needlessly burdened to support Solomon's vanity, in the vast buildings which he undertook. *Bp. Patrick.*

29. — *Ahijah the Shilonite*] Ahijah was a native of Shiloh, and one of those who wrote the annals of king Solomon's reign, 2 Chron. ix. 29: he is thought to have been the person who spake twice to Solomon from God; once when he was building the temple, at which time He promised him His protection, 1 Kings vi. 12; and at another time when he had fallen into all his irregularities, and God expressed His indignation against him in bitter threats and reproaches, 1 Kings xi. 11. *Calmet.*

30. — *and rent it in twelve pieces:*] By this action, the Prophet conveyed his meaning more forcibly than by words. This is the first symbolical action we meet with in any Prophet; but in afterages, instances of this kind became more frequent. The people of the East,

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31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

k Chap. 12. 15.

35 But [k] I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a † light alway before me in Jerusalem, the city which I have chosen me to put my name there.

† Heb. *lamp*, or, *candle.*

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37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

about 980.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

‖ Or, *words*, or, *things.*

41 ¶ And the rest of the ‖ acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

† Heb. *days.*

42 And the † time that Solomon reigned in Jerusalem over all Israel *was* [l] forty years.

[l] 2 Chron. 9. 30.

about 975.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and [m] Rehoboam his son reigned in his stead.

[m] Matt. 1. 7. called *Roboam.*

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especially those who took upon them the character of Prophets, were fond of discovering their minds in signs and emblematical actions; because they looked upon such representations to be more lively and affecting than any, that proceeded from the mouth only, could be. *Stackhouse.*

36. — *that David — may have a light alway before me*] Meaning, that the posterity of David may not be entirely extinct, that his race may not remain in obscurity and oblivion. By a "light," or "a lamp," in Scripture, is sometimes signified a posterity, Ps. cxxxii. 17; Prov. xiii. 9; and sometimes reputation, glory, kingdom, 2 Kings viii. 19; 2 Sam. xxii. 29. *Calmet.*

40. *Solomon sought therefore* &c.] How Solomon became acquainted with what had passed between Ahijah and Jeroboam, is a question of no great importance: perhaps the Prophet made no scruple of reporting what he had done in the name of the Lord; and perhaps Jeroboam himself, being puffed up with this assurance, could not refrain from telling what had happened to some of his friends, who spread it abroad. *Stackhouse.*

—— *unto Shishak king of Egypt,*] Egypt appears to have been at this time a common place of refuge for discontented persons. All the kings of Egypt had the general title of Pharaoh, from the time of Abraham; and this is the first instance of any one being called in Scripture by his proper or individual name, to distinguish him from the other Pharaohs. It is thought by some learned persons that the Shishak here mentioned is the famous Sesostris, who, having subdued Ethiopia, extended his conquests into Asia, as far as the Assyrians and Medes. *Bp. Patrick.*

41. — *in the book of the acts of Solomon?*] The kings of Israel were accustomed to maintain some wise persons, who committed to writing all that passed in their reign. Perhaps this practice was begun by Solomon; for we read not of any book of the acts of David. Out of these annals, the sacred writer of this book took what he thought most useful, and omitted the rest, which he did not judge so necessary and instructive. *Bp. Patrick.*

It should be well observed, that the matters related in these historical books of Scripture entirely agree with the publick records which were extant among the people: this is manifest, if we consider how often the sacred penmen refer us to the histories and annals of those kings of whom they speak, and of whom they only quote the principal stories in short, while they pursue their main design, of bringing under one view the state of religion and government among the Jews. *Dean Allix.*

43. *And Solomon slept with his fathers,*] He is thought to have been about fifty-eight years of age when he died. *Stackhouse.* He lost the great privilege of long life, which God promised, if he performed such sincere obedience, as David did, unto whose age he did not attain. *Bp. Patrick.*

Thus ended the reign of this prince, so remarkable for an uncommon degree of abilities and greatness; yet stained and tarnished with the foulest vices and imprudences. *Pyle.*

Solomon in wisdom and knowledge surpassed all

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CHAP. XII.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of young men, answereth them roughly.* 16 *Ten tribes revolting, kill Adoram, and make Rehoboam to flee.* 21 *Rehoboam, raising an army, is forbidden by Shemaiah.* 25 *Jeroboam strengtheneth himself by cities,* 26 *and by the idolatry of the two calves.*

a 2 Chron. 10. 1. AND [a]Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet b Chap. 11. 40. in [b]Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

c Chap. 4. 7. 4 Thy father made our [c]yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed. Before CHRIST about 975.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto

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his contemporaries; he was a poet, a natural and experimental philosopher, and a political and moral philosopher. Unhappily he did not practise himself all the excellent rules which he delivered to others. He violated the laws of Moses, especially in taking pagan and idolatrous wives and concubines, the number of whom also was highly scandalous and immoral; and when he grew old, these women seduced him so far as to set up the worship of their false gods in his dominions. For these transgressions God punished him, and raised him up enemies to disquiet him at the latter end of his reign; and when he died, he left behind him a discontented people, and a foolish son and successor, who soon lost more than half of the kingdom. One would think it impossible that Solomon could ever have committed such errours and such crimes. He had received his crown directly from the hand of God, who had preferred him to it, though a younger son; he had been favoured with Divine revelations; he had been appointed to build a magnificent temple for the service of God; he had received promises of wisdom, knowledge, wealth, glory, peace, power, prosperity, and every temporal blessing; and these promises had been signally accomplished. How could such a prince shut his eyes against such evidence! How could he be guilty of such monstrous forgetfulness and ingratitude! It is too often seen, as in his instance, that the follies of men of uncommon parts and penetration are greater than those of men of mean abilities and low capacities; and Solomon stands a memorable example of great accomplishments and great frailties, and of the dangerous effects of too much power and prosperity. *Dr. Jortin.*

Chap. XII. This chapter is to be compared with 2 Chron. x. and xi.

Ver. 1. *And Rehoboam went to Shechem:*] It is unknown whether Solomon had any other children besides Rehoboam and the two daughters mentioned at chap. iv. 11, 15; if he had any other children, the sacred writer does them not the honour to mention them, but passes them by in silence. Rehoboam, as it afterwards appears, (chap. xiv. 21, 31,) was the son of an Ammonitish woman; however, though he was not entirely an Israelite, he pretended to the kingdom, being certainly the eldest if not the only son of Solomon, to whom it belonged by the law, which was then established, and which ever after continued in Judah. The people came to Shechem to make him king, because this was the most convenient place, being in the middle of the kingdom; or, as others think, because it was in the tribe of Ephraim, where they could speak their minds more freely than they durst at Jerusalem, which was in the tribe of Judah. *Bp. Patrick.*

4. *Thy father made our yoke grievous:*] We may gather from 1 Kings iv. 7, &c. that the particular grievances of which the people complained were the tributes exacted by Solomon for his buildings, the expenses of his family, and the maintenance of his chariots and horses; which ought perhaps to have been borne more contentedly by a people enjoying so large a share of peace and plenty, and from a prince who had brought in such vast riches to his subjects. But people are too often more sensible of their pressures than of their enjoyments, and feel the least burdens when they are most at ease. It is observable however, that, among all their complaints, they take no notice of Solomon's idolatry, or the strange worship which he had introduced, though this, it might be thought, should have been reckoned among the greatest of their grievances. Or, if the complaints of Solomon's hard usage were indeed well founded, it is probable that he fell into tyrannical behaviour towards his subjects, at the time when he was seduced into avarice and idolatry, and the love of strange women. *Bp. Patrick, Stackhouse.*

10. — *the young men that were grown up with him*] Though they are called "young men," they were pro-

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this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

† Heb. *hardly.*

13 And the king answered the people † roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

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15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD [d] spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

d Chap. 11. 11.

16 ¶ Lo when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam † made speed to get him up to his chariot, to flee to Jerusalem.

† Heb. *strengthened himself.*

19 So Israel || rebelled against the house of David unto this day.

|| Or. *fell away.*

20 And it came to pass, when

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bably of an age to have acted with more discretion; for Rehoboam was forty-one years old when he began to reign, chap. xiv. 21; and, as these men had grown up with him, they were probably about the same age. *Bp. Patrick.*

——*My little finger* &c.] "The easiest impositions that I shall lay upon you, shall be more grievous than the heaviest that you complain of from my father." *Bp. Hall.*

11.—*with scorpions.*] That is, with briers tied to whips, or with whips full of iron rowels in them, to prick and tear the flesh. It is a figure to denote the extremest punishment and oppression. *Pyle.*

15.—*for the cause was from the Lord,*] It was thus that Providence permitted the passionate and corrupt temper of this prince to produce that fatal distraction in the nation, whereby was completed the threatening made against Solomon, and the prediction to Jeroboam, chap. xi. *Pyle.* The tribe of Ephraim, to which Jeroboam belonged, had all along envied Judah her precedence; and God now made them the instruments of correction to both. For "the cause was from the Lord" to fulfil His threat to Solomon, and His promise to Jeroboam. Such are the incidental traits that distinguish sacred history from profane. In the latter, revolutions of states are usually attributed to human sagacity and secondary causes; in the former, they are uniformly attributed to the Supreme Governour of the universe, guiding and directing the operations of all inferiour agents, according to His sole will and pleasure. *Dr. Hales.*

16.—*neither have we inheritance in the son of Jesse:*] They hereby renounce all subjection to the posterity of David, whom, by way of contempt, they call the son of Jesse, referring to the meanness of his origin. *Dr. Wells.*

18.—*sent Adoram, who was over the tribute;*] It was certainly an act of imprudence to send any one to treat with persons so highly exasperated; but to send one who was already obnoxious, as having the principal care of the very tributes of which they complained, was perfect infatuation; because nothing is so natural as that men should hate those who are the real or supposed instruments of their oppression. *Bp. Patrick.*

19. *So Israel rebelled against the house of David*] The separation of the ten tribes from the house of David, and their establishment in a separate kingdom under Jeroboam, is an event which, at first view, may appear to indicate a total contempt of the Mosaick law, since it was attended with a deplorable schism and idolatrous corruption in the Jewish church—a corruption, which, as it was supported by worldly policy in the monarchs, and by the propensity to self-indulgence and idolatry in the mass of the people, was unhappily permanent; for every king of Israel, however praiseworthy in other respects, adhered to "the sin of Jeroboam, who made Israel to sin." A close attention, however, to the circumstances of this event will shew, that it is perfectly consistent with the reality of that Divine superintendence, which directed the Jewish dispensation. The origin of this separation is declared to have been a Divine judgment on the house of David, in consequence of the idolatrous worship introduced by the foreign wives of Solomon, and criminally permitted or partaken of by that prince. Had this offence remained unpunished, so contagious an example would have probably infected the whole mass of the people, who would thus have irretrievably sunk into idolatry and vice: and does it not appear probable, that, so long as the whole nation continued united under one sovereign, this danger might frequently recur? Does not this division of the people, under *two* monarchs, appear, even to our short-sighted views, not only a just punishment for the crimes of Solomon, but the most probable method of preventing that *universal* apostasy, caused by similar misconduct in future, which might have entirely defeated the design of the Jewish dispensation? Thus we must consider this revolution in its first origin as a provi-

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all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [e] only.

e Chap. 11. 13.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

f 2 Chron. 11. 2.

22 But [f] the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

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25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

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dential dispensation. Yet it was not brought about by any resistless operation of Divine power; human passions and human agency were, in appearance, its only effective cause. The imprudent and tyrannical answer of Rehoboam to the demands of the Jewish people for a redress of grievances, at the commencement of his reign, (see ver. 8, &c.) was its immediate occasion; but, when the king of Judah made preparations to reduce the revolted tribes, the Deity interposed to prevent the miseries of civil war, in opposition to a measure originating in His decree, and commanded by His Prophet, "Ye shall not go up, nor fight against your brethren, for this thing is from Me," ver. 24. Nor should it be forgotten, that this schism and idolatry of the ten tribes gave occasion for the most signal displays of Divine power, and the most emphatick denunciations and manifestations of Divine justice, in the correction and government of this perverse race and their guilty monarchs. The miraculous reproof and punishment of Jeroboam himself, the death of his favourite son, the utter destruction of the three royal houses of Jeroboam, of Baasha, and of Ahab, all foretold by the Prophets, afforded awful examples of the Divine vengeance. Among these ten tribes also were exhibited the miracles of Elijah and Elisha; concerning them too and their kings were pronounced some of the most distinguished prophecies of Amos, Hosea, and Isaiah; and, finally, after a series of striking and instructive chastisements, God executed His final judgment on this deluded and corrupted race, for He "removed Israel out of His sight, &c." 2 Kings xvii. 18. Nor were corresponding effects wanting from this schism on the remaining two tribes; for it proved the most powerful means of preserving in them whatever degree of attention to the Divine laws subsisted among them. It made it the obvious political interest of the kings of Judah, to adhere with strictness to the law of Moses, and to promote its observance amongst their subjects; a line of conduct which became the boasted distinction of these kings, and the popular topick by which they maintained their superiority over the kings of Israel. *Dr. Graves.*

22. — *Shemaiah the man of God,*] This Prophet was very well known in the reign of Rehoboam. He is supposed to have written the annals of that prince. What authority he possessed in Judah, we may gather from this passage, where it is related, that he prevailed with the king and 180,000 men to lay down their arms, and return home, merely by declaring that the separation which had taken place was by the order and appointment of God. *Calmet.*

24. — *for this thing is from me.*] "I have ordered and contrived this matter for the just punishment of thy father's defection from Me." *Bp. Hall.*

25. — *built Shechem* &c.] He enlarged and beautified both Shechem and Penuel for his own residence, either out of love for variety and grandeur, the very fault upon which he was wont to raise his insinuations against his master Solomon; or else to the end that, by fortifying these two places, one in the east, and the other in the west part of his dominions, he might keep his subjects in better awe and dominion. *Pyle.*

26. *And Jeroboam said in his heart, Now shall the kingdom return to the house of David:* &c.] Jeroboam, from the name of a person become the character of impiety, is reported to posterity eminent, or rather infamous, for two things: usurpation of government, and innovation of religion. It is confessed, the former is expressly said to have been from God: but since God may turn to His purposes actions which He does not approve, the design of the first cause does not excuse the malignity of the second. However, from his attempts upon the civil power, Jeroboam proceeds to innovate in God's worship; and, from the subjection of men's bodies and estates, to enslave their consciences, as knowing that true religion is no friend to an unjust title. Foolishly thinking policy the best piety, he thus argues: "If this people go up to do sacrifice" &c. see ver. 27. As if he should have said, The true worship of God, and the conversation of those who use it, dispose men to a considerate lawful subjection; and, therefore, I must take another course: my practice must not be better than my title; what was won by force must be continued by delusion. Thus sin is usually seconded with sin, and a man seldom commits one sin to please himself, but he commits another to defend himself. *Dr. South.*

27. *If this people go up to do sacrifice* &c.] Jeroboam easily foresaw, that, when the people should go up to

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28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: g behold thy gods, O Israel, which brought thee up out of the land of Egypt.

g Exod. 32. 8.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

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31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth

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the temple at Jerusalem, whither their religion obliged them to repair; when they should attend the appointed Divine service, and hear the priest expound the law of God to them, they would quickly recollect themselves, and their consciences would smite them for withdrawing from their God by withdrawing from their king. Rebellion never did, never can, take deep root, while Scripture is hearkened to, and the priests put the people in mind of those parts of Scripture which relate to this subject, and enforce their true sense on their understandings and consciences. *Lord Clarendon.*

28. — *made two calves of gold,*] It is not improbable, as some learned men have conjectured, that Jeroboam made two calves for idolatrous worship, in imitation of the Egyptians, amongst whom he had lived, who had two oxen, the objects of their idolatry: one called Apis at Memphis, the metropolis of Upper Egypt; the other called Mnevis, at Hierapolis, which was the chief city of Lower Egypt. *Bp. Patrick.* Jeroboam being born an Israelite, and bred in the court of a Solomon, could not but know the express charge of God against the making of images, and the erection of any rival altars to that of Jerusalem; yet now he sets up images and altars when he sees that both these will avail to advance his ambitious project. Wicked men hesitate not to make bold with God in cases of their own advantage; if the laws of their Maker lie in the way of their profit or promotion, they spurn them away, and tread upon them at pleasure. *Bp. Hall.*

Jeroboam, by a wicked policy, in order to prevent the reunion of the ten tribes to Judah, 1st, detached them from the national worship prescribed by the law of Moses, saying to the people, "It is too much for you, &c. behold thy gods, O Israel, which brought thee up out of the land of Egypt," repeating the proclamation of Aaron, Exod. xxxii. 4. 2d, Rejecting those priests and Levites who refused to conform to his idolatrous worship, he appointed "the lowest of the people," who had neither learning nor religion, to be priests of the high places which he had made. 3d, He changed the feast of tabernacles from the seventh month, as prescribed by the law of Moses, to the eighth month, (ver. 32,) "even in the month which he had devised with his own heart." And, 4th, On this festival he acted as high priest himself, ver. 33. *Dr. Hales.* This piece of false policy proved the ruin of Jeroboam and of his family, which, had he trusted in God and not in his own wisdom, would have been established in the kingdom. *Bp. Wilson.*

—— *behold thy gods, O Israel,* &c.] As if he had said, "God is every where in His essence, and cannot be included in any place; He dwells among you here, as well as at Jerusalem; and, if you require any symbols of His presence, behold here they are in these calves, which I have set up." For they could not be so stupid as to believe that the idols, taken just before out of the furnace, had been their deliverers so many ages ago. It is evident that the worship of these calves was not looked upon by the sacred writers, and by the Prophets, as an absolute heathen idolatry, but only as a separation, which was indeed very criminal in itself, but did not come up to the degree of a total apostasy; for the history of the revolt of the ten tribes introduces Jeroboam speaking, not like a person whose intention was to make the people change their religion, but as representing to them that the true God was every where, was not confined to any certain place, and therefore might be worshipped by them, as well in Dan and Beth-el, as at Jerusalem. *Lewis.*

This conduct of Jeroboam, though it proves a most criminal inattention to the injunctions of the Mosaick law, yet implies no deliberate disbelief of its Divine original, or rejection of its authority, either in the monarch, or in the people; on the contrary, it bears the strongest attestation to the Divine authority of that law. Apprehensive as he was, lest the observance of its ordinances should seduce his subjects, and endanger his crown, yet he attempts not to dispute its authority, or discredit its rites; he merely introduces an innovation as to the *place* where these rites were to be observed, and the *persons* by whom they were to be performed: he endeavours to captivate a people addicted to idolatrous emblems, by introducing the same symbols of the Divine presence which the Jews had compelled Aaron to set up, and to which he himself had been familiarized in Egypt: he yet declares them the symbols of that Divinity, who had delivered the nation out of Egypt, thus acknowledging the reality of that Divine interposition on which the Mosaick law was founded; and still more, he appoints a feast, similar to the feast of tabernacles at Jerusalem, which solemnly recognised the abode of the Jews in the wilderness, and all the miracles which attended it. *Dr. Graves.*

Jeroboam first rebels against his king, then forsakes the true worship of his God. His revolt from the house of David tempts him also to divide from the church of Jerusalem: and his impious policy proceeds to establish idolatry by law, as a necessary expedient for securing his new acquisition and ill-gotten power. Thus irreligious princes do often prefer reasons of state to the concerns of religion: thus prejudice and pride are the first steps to schism, and worldly interests confirm and establish it. *Wogan.*

29 *And he set the one — in Dan.*] He set them up at Dan and Beth-el, the former as being in the north part, the latter in the south part, of the kingdom of Israel.

31. — *and made priests of the lowest of the people,*] The Hebrew words properly signify "out of all the people," and not "the lowest of the people:" the meaning therefore seems to be, not that Jeroboam employed the refuse of the people only, but that he employed any persons whatever to officiate as priests, though they were not of the tribe of Levi, and though they had no qualifications to recommend them. *Bp. Patrick.*

Jeroboam having procured his people gods, the next thing was to provide priests. Hereupon, after having set up the calves, he admits the meanest and lowest of the people to minister in that service. Thus did he take the surest means to ruin the civil power, by destroying the worship of God in the right exercise of religion;

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day of the month, like unto the feast that *is* in Judah, and he ‖ offered upon the altar. So did he in Beth-el, ‖ sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

‖ Or, *went up to the altar, &c.*
‖ Or, *to sacrifice.*

33 So he ‖ offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, † and burnt incense.

‖ Or, *went up to the altar, &c.*

† Heb. *to burn incense.*

CHAP. XIII.

1 *Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth,* 6 *and at the prayer of the prophet is restored.* 7 *The prophet, refusing the king's entertainment, departeth from Beth-el.* 11 *An old prophet, seducing him, bringeth him back.* 20 *He is reproved by God,* 23 *slain by a lion,* 26 *buried by the old prophet,* 31 *who confirmeth his prophecy.* 33 *Jeroboam's obstinacy.*

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AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar ‖ to burn incense.

‖ Or, *to offer.*

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, [a] Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

[a] 2 Kings 23. 17.

3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which he had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his

and the most effectual way to destroy religion, by debasing the teachers and dispensers of it. *Dr. South.*

The impenitence of Jeroboam is very striking. Like a true politician of this world, he hardened himself against all these undeniable warnings of God, not reforming any one enormity which he had committed, but going on to make priests of the meanest of the people, without any regard to tribe, family, or condition of the persons; which was such a flagrant dishonour of God, and contempt of His law, that it provoked Him to send dreadful judgments on Jeroboam and his people. *Reading.*

Chap. XIII. ver. 1.—*there came a man of God*] That is, a Prophet; for none are called men of God, but Prophets. *Bp. Patrick.* Behold the patience and mercy of our long-suffering God! He will not strike even a Jeroboam unwarned. *Bp. Hall.*

—— *and Jeroboam stood by the altar to burn incense.*] Jeroboam having perfected divine worship, and prepared both gods and priests, (see the end of the last chapter,) in the next place, that he might the better teach his false priests the way of their new worship, he begins the service himself, and so countenances by his example what he had enjoined by his command. "Burning of incense" was then part of the ministerial office, as preaching is now amongst us: so that, to represent the nature of Jeroboam's action, it was as if in a Christian nation the chief governour should authorize and encourage all the scum and refuse of the people to preach, and call them to the ministry by using to preach and invade the ministerial function himself. *Dr. South.*

Not only did Jeroboam ordain base priests out of undue tribes, to offer unto God; but he himself also presumptuously took upon him the execution of those sacred functions; he therefore stood before the altar to burn incense. *Bp. Hall.*

2.—*Behold, a child shall be born,—Josiah by name;*] This is one of the most remarkable prophecies that we have in Scripture. It foretells an action that exactly came to pass above 340 years afterwards. It describes the circumstances of the action, and specifies the name of the person that was to do it; and therefore every Jew, who lived in the time of its accomplishment, must have been convinced of the Divine authority of a religion founded on such prophecies as this, since none but God could foresee, and consequently none but God could foretell, events at a distance. *Stackhouse.*

This prediction is set forth in such particular circumstances, as nothing but the wisdom of God could delineate so long beforehand. For He alone sees things that are not, as if they were actually existing: whereas the most subtil of His creatures can but make random conjectures at things which are much nearer the birth. This prophecy therefore is a noble argument that the whole book was written by the inspiration of the Spirit of God; and though there are many other good uses to be made of it, yet it well deserved to be recorded, had it been for no other end, but to confirm our faith in the word of God. *Reading.*

—— *upon thee shall he offer the priests* &c.] The meaning is, not that he should burn the priests alive, but, as is explained in the execution of this prophecy, that he should slay the priests of the high places, and then burn their bones, as he did the bones of those that had been buried, and thereby defile this altar. See 2 Kings xxiii. 15, &c. *Bp. Patrick.*

4.—*he put forth his hand from the altar, saying, Lay hold on him.*] Jeroboam was not content with his invasion of the ministerial function; but, while he was busy in his work, and a Prophet, immediately sent by God, declared against his idolatry, he endeavours to seize upon and commit him. Thus we have him completing his sin, and persecuting the true Prophets, as well as ordaining false. But it was a natural transition; and no way wonderful to see him, who stood affronting God with false incense in the right hand, persecuting with the left; and abetting the idolatry of one arm with the violence of the other. *Dr. South.*

—— *saying, Lay hold on him.*] So far from repentance was Jeroboam, that his pride and resentment overcame all conviction of conscience, and all fear of God's judgments. He rather meditates war against Heaven,

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hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought † the LORD, and the king's hand was restored him again, and became as *it was* before.

† Heb. *the face of the LORD.*

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

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9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

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and presumes to lift up his hand against that God who had given him his being and his crown. But his impiety and ingratitude, his folly and madness, are rebuked by the withering of his hand:—a gentle, but significant reproof! to convince the proudest sinner of God's power and his own weakness. *Wogan.* How easy is it for God to cool the courage of proud Jeroboam! The hand, which his rage stretches out, dries up, and cannot be pulled back again: and now stands the king of Israel in a posture of impotent endeavour; so disabled from hurting the Prophet, that he has no command over his own limb. What are the great potentates of the world, in the powerful hand of the Almighty! *Bp. Hall.*

6. — *Intreat now the face of the Lord* &c.] A marvellous change! He that just before threatened, now humbly supplicates the Prophet who smote him. Convinced that healing must come from that hand which gave the wound, he knew it was in vain to have recourse now to his idols. *Bp. Patrick.* This wicked prince is compelled to own the power of God, and to sue for His mercy; yet too proud to give glory to either. He feels the stroke of God's justice, yet will not submit; he receives the favour he petitioned for, yet will not be thankful. *Wogan.*

—— *And the man of God besought the Lord,*] In the Prophet's ready intercession for Jeroboam, we see the benign temper and spirit of a true "man of God;" and how very different it is from that of the wicked, or the men of the world. A good man is kinder to his enemy, than bad men are to their friends. He prays for his persecutor, and intreats for the hand that was stretched out for his ruin. In a word, a good man is like his Master; merciful as He is merciful: he hates no enemies but those of his soul; he fears no power but that of God. He pities, rather than resents, the ill usage of man; and sees no danger while God is on his side. *Wogan.* It well becomes the Prophets of God to be merciful. This Prophet does not upbraid Jeroboam, but immediately sues for his cure: and, that God might abundantly magnify both His power and mercy, he is heard and answered with success. We do not savour of heaven, if we have not learned to return good for evil. *Bp. Hall.*

7. — *Come home with me, and refresh thyself,*] Though a cure had been wrought on the body of Jeroboam, his mind remained insensible to those feelings which ought to have been excited by this event. Instead of promising reformation in his conduct, he only invited the Prophet to a banquet and a present. *Pyle.* However unthankful he may have been to the Author of his recovery, he is at least thankful to the instrument. He now kindly invites him whom he had before threatened; offers a gift where he had endeavoured to punish. *Wogan.*

9. — *nor turn again by the same way*] The reason is obvious why this Prophet was forbidden to eat or drink with the people of Beth-el, because he was to have no familiarity with idolaters; but why he should not "return by the same way" is not quite so evident. Perhaps God gave this injunction to the Prophet for the purpose of concealment, lest Jeroboam, intending to do him some mischief for his severe denunciations against his altar and method of worship, might send men after him to bring him back. *Stackhouse.* Or else, because, as the way by which he came to Beth-el was polluted with objects of idolatry, God marked His abhorrence of these idolatries by forbidding His Prophet to retrace his steps in the same way. *Pole's Syn. Crit.*

11. — *an old prophet in Beth-el;*] Probably one who for many years had been a Prophet before this apostasy, a worshipper of the true God, though dwelling among this idolatrous people. He was originally of Samaria, as we learn from 2 Kings xxiii. 18, but removed to Beth-el, it is probable, since this revolution, that he might see what Jeroboam designed. *Bp. Patrick.*

It is somewhat obscure, whether this old Prophet of Beth-el was a true or a false prophet, a good one or a bad one. If a true Prophet, why did he lie to him? ver. 18. If a false one, how could he foretell him of his end? He was probably a true Prophet, and the other good man knew that he was a true Prophet; and the lie which he told was not perhaps with the intention of doing him an injury, but an officious lie, to persuade him to go home with him. He desires to have the company of this good man; and, seeing no arguments will persuade him, invents a falsehood of an angel having spoken to him, and commanded him to bring him back; and so the poor man is deceived and undone. *Dr. Lightfoot.* Doubtless he was a Prophet of God, but corrupt; he held the truth, but in unrighteousness; had knowledge, but without zeal. The spirit of prophecy does not necessarily imply sanctity. *Wogan.* It does not follow, that, because he was honoured with the gift of prophecy, he became from thenceforward incapable of sinning. God bestows His gifts for publick use, and does not always approve of what men so gifted may do. *Dr. Waterland.*

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12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

† Heb. *a word was.*

17 For †it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

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20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

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18. — *But he lied unto him.*] It should here be well observed, how great the guilt, and how fatal the effect of lying is. Not only the command of God is here violated by a bold lie, but the life of one Prophet is destroyed by its means, and the souls of both the deceiver and deceived are exposed to the danger of eternal death: of the one for his lie; of the other for believing it. This shews the great reason our Lord had for joining the liar and the murderer in the character of the devil, John viii. 44. Satan's lie betrayed all mankind to death, as the old Prophet's did his too credulous brother. This latter, indeed, had not the same malice, yet it had the same unhappy effect—even the death of him that was deceived thereby. *Wogan.*

24. — *a lion — slew him:*] It might appear that the offence of the Prophet hardly deserved so severe a fate; but then we should do well to consider, that whenever God in an extraordinary manner discovers His will to a Prophet, He always makes such a sensible impression on his mind, that he cannot but perceive himself actuated by a Divine spirit, and consequently cannot but be assured of the evidence of his own revelation. This evidence the Prophet that was sent to Beth-el had; for, as he was able by the power that was given him to work miracles, he could not but be sensible that he had a Divine mission, and that the particular injunction of not eating or drinking in the town of Beth-el was as much the will of God as any other part of his commission. *Stackhouse.* There are several aggravations of the Prophet of Judah's crime. He suffered himself to be imposed upon by a stranger, by one whom he did not know, and against the express command of God, whom he did know; this stranger too one of whose honesty he had no assurance, and who might probably have corrupt views in the business. Again, besides the fact that no good end was answered by his returning with the old Prophet, there was a marked difference in the manner in which the two opposite commands were conveyed to him. The one came directly from God, or from an angel of God; the other from a man only. There ought to have been the same proof and certainty of a Divine repeal, as there had before been of a Divine command. A Prophet might lie; God Himself, or an angel of God, could not. The man of God should have insisted on a sign to prove this Prophet's commission for saying what he did; or should have waited till God Himself might direct what he should do. It is remarkable, that the *deceiving* Prophet was not punished, but the *deceived* one was. And we are taught from this instance not to pass any judgment, as to God's final favour or disfavour, from His outward dispensations, any farther than we have special grounds for it. The Prophet that was spared appears to have been a much worse man in every view than the Prophet that was punished. But *his* account was adjourned to another time, or another world. Every history supplies us with many similar instances of the best men being taken off first, and the worst being left behind, to live longer and repent, or to meet with a severer doom. Whatever the reason be, the fact is certain, that so it often is. And it is no more an argument against Scripture, than it is against the being and providence of God; that is, it is none at all; for a life to come will adjust every seeming inequality, and set all things right. *Dr. Waterland.*

The Prophet, who had a Divine direction given to himself by a revelation, of the truth whereof he was perfectly assured, both by the internal conviction of his own mind, and by the outward testimony of a miracle added

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25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, and slain him, according to the word of the LORD, which he spake unto him.

† Heb. *broken.*

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him.*

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor † torn the ass.

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† Heb. *broken.*

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

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to it, ought not to have suffered himself to be countermanded, even by one who had the reputation of a true Prophet, without as great or greater evidence that God had discharged him from the first command. The subject of the command, indeed, does not appear to have been in its own nature indispensable, and therefore might have been superseded by the same authority which gave it: but then he ought to have had as plain and full an assurance of its revocation, as he had at first of the command; without this, to disobey was a manifest transgression of a known duty. Whether he had an inclination to stay and be entertained at Beth-el, which might make him desirous to have the command relaxed, and, therefore, too ready to believe it so; or, whether he had only too implicit a confidence in the old Prophet, because of his age and authority, and therefore did not give himself time to weigh the evidence for and against his pretended message, is not very material. Certain it is, that his conduct was blamable in being determined by a less evidence against a greater, in a matter of Divine revelation. *Bp. Leng.*

If thy heart be moved, sinner, to dispute against the severity of God in this case, let me say this to calm thee, But thou art yet alive, who art as great a transgressor as the Prophet of Judah. He was a good man, a holy man, a holy Prophet, and yet was so fearfully cut off for violating but one command, and being deceived too in that miscarriage. And how many commands hast thou broken, knowingly, wittingly, wilfully: and how far, how many degrees art thou short of the holiness of this man, and yet alive! Hast thou any heart to complain of the severity of God against this poor man? look home and see what cause thou hast to stand amazed at His patience towards thee. He for breaking one command—How many hast thou broken? Nay, if God had reckoned to cut thee off at the hundredth or the thousandth breach of his commands, had not the account been a hundred or a thousand times over? And yet thou art here. *Dr. Lightfoot.*

28. — *the ass and the lion standing by the carcase:*] This circumstance seems to be mentioned, to shew that the lion acted by a supernatural direction. In the ordinary course of things, this animal would not have attacked the man, unless impelled by the cravings of hunger; and, that this was not the case in the present instance, is proved by the fact of its having remained for a considerable time without touching the carcase of the ass. Again, the ass seems to have acted under supernatural direction in not attempting to escape, as if convinced that the fury of the lion was only directed against one object.

—— *the lion had not eaten the carcase,* &c.] Though God so severely punished the Prophet of Judah unto death, yet he shewed a miracle for him when he was dead. This shews that God had not cast away all care of him, though He punished him so sorely, and may be a fair sign that He did not suffer his soul to be cast away. It is true indeed, that he died for transgressing God's command; but had he not repented of that transgression? It is observable, as is related at verse 21, that the old Prophet "cried unto the man of God," whom he had brought back. When God revealed to him what wrong he had done in lying to the unhappy Prophet, and making him transgress the Divine command, and how sad a fate would befall him for his transgression, he cried out with sadness and affection, and told him how it would fare with him. And can we think that the good man, having his sin so laid before him, and his dreadful punishment, was not deeply touched with the sense of his sin, and with all earnestness prayed to God for pardon? We may not judge of him by ourselves: we little take to heart what we have misdone, and what is denounced by God against our sinning; but a holy Prophet was of better temper, and of a tenderer heart, and deeply sorrowed, no doubt, for his transgression when he was convinced of it; sought pardon for it, and obtained it: so that though he died for his sin, yet he died not in it. *Dr. Lightfoot.*

30. — *Alas, my brother!*] He and his sons made the usual lamentations over the deceased Prophet, of which this was the form in aftertimes, as we find at Jer. xxii. 18. *Bp. Patrick.*

31. — *lay my bones beside his bones:*] This he seems to have said, partly out of affection to the Prophet, and partly because, being assured that the words of the Prophet denounced against the altar and the priests and false prophets, ver. 2, would punctually come to pass, he hoped that, when the officers came at that time to dig up the bones of such offenders, in order to burn them, his own might escape together with this true Prophet's, with whose they would lie mixed, and out of respect to whose character that sepulchre would escape from being rifled. Nor did his hopes deceive him, as appears from 2 Kings xxiii. 15, &c. *Bp. Patrick, Pyle.*

This aged seducer hath yet so much truth as to make a right comment upon what had happened: he shewed the danger of disobedience, and confirmed the certainty of that judgment which his late guest had denounced

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32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

about 974.

33 ¶ After this thing Jeroboam returned not from his evil way, but † made again of the lowest of the people priests of the high places: whosoever would, he † consecrated him, and he became *one* of the priests of the high places.

† Heb. *returned and made.*

† Heb. *filled his hand.*

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

CHAP. XIV.

Before CHRIST 956.

1 *Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh.* 5 *Ahijah, forewarned by God, denounceth God's judgment.* 17 *Abijah dieth, and is buried.* 19 *Nadab succeedeth Jeroboam.* 21 *Rehoboam's wicked reign.* 25 *Shishak spoileth Jerusalem.* 29 *Abijam succeedeth Rehoboam.*

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that [a] *I should be* king over this people.

[a] Chap. 11. 31.

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against Israel. Thus it pleases the wisdom of God sometimes to express His will, and justify His proceedings, by the tongues of evil men. We see also he had so much faith and courage, as to fetch the carcase from the lion; so much pity and compassion, as to weep for the man of God, and to inter him in his own sepulchre; so much love, as to wish himself joined in death to that body, whose death he had procured. Few men are so absolutely wicked, as not to shew some marks of grace; some tokens of humanity. But it is a cruel courtesy to betray a man to death, and then to bedew him with tears: and yet how common! Do not fond parents so destroy, and then bewail their children? Do not friends often kill with kindness, and then lament? "The (very) mercies of the wicked are cruel," Prov. xii. 10. *Wogan.*

32. — *which are in the cities of Samaria,*] The city of Samaria was not built at this time, nor had the separate kingdom of Jeroboam yet obtained that name; so that the author or compiler of this book, who lived later, writes of places and things by the names which they bore in his days, in order to make himself more intelligible to his readers. *Calmet.*

33. — *Jeroboam returned not* &c.] The foregoing instance, related at ver. 4. &c. of Divine severity, tempered with mercy, had no influence on the corrupt heart of this prince. He persisted in his evil ways, which brought down destruction on himself and his family. *Dr. Hales.*

We may observe in the character of Jeroboam, that men of proud hearts, although they smart under the visible tokens of God's displeasure, yet have not grace to repent, and to forsake the sin that has provoked Him to punish them. Jeroboam felt both the wrath and the goodness of God, in the withering and subsequent restoring of his arm: he had gratitude enough to offer the Prophet a reward for the mercy received, yet still persisted in his sin; still remaining ungrateful to that God, whose favour had raised him to a throne, whose vengeance he had sensibly experienced, and whose mercy he had so undeservedly obtained. After so remarkable a vicissitude of judgment and mercy, who would not expect that Jeroboam should immediately turn penitent? And yet we find he goes on in his old course, as if nothing had happened, and lives and dies a rank idolater. *Wogan.* Jeroboam perseveres in his former courses, as if God had neither done him good nor evil. Though his hand was amended, his soul is not; that continues still dry and inflexible. No stone is no more hard or insensate than a sinful heart. The changes of judgment and mercy do but harden it, instead of melting. *Bp. Hall.*

34. *And this thing became sin unto the house of Jeroboam,*] If we lay together all the particulars that have been enumerated in the latter part of the last and the beginning of this chapter concerning Jeroboam, and consider the parts, rise, and degrees of his sin, we shall find, that it was not for nothing that the Spirit of God so frequently and bitterly in Scripture stigmatizes this person: for it represents him first encroaching upon the civil government, thence changing the religion of his country, debasing the office that God had made sacred, introducing a false way of worship, and destroying the true. And in this we have a full and fair description of a foul king; that is, of an usurper and an impostor: or, to use one word more comprehensive than both, of "Jeroboam the son of Nebat, who made Israel to sin." *Dr. South.*

Chap. XIV. ver. 2.—*Arise, I pray thee, and disguise thyself,* &c.] The motive of Jeroboam in sending his wife to consult the prophet probably was, that he wished the proceeding to be completely secret; for, had it been publickly known that he himself had no confidence in his own senseless idols, and that, in any matter of importance, he applied to the Prophet of the true God, the confidence of his subjects in his government would have been materially shaken, and they would have returned to the worship of that true God whom they had imprudently forsaken. His wife then was the only person in whom he could confide: he knew that, as a mother, she would be diligent in her inquiry, and as a wife, faithful in her report. And he desired her to disguise herself, probably because he was aware that the Prophet was offended with him for his gross idolatries, and therefore thought that he would not admit his wife to consult him, knowing her to be such. But herein consisted his strange infatuation, that he should think the very person whom he deemed capable of resolving the fate of his son, unable to see through all this guile and disguise. *Stackhouse.*

O the gross folly mixed with the craft of wickedness! Could Jeroboam think that the Prophet could know the event of his son's disease, and did he think that he could not know the disguise of his wife? The one was present, the other future; this was but wrapt up in a cloak, that event was wrapt up in the counsel of God: yet this politick head presumes, that the greater shall be revealed while the lesser shall be hid. There was never wicked man that was not infatuate; and in nothing more than in those things wherein he hoped most to surpass the reach of others. *Bp. Hall.*

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3 And take † with thee ten loaves, and ‖ cracknels, and a ‖ cruse of honey, and go to him: he shall tell thee what shall become of the child.

† Heb. *in thine hand.*
‖ Or, *cakes.*
‖ Or, *bottle.*

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes † were set by reason of his age.

† Heb. *stood for his hoariness.*

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman.*

6 And it was *so,* when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* † heavy *tidings.*

† Heb. *hard.*

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

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9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, [b]I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [c] him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

about 956.
[b] Chap. 15. 29.
[c] Chap. 21. 21. 2 Kings 9. 8.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it.*

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall

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3. — *take with thee ten loaves,* &c.] He seems to have desired her to carry with her these presents, that the Prophet might take her for some country woman, and not for the wife of the king. *Bp. Patrick.* The Eastern custom required her to bring *some* present on consulting the Prophet.

—— *cracknels,*] The word in the original is thought to mean a description of cake marked with small holes, or else spotted with seeds, as of sesamum, coriander, &c. *Parkhurst, Simonis.* Cakes of the latter description, according to travellers, are now much in use in these countries of the East. *Harmer.*

—— *a cruse of honey,*] See the note on chap. xvii. 12.

—— *he shall tell thee what shall become of the child.*] Nature wrought in Jeroboam, not grace. He is troubled by his son's disease, but not bettered by it. I would have heard him say, "God follows me with afflictions; it is for mine impiety: what other measure can I expect from his justice?" These thoughts were too good for his obdurate heart. He is sorrowful for his sick son; but, as an amazed man seeks to go forth at the wrong door, his distraction sends him to a false help. He thinks not of God; he thinks of His Prophet: he thinks of the Prophet that had foretold him he should be a king: he thinks not of the God of that Prophet who had made him king. It is the property of a carnal heart to confine both its obligations and its hopes to the means, not regarding the Author, of all good. Vain is the respect that is given to the servant, where the master is despised. *Bp. Hall.*

10. — *will cut off from Jeroboam,* &c.] Bochart thus paraphrases; "I will cut off from him every male, whether he be a captive or free man, whether he live in the city or in the country." *Bp. Patrick.*

—— *him that is shut up* &c.] As well him who for his more sure defence hath shut himself up within the strong walls of your cities, as him that is left at liberty in the fields and villages. *Bp. Hall.*

12. — *the child shall die.*] What a mixture is here of severity and favour in one act; favour to the son, severity to the father. Severity to the father, that he must lose such a son; favour to the son, that he shall be taken from such a father. Jeroboam is wicked; therefore he shall not enjoy an Abijah; Abijah has some good qualities, therefore he shall be removed from the danger of the depravation of Jeroboam. Sometimes God strikes in favour, but more often forbears out of severity. The best are fittest for heaven, the earth is fittest for the worst. This is the region of sin and misery, that of immortality. It is no argument of disfavour to be taken early from a well-spent life; as it is no proof of approbation to be permitted to live to advanced years in sin. *Bp. Hall.*

13. — *because in him there is found some good thing* &c.] It hence appears, that Abijah was a young prince of promising hopes, and it is supposed that he had shewn himself averse to his father's idolatry. Though he is called "a child," ver. 12, it is probable that he was now somewhat advanced in years. *Stackhouse, Pyle.*

14. — *the Lord shall raise him up a king*] This king was Baasha, chap. xv. 27. He was to cut off Jeroboam on "*that* day," namely, as soon as he was made king,

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cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he † slept with his fathers, and Nadab his son reigned in his stead.

† Heb. *lay down.* 954.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [d] Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

d 2 Chron. 12. 13. 975.

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22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 972.

23 For they also built them high places, and ‖ images, and groves, on every high hill, and under every green tree.

‖ Or, *standing images*, or, *statues.*

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem: 971.

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [e] which Solomon had made.

e Chap. 10. 17.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the † guard, which kept the door of the king's house.

† Heb. *runners.*

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of

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chap. xv. 29. "But what?" adds the Prophet, "even now." What did I say? On that day? It shall be even now; it is as sure as if it were already done. *Bp. Patrick.*

15. — *he shall root up Israel* &c.] This he began to do, first, by Tiglath-pileser, king of Assyria, 2 Kings xv. 29, and then finished it by Shalmaneser, 2 Kings xvii. 5, 6. "And shall scatter them beyond the river;" that is, the river Euphrates, for they were carried into the country of the Medes.

17. — *came to Tirzah:*] This city is frequently mentioned in Scripture, because it appears to have been for a long time the regal city of the kings of Israel. Jeroboam, the first king, though he dwelt for some time at Shechem, yet appears, from this passage, to have fixed in his latter days his royal residence at Tirzah. The succeeding kings kept their residence in the same city, till Omri, after reigning six years at Tirzah, removed the royal seat to Samaria, chap. xvi. 24, where it afterwards continued till a final period was put to the kingdom of Israel. It appears from Cant. vi. 4, that this was a very beautiful city, and pleasant to dwell in; on which account, probably, it was selected for the royal seat. Nothing is said about this place in Scripture from which we can determine its situation, nor is any light afforded us on the subject by any writer of authority. Thus we can rest only on conjectures; but, as Jeroboam was of the tribe of Ephraim, and might therefore be disposed to fix his residence there, it is inferred, with some probability, that Tirzah was situated somewhere within that tribe. *Dr. Wells.*

19. — *in the book of the chronicles*] Not the book or books of Chronicles, which we now have in our Bibles, but some other records or publick registers of the nation: and this the reader must take notice to be the meaning of the phrase in several other passages. *Pyle.*

20. — *and he slept with his fathers,*] This phrase seems merely to imply that he died, as all before him had done; for it is not probable that he was actually buried with his fathers, as he was a king, and they only private persons. *Bp. Patrick.*

27. — *made in their stead brazen shields,*] This shews to what a low condition, in point of wealth, the kingdom of Judah was now reduced; since, though these shields were immediately connected with their grandeur as well as their religion, they were unable to replace them of gold, as before, though the charge would not have been very considerable. *Bedford.*

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Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

958. 31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

CHAP. XV.

1 *Abijam's wicked reign.* 7 *Asa succeedeth him.* 9 *Asa's good reign.* 16 *The war between Baasha and him causeth him to make a league with Ben-hadad.* 23 *Jehoshaphat succeedeth Asa.* 25 *Nadab's wicked reign.* 27 *Baasha conspiring against him executeth Ahijah's prophecy.* 31 *Nadab's acts and death.* 33 *Baasha's wicked reign.*

NOW in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. [a] And his mother's name *was* Maachah, the daughter of Abishalom.

[a] 2 Chron. 11. 22.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

Before CHRIST 958.

4 Nevertheless for David's sake did the LORD his God give him a ‖ lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

‖ Or, *candle.*

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [b] save only in the matter of Uriah the Hittite.

[b] 2 Sam. 11. 4. & 12. 9.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the [c] book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

[c] 2 Chron. 13. 3.

8 And Abijam slept with his fathers; and they buried him in the city of David: and [d] Asa his son reigned in his stead.

955.

[d] 2 Chron. 14. 1.

9 ¶ And in the twentieth year of

30. — *there was war* &c.] God commanded Rehoboam, at 1 Kings xii. 23, not to make war upon the Israelites: still, of course, he was permitted to defend his own people, in case they were attacked; and, as the two nations were now rivals, it was scarcely possible but that frequent acts of hostility should take place upon their borders. *Bp. Patrick.*

Chap. XV. This chapter is to be compared with 2 Chron. xiii, xiv, xv, and xvi.

Ver. 1. — *in the eighteenth year of king Jeroboam*] It is here stated, that Abijam began to reign in the eighteenth year of Jeroboam, and reigned three years; which may seem to disagree with the statement at ver. 9, that in the twentieth year of Jeroboam Asa reigned over Judah. But it is usual in Scripture, as in other writings, to take a part of the year for the whole. Thus Abijam began to reign in some part of Jeroboam's eighteenth year, and died in some part of the twentieth, and thus was reckoned to have reigned three years. *Bp. Patrick.*

2. — *was Maachah, the daughter of Abishalom.*] It is thought by some, that Abishalom here is another way of spelling Absalom, and that this Maachah was the grandaughter of Absalom by Tamar his daughter; for a grandaughter in Scripture is frequently called a daughter. *Dr. Wall.*

4. — *give him a lamp in Jerusalem,*] The meaning of this expression is, that He continued the kingdom in the posterity of David. *Bp. Patrick.* See note at chap. xi. 36, where is a similar expression.

5. — *turned not aside* &c.] He was not carried into any heinous and enormous crime, by which his profession was notoriously blemished, all the days of his life, excepting into that murder of Uriah the Hittite, and the sins which flowed from it. *Bp. Hall.*

David, without all doubt, was guilty of many other sins, besides the murder of Uriah, many of which are recorded in Scripture; as in the matter of Nabal and Mephibosheth, and the numbering of the people, for which God was so angry with him, that He punished him with a severe plague among the people he had numbered. But for these and other such sins, he had brought his trespass offerings, and so they were atoned and expiated, and therefore imputed to him no longer: as it is particularly recorded in that of his numbering the people; for he no sooner offered his burnt offerings and peace offerings, but "the Lord was intreated for the land," 2 Sam. xxiv. 25. And, therefore, notwithstanding his other sins, he was looked upon, in the eye of the law, as not having "turned aside," save only in the matter of Uriah. This latter sin, indeed, was so heinous, that the law had provided for it no propitiatory sacrifice, as he himself confesses in the exercise of his repentance for it, Psalm li. 16, "Thou delightest not in burnt offerings," that is, for such sins as these are; they being so great that nothing less than "a broken spirit and a contrite heart" will be accepted as a sacrifice for them, ver. 17. *Bp. Beveridge.* Many sins and miscarriages are registered of David, as well as this matter of Uriah; yet, as if all these were nothing in comparison of this one, this one alone is put in by the Holy Ghost, by way of exception, and so inserted as an exception in the testimony which we find given of him in the passage before us. "He turned not aside from any thing," &c. that is, he turned not aside so foully and so contemptuously, so presumptuously and so provokingly, in any other thing, as he did in that business of Uriah. All his ignorances and negligences, and inconsiderations and infirmities, are passed over in silence; only this great presumptuous sin standeth up as a pillar, or monument, erected to

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Before CHRIST 955. Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his ‖ mother's name *was* Maachah, the daughter of Abishalom.

‖ That is, *grandmother's.*

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

about 951. 12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

e 2 Chron. 15. 16. 13 And also e Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa † destroyed her idol, and burnt *it* by the brook Kidron.

† Heb. *cut off.*

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

† Heb. *holy.* 15 And he brought in the † things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

Before CHRIST about 951.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to g Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

g 2 Chron. 16. 2.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may † depart from me.

† Heb. *go up.*

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off

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his perpetual shame in that particular, by which all succeeding generations might take warning and example. *Bp. Sanderson.*

13. — *Asa destroyed her idol,* &c.] This was a strong proof of his pious disposition, that he would not suffer so near a relation to retain her idols, or to remain with any authority in the state; "he cut down her idol, and burnt it;" that is, treated it with the utmost contempt. *Bp. Patrick.*

14. — *the high places were not removed:*] What high places? There were some dedicated to the worship of false gods; these Asa took away; see 2 Chron. xiv. 3: there were others misdevoted to the worship of the true God; these he suffers to stand. There was gross idolatry in the former, there was weak will-worship in the latter. While he opposes impiety, he winks at errour. Yet "nevertheless Asa's heart was perfect." God overlooks weaknesses where He sees truth. How pleasing a thing is sincerity, when, in favour of it, the mercy of our just God passes over many an errour. O God, let our hearts be upright, though our feet slide. The fall cannot, through thy grace, be deadly, however it may shame or pain us. *Bp. Hall.*

—— *Asa's heart was perfect*] See the notes on Gen. vi. 9; Deut. xviii. 13. A "perfect heart" in Scripture means, a heart not perfect in respect of degrees, for such a perfection is not attainable in this life, but perfect in respect of parts: an entire heart, a heart wherein no part is wholly wanting, howsoever weak and a great deal short of due proportion. Thus Joshua says, "Now therefore fear the Lord, and serve Him in sincerity and in truth:" (according to the Hebrew, in perfectness and truth:) "and put away the gods which your fathers served," Josh. xxiv. 14; which was as much as to say, Serve the Lord wholly, and quite renounce all service to others. So Hezekiah in his sickness, "Lord, I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight," 2 Kings xx. 3. He does not say he had done perfect actions, or performed perfect service, for who can do such? but yet that he walked with a perfect heart, that is, with a loyal heart, before God. So it is here said, that though Asa failed in his reformation, and "the high places were not removed, nevertheless his heart was perfect," that is, loyal "with the Lord all his days." *Jos. Mede.* See notes at 1 Kings xi. 4.

17. — *and built Ramah,*] It appears that, after Asa's great victory over the Ethiopians, (see 2 Chron. xiv. and xvi.) a considerable number of the Israelites fell off from Baasha, who thereupon resolved to make war upon Judah, and prevent a further defection of his subjects; accordingly he fortified Ramah, a city in the tribe of Benjamin, lying on the confines of the two kingdoms, that he might hinder all communication between his people and the people of Judah. *Bp. Patrick.*

18. *Then Asa took all the silver* &c.] In cases of extreme danger, it was always held lawful to employ sacred things in the defence of one's country; but in this case there was no such necessity; God had appeared wonderfully in Asa's defence against an enemy much more powerful than Baasha, (see 2 Chron. as above,) and had promised him protection under all circumstances, if he would but adhere to His service. Yet forgetting all this, and betraying a distrust of that God whose power and goodness he had lately experienced, he stript the temple of its treasures, and bribed a heathen prince to come to his assistance, and break his league with another, to whom he stood engaged. He was reproached for his conduct by the Prophet Hanani, as is related at 2 Chron. xvi. 7, &c. *Stackhouse.*

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Before CHRIST about 951. building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none
† Heb. *free.* *was* † exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the
h Matt. 1. 8, called *Josaphat.* city of David his father: and h Jehoshaphat his son reigned in his stead.

954. 25 ¶ And Nadab the son of Jeroboam † began to reign over Israel in
† Heb. *reigned.* the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nabab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had de-
i Chap. 14. 10. stroyed him, according unto i the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

Before CHRIST 954. 30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nabab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

953. 33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

1, 7 *Jehu's prophecy against Baasha.* 5 *Elah succeedeth him.* 8 *Zimri conspiring against Elah succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The kingdom being divided, Omri prevaileth against Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Joshua's curse upon Hiel the builder of Jericho.*

about 930. THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

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29. — *he left not to Jeroboam any that breathed,*] This was the just judgment of God upon the family of Jeroboam, who, having set up an idolatrous worship in the kingdom of the ten tribes, was punished in the persons of his family; as Solomon, who had been guilty of a like sin, was punished in the person of his son Rehoboam: but with this difference, that God preserved the family of Solomon upon the throne, while that of Jeroboam was extinguished; Baasha having destroyed the whole house of that prince, without leaving one person alive, as the Prophet Ahijah had foretold. This curse, which so visibly fell upon the family of Jeroboam, was to the Israelites an evident proof that God greatly abhorred the idolatry which Jeroboam had introduced, and that the family of David should always subsist. God takes severe vengeance on those who cause iniquity to abound; their glory never lasts long; the wrath of God pursues them, and even often falls heavy upon their posterity. *Ostervald.*

— *according unto the saying* &c.] Providence hereby fulfilling the prediction concerning Jeroboam and his family, as a just retribution for his unparalleled wickedness, idolatry, and injustice. *Pyle.* But, as Baasha himself "walked in the way of Jeroboam," ver. 34, it is sufficiently evident that he had not cut off Jeroboam's family from any religious motive or hatred of idolatry, but merely out of worldly policy to secure himself in his usurped throne. *Bp. Patrick.*

Chap. XVI. ver. 2. *Forasmuch as I — made thee prince over my people*] It has been asked, how Baasha's exaltation to the kingdom can be ascribed to God, when he manifestly obtained it by cruelty and treachery. But it should be considered, not only that by the permission of God only can the wicked designs of men ever succeed, but also that, though the manner of invading the kingdom was from himself and his own wicked heart, yet the transferring of the kingdom from Nadab to him

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Before CHRIST about 930.

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house
a Chap. 15. 29. like [a] the house of Jeroboam the son of Nebat.
b Chap. 14. 11. 4 [b] Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the
c 2 Chron. 16. 1. [c] book of the chronicles of the kings of Israel?

930. 6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

930. 8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza
† Heb. *which was over.* † steward of *his* house in Tirzah.

929. 10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one
‖ Or, *both his kinsmen and his friends.* that pisseth against a wall, ‖ neither of his kinsfolks, nor of his friends.

Before CHRIST 929.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha † by Jehu the pro-
† Heb. *by the hand of.* phet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

929. 15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

929. 18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Is-

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was from God, who by His providential decree disposed of all occasions, and of the hearts of the soldiers and people so, that Baasha might have the opportunity of executing His judgments on Nadab, and of obtaining a quiet succession to the kingdom. *Stackhouse.*

3. — *make thy house like the house of Jeroboam*] This threat was remarkably executed: for, as Nadab the son of Jeroboam reigned but two years, (chap. xv. 25,) so Elah the son of Baasha reigned no more, ver. 10; and, as Nadab was killed with the sword, so was Elah. Thus there was a wonderful resemblance between Jeroboam and Baasha, in their lives and in their deaths, in their sons and in their family. *Bp. Patrick.*

7. *And also by the hand of the prophet Jehu* &c.] The command having been given to Jehu, it is here related that he executed it, and delivered the message to Baasha, some time before he died: which is said to have been done "by the hand of Jehu," because he was the minister of God in this business. *Bp. Patrick.*

12. *Thus did Zimri destroy all the house of Baasha,*] We see clearly, in the series of all these kings of Israel, that Divine vengeance pursues the wicked, and particularly wicked princes. When God has made use of them to do justice, and to execute the decrees of His providence, He cuts them off and destroys them one by the other. But we must take notice, that all these kings, notwithstanding the warnings given them by God, and the examples they had before their eyes, continued to offend Him, by keeping up idolatry in their kingdom for reasons of state, and on principles of false policy. When men do only consult their passions and their interest, and worldly considerations prevail with them,

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Before CHRIST 929. rael divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: 923. so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, † Samaria.

† Heb. *Shomeron.*

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

918. 29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

Before CHRIST 918.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, † as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

† Heb. *was it a light thing,* &c.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, [d] according to the word of the LORD, which he spake by Joshua the son of Nun.

d Josh. 6. 26.

CHAP. XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to the widow of Zarephath.* 17 *He raiseth the widow's son.* 24 *The woman believeth him.*

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nothing can overcome their obstinacy; the most express warnings and the most remarkable instances of Divine justice are useless and unprofitable, and therefore the Lord is at length provoked to cast them off, and forsake them utterly. *Osterv.*

24. — *called the name — Samaria.*] From this time, Samaria became the royal or capital city of the kingdom of Israel, till its final period; and the kingdom was in consequence frequently called the kingdom of Samaria. This city underwent two important sieges under Benhadad and Shalmaneser. In aftertimes, Herod the Great rebuilt and enlarged the city, so that it is conjectured to have exceeded Jerusalem in extent. There now remain of it only a few cottages, and convents inhabited by Greek monks. *Dr. Wells.*

29. — *in the thirty and eighth year of Asa king of Judah*] It should be observed, that Asa king of Judah had now seen no less than six kings of Israel dead, some by a natural death, but in great ignominy and reproach, by the courses of a vicious life; and others destroyed, with their whole families, by the hands of usurpers, as lewd and wicked as themselves, all suffering the just recompense of their ingratitude and disobedience against the laws of Heaven, while he had enjoyed, all the while, a reign of thirty-eight years, in such blessings of peace as are the usual consequences of equitable and religious government. *Pyle.*

30. *And Ahab — did evil* &c.] Jeroboam's crimes were little in comparison of those of this monster of iniquity. Jeroboam did not absolutely renounce the true God, but only worshipped him with superstitious inventions of his own; but Ahab set Him in a manner at defiance, and even abolished His worship, marrying Jezebel, one of the young princesses of the Zidonians, who, as will appear in the history, was a woman of so impetuous and ungovernable a spirit, as to hurry him into the commission of the most tyrannical actions against his subjects, and to erect an idol-temple, with its altars and priests, in the royal city, and to establish the open and professed service of the worst degrees of idolatry, which he encouraged by his own example and that of his whole court. *Pyle.*

34. *In his days did Hiel — build Jericho:*] See notes on Josh. vi. 26. Hiel, being an inhabitant of Beth-el, lived in the very seat of idolatry, and was probably deeply infected with it. He either did not know (because ignorant of the law, which was now little read) the judgments of God denounced against the rebuilder of Jericho, or he was so impious as not to regard them, believing no other God but Baal. He soon however found those judgments to be true. This is a most remarkable instance of the certainty of Divine threatenings, as the sentence, though pronounced 440 years before, was now fulfilled in all its circumstances: and assuredly it ought to have been an awful warning to the whole nation, not to despise the longsuffering and patience of God, who,

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Before CHRIST about 910.

AND † Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [a] *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

Before CHRIST about 910.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass † after a while, that the brook dried up, because there had been no rain in the land.

† Heb. *at the end of days.*

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to [b] Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

† Heb. *Elijahu.* Luke 4. 25. he is called *Elias.*

[a] Ecclus. 48. 3. James 5. 17.

[b] Luke 4. 26. called *Sarepta.*

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though He had not yet carried them out of their good land, (according to the word of Ahijah, chap. xiv. 15,) would certainly do it, if they continued in hardened impenitence. *Bp. Patrick.*

Chap. XVII. ver. 1. — *Elijah the Tishbite,*] This prophet, called Elias in the New Testament, was probably denominated "the Tishbite," from Thesbe, a town on the other side of Jordan, in the tribe of Gad, and the land of Gilead, where he was born, or at least lived for a considerable time. Respecting the birth and parentage of Elijah, Scripture is silent: the Jews have many conjectures on the subject, which are fanciful and of no authority. He was one of the chief, if not the prince, of the Prophets of his age; was a man of a great and elevated soul, of a generous and undaunted spirit, a zealous defender of the laws of God, and a just avenger of the violations of His honour. *Calmet.* This illustrious Prophet was the greatest, "in words and in deeds," that had appeared since the days of Moses. *Dr. Hales.* These times were fit for an Elijah; an Elijah was fit for them. The most eminent Prophet is reserved for the corruptest age. Israel had never such a king as Ahab for impiety, never so miraculous a Prophet as Elijah; this Elijah is addressed to this Ahab. The God of spirits knows how to proportion men to the occasions. *Bp. Hall.*

—— *there shall not be dew nor rain* &c.] Elijah here boldly predicted a long drought to Ahab, not to be removed "but according to his word," that is, by his intercession. He seems to have apprehended that the idolatries of the nation would draw down destruction from God, and therefore prayed for a lesser chastisement to work its reformation. And when that end was accomplished, he prayed again for its remission. So it is understood by the Son of Sirach, Ecclus. xlviii. 10; and also in the New Testament, "Elias prayed earnestly that it might not rain:—he prayed again, and the heaven gave rain, &c." James v. 17, 18. *Dr. Hales.* The Prophet acted no farther part in this matter than as he was the minister of God, and His messenger, to declare His purpose of bringing famine on the land: all judgments of this kind are the immediate work of God. *Stackhouse.*

Being grieved to see such a general apostasy from the true religion, he prayed earnestly to God that He would lay bare His arm, and shew some visible token of His displeasure against so wicked a people. Though this calamity is said to have been procured by Elijah's prayers, we must remember, that the prayers were uttered from a feeling of necessity, and of charity to the offenders; to the end that, by the sharp and long affliction which they produced, the honour of the Deity, and the truth of His word and threatenings, which were now universally contemned, might be vindicated; and that the Israelites, whose present impunity hardened them in their idolatry, might thereby be awakened to see their wickedness, their dependence on God, and the necessity of their returning to His religion and worship. *Stackhouse.*

3. — *the brook Cherith,*] Concerning this brook, nothing is known, but that it ran into the river Jordan; whether on the east or the west side, authors differ: but from the command here given to Elijah to turn "eastward," towards the brook Cherith, it is rather inferred that it ran into Jordan on the east side. *Dr. Wells.*

6. *And the ravens brought — bread* &c.] These creatures are voracious, and said to be unnatural to their young; yet the more unfit instruments they seemed to be, the more they magnified the almighty power of Him, who controlled their natural appetites while He employed them. *Stackhouse.* God could have conveyed to him the food in any other way, but He chose to send it by these rapacious birds, for the greater illustration of His absolute command over all the creatures, and to give us a full evidence that He is able to succour and preserve, by the most improbable means, all those who put their trust in Him. We need go no further to inquire whence the ravens had this food; it is enough if we believe that they brought it to Elijah; for then we must allow, that they acted by the Divine direction, and that the food was of God's providing. *Reading.* Who can make question of the means which God possesses of providing for His creatures, when he sees the very ravens forget their own hunger, and bring food to Elijah! Let not our faith be wanting in God; His care will never be wanting to us. *Bp. Hall.*

9. — *get thee to Zarephath,*] Zarephath is a town called Sarepta in the New Testament, Luke iv. 26, "which belongeth to Zidon," or is within the jurisdiction of the Zidonians. *Dr. Wells.* It is probably the same as a place now called Sarphan, distant about three hours' journey from Sidon towards Tyre: it at present consists only of a few houses on the tops of the mountains, about half a mile from the sea; but it is probable that the principal part of the city stood below, in the space between the hills and the sea, as ruins to a considerable extent are still seen there. *Maundrell.*

—— *behold, I have commanded a widow woman* &c.] God gave the widow woman no express command to this effect, but appointed and disposed her to sustain Elijah, by the dispensations of His providence, as He

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Before CHRIST about 910.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD † sendeth rain upon the earth.

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15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat ‖ *many* days.

† Heb. *giveth.*

‖ Or, *a full year.*

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake † by Elijah.

† Heb. *by the hand of.*

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD,

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had before disposed the ravens. That no express command was given to her, appears from ver. 12. *Bp. Patrick.*

12. — *As the Lord thy God liveth,*] It appears hence, that she knew the name of the Lord God of Israel, and that she also knew Elijah to be a Prophet, or at least one of His worshippers. *Bp. Patrick.* Though she lived without the bounds of Israel, she had gained so much by her neighbourhood to it, to know an Israelite and a Prophet by his habit; to know that the only living God was the God of that Prophet, the God of Israel. *Bp. Hall.*

—— *in a barrel,*] It is related by Sandys, that the inhabitants of these countries now keep the corn they are using in pots or jars, long vessels of clay; a precaution which is necessary to prevent its being eaten by worms. Of this description, probably, was the "barrel" here spoken of. *Harmer.*

—— *a little oil in a cruse:*] Our translators have rendered by the word "cruse" three different Hebrew words, which no doubt describe different utensils. The first occurs in 1 Sam. xxvi. 11, where we read of Saul's "cruse of water;" and in 1 Kings xix. 6, where "a cruse of water" stood at the head of Elijah. The same word is used in this place; so that the vessel here designed was used for either oil or water. In 1 Kings xiv. 3, we read of "a cruse of honey;" but the original word is different; honey not being nearly so fluid as water, a different vessel might contain it: this should perhaps be rendered jar, or pot of honey. In 2 Kings ii. 20, Elisha says, "Bring me a new cruse:" this vessel is described by a word different from either of the others; and one which, in 2 Chron. xxxv. 13, appears to denote a vessel wherein the sacrifices were boiled; but elsewhere a vessel, a dish, brought to table, containing food, 2 Kings xxi. 13; Prov. xix. 24; xxvi. 15. *Script. illust.*

15. — *and did according to the saying of Elijah:*] We cannot but observe how noble, how generous a faith this was of the poor widow! she had but one handful of meal in a barrel, and but a little oil in a cruse, and yet is hospitable to the stranger: nay, on his bare request, served the Prophet out of that small pittance, even before herself, yea, even before her own son; and that without money and without price. Such is the faith, and such the obedience, that most recommends us to God. If we so trust Him as she did, and even part with our all for His sake, we shall be no losers, but infinite gainers: we may not only be assured of more grace, but depend on His kind providence for the supply of all our necessary wants: our bread and our oil shall never fail. Our alms and liberalities shall not lessen but increase our store. *Wogan.* The consideration of this wonderful instance of God's care and concern for His distressed servants should strongly influence and turn our hearts to regard Him as the fountain of all goodness, who sees our necessities and is able to supply them in all extremities. And it should convince us, that it is our wisest and best policy to secure to ourselves the favour of such an omnipotent Benefactor, by rendering Him the homage of our prayers, the confession of our lips, the obedience of our whole lives, against all the temptations of worldly fear or favour which can be offered to pervert us. *Reading.*

16. *And the barrel of meal wasted not,*] Happy was it for this widow that she did not shut her hand to the man of God, that she was no niggard of her last handful. Never corn or olive did so increase in growing, as here in consuming. Who can fear want by a merciful liberality, when he sees how the widow of Sarepta must have famished if she had not given, and by giving abounded? With what thankful devotion must this woman have looked daily upon her barrel and cruse, wherein she saw the mercy of God renewed to her continually! Doubtless, her soul was no less fed by faith, than her body with this supernatural provision. *Bp. Hall.*

19. — *into a loft,*] An upper room of the house, where Elijah slept, and which probably he had to himself for study, meditation, and prayer. *Bp. Patrick.*

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and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

† Heb. *measured.*

21 And he †stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come † into him again.

† Heb. *into his inward parts.*

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

CHAP. XVIII.

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1 *In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah.* 9 *Obadiah bringeth Ahab to Elijah.* 17 *Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets.* 41 *Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.*

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called † Obadiah, which *was* †the governor of *his* house. (Now Obadiah feared the LORD greatly:

† Heb. *Obadiahu.* † Heb. *over his house.*

4 For it was *so*, when †Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets,

† Heb. *Izebel.*

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24. — *Now by this I know*] The woman had sufficient reason to believe that Elijah was a Prophet, or person sent from God, when she saw the miraculous increase of the meal and oil: it seems, however, that, upon his not curing her sick son, so as to save his life, her faith began to droop; but, upon seeing him brought to life, her faith revived; and, through the joy of having him restored to her again, she accounted the latter miracle much greater than the former. *Stackhouse.* We are not to interpret these words so, as if the woman was now first apprized upon this occasion that Elijah was a Prophet of the true God. For he was made known to her long before by a special revelation; nor was it possible for them to live so long together upon the miraculous supply, which Elijah had foretold and promised in the name of the Lord, without the woman's being persuaded that his mission was from Heaven. But the raising her son from the dead, a thing which was never heard of before in all the world, made the strongest impression upon her mind, filled her with an excess of joy, and obliged her to make a more particular acknowledgment of that, which no doubt she had confessed in other words before, that Elijah's works proved him to be a servant of the most high and holy God. *Reading.* The end of miracles is a confirmation of the truth. It seems that, had this widow's son continued dead, her belief would have been buried in his grave. Notwithstanding her meal and oil, her soul would have languished. The mercy of God is fain to provide new helps for our infirmities, and graciously condescends to our own terms, that we may work out our faith and salvation. *Bp. Hall.*

Chap. XVIII. ver. 1. — *in the third year,*] Rather, "after the third year," as the Hebrew words may be translated; and so it is necessary to understand it, as both our Saviour and St. James (Luke iv. 25, and James v. 17,) say that the drought continued three years and six months. *Pyle.*

—— *Go, shew thyself unto Ahab;*] The king and people must be witnesses that God will make good the word, the oath of His Prophet. If the rain had fallen in Elijah's absence, who would have known it was by his procurement? God holds the credit of His messengers precious, and neglects nothing that may grace them in the eyes of the world. *Bp. Hall.*

2. *And Elijah went to shew himself unto Ahab.*] Behold the courage of a true servant of God! No one was so odious to Ahab and his people as Elijah. To him they ascribed all their misery. Still the Prophet was not slack, though at the peril of his life, to carry a message of mercy to his bitterest enemies. *Wogan.*

—— *a sore famine in Samaria.*] In the city of Samaria, and in the whole kingdom of Israel. Samaria is often put, generally, for all the country which was subject to the kings of Israel. It seems that this drought and dearth prevailed in the territories of Ahab only, or, at the most, in the country immediately adjoining. *Calmet.*

3. — *Obadiah, which was the governor of his house.*] That is, chief steward of his household. *Pyle.* Some writers, both Jews and Christians, have thought that this was Obadiah the Prophet; but there are no sufficient grounds for this opinion. *Bp. Patrick.*

—— *(Now Obadiah feared the Lord*] From the instance of Obadiah, we perceive how possible it is to preserve our virtue in the worst of times, and amid the most corrupt company; yea, to maintain the truth of religion in the midst of a profane and idolatrous court. It is a great happiness to a nation when God is pleased to raise the virtuous, yea, one virtuous, man, to honour and dignity in the state. *Wogan.*

4. — *when Jezebel cut off the prophets*] It is probable that there were schools of the Prophets still remaining in Israel till the time of Jezebel; which schools are meant not of persons endued with an extraordinary spirit of prophecy, but of persons bred up to instruct the people in true religion, or of disciples of the Prophets and candidates for that office. Jezebel certainly looked upon these "Prophets" as enemies to her idolatry, and possibly persuaded her husband that they were disaffected to his government, and favourers of the kings of Judah, because they worshipped the same God, and deemed Jerusalem to be the proper place of His worship. On this account, so much the greater was the piety and courage of Obadiah, in rescuing so many victims from the hands of this furious and enraged woman. *Bp. Patrick, Stackhous*

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and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, † that we lose not all the beasts.

† Heb. *that we cut not off* ourselves *from the beasts.*

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

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14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two ‖ opinions? if the LORD *be* God, follow him: but if Baal, *then*

‖ Or, *thoughts.*

——*with bread and water.*] Used generally for meat and drink. *Bp. Pococke.*

5.—*unto all fountains of water,*] This direction of Ahab to Obadiah to search for grass by the brooks and fountains of water perfectly agrees with Dr. Russell's account of a common Syrian summer; at which time the country is all entirely parched up, except in the vicinity of springs of water. So Sir J. Chardin says, "In every place where there is water, there is always grass and verdure in the East, for water makes there every thing to grow." *Harmer.*

10.—*took an oath,—that they found thee not.*] Made them declare by oath that they knew not where to find thee. It is probable that by the terms "kingdom" and "nation," are merely meant the tribes and governments of his own dominions, since his power of binding by oath extended only to his own subjects. *Bp. Patrick, Dr. Wells.*

18.—*I have not troubled Israel;*] We see not here the Prophet throwing himself at the king's feet, suing for mercy or making mean submissions, but boldly and undauntedly delivering his message as the ambassadour of a superiour power, a greater King, the Lord of hosts. He preserves the dignity of his office and character; and, with as much freedom as truth, charges the king himself, and his idolatrous family, as the true authors of all the troubles the nation groaned under. He is not afraid to tax their crimes, as the real cause of all their sufferings: so far was the holy Prophet from judging vice to be a publick benefit, as some moderns have maintained, that he roundly pronounces the publick calamity to be owing to the violation of God's commandments. With him therefore we may assuredly conclude, that the only disturber of men, of families, cities, kingdoms, worlds, is sin: that there is no such troubler, no such traitor to any state, as the wilfully wicked man; no such enemy to the publick, as the enemy of God. *Wogan.*

19.—*which eat at Jezebel's table.*] This circumstance seems mentioned to shew how high esteem she had for these prophets, that she kept a table on purpose for them, in order to do them honour before the people. *Bp. Patrick.* It perhaps is not meant that they ate at the table where Jezebel herself dined, but that they were fed from her kitchen. *Fragments to Calmet.*

21.—*How long halt ye between two opinions?*] This was saying in effect, How long will ye act the base disingenuous part of attempting to serve two masters, to worship at once the Lord and Baal? The Lord is a jealous God. He demands your whole affection; He will not be served by halves; He will not accept of a divided empire with Baal. Choose ye then whom ye

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follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, † It is well spoken.

† Heb. *The word* is *good.*

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

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26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, ‖ hear us. But *there was* no voice, nor any that ‖ answered. And they ‖ leaped upon the altar which was made.

‖ Or, *answer.*

‖ Or, *heard.*

‖ Or, *leaped up and down at the altar.*

27 And it came to pass at noon, that Elijah mocked them, and said, Cry † aloud: for he *is* a god; either ‖ he is talking, or he † is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

† Heb. *with a great voice.*

‖ Or, *he meditateth.*

† Heb. *hath a pursuit.*

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till † the blood gushed out upon them.

† Heb. *poured out blood upon them.*

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will serve, and no longer halt between two directly opposite and inconsistent opinions. If you are persuaded (and never had any people more reason to be persuaded) that the Lord Jehovah, the great Creator of heaven and earth, is the only true God, act agreeably to such a persuasion; follow Him and Him only; serve Him sincerely, uniformly, and entirely, with all your heart, and soul, and mind, and strength, and live a life of virtue and holiness, in obedience to His commands. But if, on the contrary, you can, in opposition to the plainest and strongest evidence, bring yourselves seriously to believe that Baal is God, follow him; follow him (if your nature recoil not at it) through all those impure and detestable practices, which his worship authorizes and requires. But come not thus reeking with idolatry to the altar of the Lord. He will accept of no sacrifices from such polluted hands. Baal is then your god, and you are his people. To him alone offer your vows; from him alone expect the supply of your wants, and deliverance from all your calamities. One topick of serious instruction should be derived from this passage by Christians; that, as God would not allow a partial worship under the Mosaick dispensation, so neither will He admit of partial faith and partial obedience under the Christian covenant. *Bp. Porteus.*

24. — *the God that answereth by fire,*] It was an ancient and well known token of God's acceptance of a sacrifice, if the wood on the altar, that was to consume it, took fire in a miraculous manner, without any human application to kindle it. Thus God is supposed to have testified His acceptance of the sacrifices of Abel, Noah, and Abraham. Thus he certainly approved the sacrifices of Moses, Gideon, David, and Solomon; and thus, at the dedication of the tabernacle, Levit. ix. 24, "there came out fire from before the Lord, and consumed the burnt offering." *Reading.* If Elijah had not, by Divine instinct, been assured of the event, he durst not have put religion upon such hazard. Undoubtedly God commanded him this trial, intending confusion to the authors of idolatry, and victory to the truth. *Bp. Hall.*

26. — *they leaped upon the altar*] They ran and danced about the altar, as men in an ecstacy, and threw themselves into uncouth and disorderly motions. It is thought that this leaping or dancing was a rite used in the idolatrous worship of the sun. *Bp. Patrick.* The words translated "they leaped upon the altar," will admit of being rendered, "they danced about the altar." *Pyle.*

27. — *Elijah mocked them, and said,* &c.] He did not think it unseemly to mock them and their god, that he might better awaken them out of their stupidity, and expose them to all the by-standers as corrupters of religion and deceivers of the people. *Bp. Patrick.* We are not to blame this raillery of the Prophet, but rather commend it, as justly due to that bold and impious competition into which these idolaters presumed to enter, on behalf of their Baal, against the Almighty God of Israel. *Wogan.* Irony is the keenest weapon of the orator. The moralists, those luminaries of the Gentile world, have made it the vehicle of their gravest lessons; and Christ, our great Teacher, upon just occasions, was not sparing in the use of it. A remarkable instance, but of the mildest kind, occurs in His conversation with Nicodemus. In the prophetical writings of the Old Testament, examples of a more austere irony abound. There is always more or less of severity in this ironical language, by which it stands remarkably distinguished from the levity of ridicule, and is particularly adapted to the purposes of invective and rebuke. It denotes conscious superiority, sometimes indignation, in the person who employs it; it excites shame, confusion, and remorse, in the person against whom it is employed; in a third person, contempt and abhorrence of him who is the object of it. These being the affections which it expresses and denotes, it can in no case have any tendency to move laughter: he who uses it is always serious himself, and makes his hearers serious, if he applies it with propriety and address. *Bp. Horsley.*

28. — *cut themselves — with knives and lancets,*] However strange this method may appear of obtaining the favour of their gods, yet we find that this barbarous custom has been very common in the idolatrous rites of many nations. Among other instances, we are informed that the priests of Bellona used to smear their victims with their own blood; that the Persian magi pretended to appease tempests by making incisions in their flesh: and it is related by modern travellers, that in Turkey, Persia, and several parts of India, there are fanaticks who think they do a thing very acceptable to the Deity when they cut and mangle their own flesh. *Stackhouse.*

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29 And it came to pass, when mid-
day was past, and they prophesied
until the *time* of the † offering of the
evening sacrifice, that *there was* neither
voice, nor any to answer, nor any
† that regarded.

† Heb. *ascending.*

† Heb. *attention.*

30 And Elijah said unto all the
people, Come near unto me. And all
the people came near unto him. And
he repaired the altar of the LORD
that was broken down.

31 And Elijah took twelve stones,
according to the number of the tribes
of the sons of Jacob, unto whom the
word of the LORD came, saying, [a] Is-
rael shall be thy name:

a Gen. 32. 28. 2 Kings 17. 34.

32 And with the stones he built an
altar in the name of the LORD: and
he made a trench about the altar, as
great as would contain two measures
of seed.

33 And he put the wood in order,
and cut the bullock in pieces, and
laid *him* on the wood, and said, Fill
four barrels with water, and pour *it*
on the burnt sacrifice, and on the
wood.

34 And he said, Do *it* the second
time, And they did *it* the second
time. And he said, Do *it* the third
time. And they did *it* the third
time.

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35 And the water ran † round about
the altar; and he filled the trench
also with water.

† Heb. *went.*

36 And it came to pass at *the time*
of the offering of the *evening* sacrifice,
that Elijah the prophet came near,
and said, LORD God of Abraham,
Isaac, and of Israel, let it be known
this day that thou *art* God in Israel,
and *that* I *am* thy servant, and *that* I
have done all these things at thy
word.

37 Hear me, O Lord, hear me,
that this people may know that thou
art the LORD God, and *that* thou hast
turned their heart back again.

38 Then the fire of the LORD fell,
and consumed the burnt sacrifice, and
the wood, and the stones, and the
dust, and licked up the water that
was in the trench.

39 And when all the people saw *it*,
they fell on their faces: and they said,
The LORD, he *is* the God; the LORD,
he *is* the God.

40 And Elijah said unto them,
‖ Take the prophets of Baal; let not
one of them escape. And they took

‖ Or. *Apprehend.*

See the note on Lev. xix. 28. This conduct of the priests of Baal appears to be an instance of earnest entreaty and conjuration by the most powerful marks of affection. As if they had said, Dost thou not see, O Baal, with what passion we adore thee? How we give thee most decisive marks of our affection? We shrink at no pain, we decline no disfigurement, to demonstrate our love to thee; and yet thou answerest not! by every token of our regard, answer us! by the freely-flowing blood we shed for thee, answer us! &c. They certainly demonstrated their attachment to Baal; but Baal did not testify his reciprocal attachment to them in proof of his divinity, which was the article in debate between them and Elijah. *Fragments to Calmet.*

29. — *they prophesied until the time* &c.] They ran up and down in a furious, raving, and distracted manner, until the time that the evening sacrifice was, by God's appointment, wont to be offered. *Bp. Hall.*

30. — *he repaired the altar of the Lord*] That, which is here called "the altar of the Lord," was undoubtedly one of those which were built in the time of the judges, and the first kings of Israel, when, for want of a fixed place of worship, such structures were permitted. In subsequent times, we read of an altar on mount Carmel. Historians relate, that when Vespasian was in Judea, he went to consult "the God of Carmel," at which time there was neither temple nor statue on the mountain, but one altar only, plain, and very venerable for its antiquity. *Calmet.*

31. — *twelve stones according to the number of the tribes*] There were present in this assembly only the subjects of Ahab, and consequently not more than ten tribes: still Elijah takes twelve stones to build the altar, to shew that he was about to sacrifice in the name of all the race of Israel, and to mark out the conformity of religious worship which ought to prevail amongst them. The general laws forbidding the erection of altars did not apply on the present occasion, since Elijah was acting under special direction, for the purpose of bringing back all Israel to the true worship of God. *Calmet.*

33. — *Fill four barrels with water,* &c.] He commanded the water to be poured three several times, in order to prevent all suspicion that the sacrifice could possibly be burnt by any common fire, and to make the miracle, now to be wrought, the more remarkable and convincing. *Pyle.*

38. *Then the fire of the Lord fell,*] The series of miracles here detailed was designed to recover the ten tribes from their idolatrous worship, and to preserve the knowledge of the true God in that kingdom, which would otherwise have been almost entirely extinguished under the reign of Ahab. The Apostle St. James, chap. v. 16, makes a particular reflection on the heavens being shut and opened by Elijah's prayers. *Ostervald.*

40. — *Take the prophets of Baal;*] Elijah, as an extraordinary minister of God's vengeance upon sinners, executed the sentence of death passed upon the false prophets by the Lord of life and death, as perverters of the law, and teachers of idolatry; as authors of cruelty, and inciters of Jezebel to murder *the Prophets of the Lord,* and as cheats and impostors, to whose execution the people concurred, their princes gave their consent, and their king (as astonished at the late stupendous miracle) could make no opposition. *Stackhouse.* It was the ancient and peremptory charge of God, that the authors of idolatry and seduction should die the death; no eye, no hand might spare them. It is a merciful

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them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* ‖ a sound of abundance of rain.

‖ Or, *a sound of a noise of rain.*

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain stop thee not.

† Heb. *Tie*, or, *Bind.*

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

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46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab † to the entrance of Jezreel.

† Heb. *till thou come to Jezreel.*

CHAP. XIX.

1 *Elijah, threatened by Jezebel, fleeth to Beersheba.* 4 *In the wilderness, being weary of his life, he is comforted by an angel.* 9 *At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha, taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that*, he arose,

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and thankworthy severity to rid the world of the ringleaders of wickedness. *Bp. Hall.*

41. — *Get thee up, eat and drink;*] They had, it appears, been fasting and praying all the day, till the evening sacrifice was over, either for the purpose of procuring rain, or with the hope of obtaining success in their controversy. *Bp. Patrick.*

42. — *and put his face between his knees,*] He fell on his knees and bowed his head to the very ground, so that it touched his knees; in token of great humility, and of his earnest desire that God would remember His people, and send them rain. *Bp. Patrick.* God had said before, "I will send rain upon the earth;" yet Elijah must pray for what God did promise. The promises of the Almighty do not discharge our prayers, but suppose them. *Bp. Hall.*

43. — *look toward the sea.*] The Mediterranean sea, from which mount Carmel was not far distant. *Stackhouse.*

44. — *like a man's hand.*] Great storms in the East are wont to begin with a small cloud of this description, and it is particularly a sign of them at sea. *Sir J. Chardin.* In Abyssinia the morning is often clear, and the sun shines; about nine, a small cloud appears in the east, whirling violently round, as if upon an axis; when arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to collect vapours from all opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah's foretelling rain on mount Carmel; violent rain, attended with thunder, soon follows. *Bruce.*

45. — *the heaven was black with clouds and wind,*] This expression is illustrated by the circumstance, common in the East, of the wind taking up such quantities of sand as to darken the sky; and a squall of wind of this description usually precedes rain. Dr. Russell speaks of both as common at Aleppo, though this place is not in the immediate vicinity of any desert. *Harmer.*

—— *Ahab — went to Jezreel.*] It appears from chap. xxi. 1, that he had a palace there; and he probably went there, rather than to Samaria, on account of its being nearer.

46. — *the hand of the Lord was on Elijah;*] Perhaps we ought to understand by this, that God stirred him up to compose and sing some hymns proper for the occasion; and, if this be the true sense, we must suppose that he ran before Ahab for the purpose of chanting such hymns, or of joining himself to other chanters. That Ahab may have had chanters of this description preceding him, is thus far rendered probable, that it is now sometimes the custom in the East for great chiefs to be preceded by a train of persons chanting moral sentences, and intermixing occasional encomiums. *Harmer.*

—— *he girded up his loins,* &c.] In this country it was the custom to wear loose and long garments; so that when they had occasion to run, they girded them up, that they might not be impeded by them. It would appear from the expression, "the hand of the Lord was on Elijah," that more than his natural strength was granted to him on this occasion. His reason for thus running before Ahab probably was, to shew that he was ready to do the king all possible honour, that he was far from being his enemy, and only desirous to make him become a worshipper of the true God. *Bp. Patrick.*

Chap. XIX. ver. 2. *Then Jezebel sent*] In this conduct of Jezebel, we see the sad condition of the wicked, who are sometimes the more hardened by those very means which should convince them of their sins. *Bp. Wilson.* This resolution of Jezebel's shews the extreme wickedness and hardness of her heart. Thus, when persons are once arrived at a certain degree of wickedness, they grow more and more obstinate; and that which ought to soften their hearts, and humble them, only serves to make them more insolent. *Ostervald.*

3. *And when he saw that, he arose,* &c.] If, in the last chapter, the character of Obadiah was a contrast to

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and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested † for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

† Heb. *for his life.*

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at † his head. And he did eat and drink, and laid him down again.

† Heb. *bolster.*

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

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8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets

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set off that of Elijah, in this, we may say, the Prophet's conduct is a kind of shade to his own example. How changed do we find him here! How different is the great Elijah from himself! then his faith feared not a king and all his guards; a king who had sworn his destruction: here he is frightened at the threats of a woman, and flies for his life. Here then we see the frailty of human nature in the best and greatest of men, when left to itself: and may learn, by the sense of our own weakness, to ascribe our strength wholly to God's grace and support; and at the same time not to faint or despair, when He suffers us to fall. *Wogan.*

——*Beer-sheba, which belongeth to Judah,*] As Beer-sheba was situated in the kingdom of Judah, the power of Jezebel did not extend to it, and the Prophet was safe there. *Bp. Patrick.*

4.—*for I am not better than my fathers.*] To whose age he had probably now lived. *Bp. Patrick.* His meaning seems to be, either that he could pretend to no virtues which should entail a longer life on him than his predecessors had enjoyed, or that he could do no more good upon the impenitent Israelites, than other Prophets before him had done. *Pyle.* On this occasion, Elijah's firmness and confidence in the Divine protection seem to have forsaken him; justifying the Apostle's observation, suggested probably thereby, "Elias was a man subject to like passions as we are," James v. 17. *Dr. Hales.* What is this we hear? Elijah fainting and giving up; that heroical spirit dejected and prostrate? He who durst say to Ahab's face, "It is thou and thy father's house that troubleth Israel;" he that could raise the dead, open and shut the heavens, fetch down both fire and water, with his prayers; he that durst chide and contest with all Israel, that durst kill the four hundred and fifty Baalites with the sword —does he shrink at the frowns and threats of a woman? Does he wish to be rid of his life, because he feared to lose it? Who can expect an undaunted constancy from flesh and blood, when Elijah fails? The strongest and holiest saint upon earth is subject to some qualms of fear and infirmity. To be always and unchangeably good, belongs only to the glorious spirits in heaven. *Bp. Hall.*

5.—*an angel touched him,* &c.] To strengthen his faith and to reward his sufferings in the cause of the God of Israel, whose honour he had so zealously vindicated, Elijah was encouraged by the angel of the Lord to undertake "a great journey" to the mount of God, *Horeb*, where the Divine presence had been manifested to Moses, the great founder of the law, and was now, probably, promised to be manifested again to this great restorer of the law. Of the invigorating virtue communicated by the Divine touch, we have instances afterwards in the cases of the Prophet Daniel, chap. x. 10, and of the Apostle John, Rev. i. 17, to enable them to sustain the glory of the Divine presence. Moses, Elijah, and Jesus, all fasted forty days in the wilderness, perhaps to intimate the likeness of their commissions, to propose, to restore, and to perfect the law by God's last and best gift, the Gospel; of which they also were witnesses with Christ at His transfiguration, Matt. xvii. 4. *Dr. Hales.*

6.—*baken on the coals,*] The words should rather be translated, "baken upon hot stones." *Bochart.*

8.—*unto Horeb the mount of God.*] The direct distance from Beer-sheba to Horeb is not above 150 miles, which might be travelled by a person of ordinary strength in five or six days: as therefore he spent forty days on the journey, he must have travelled by a circuitous route. *Dr. Hales.* In the very same mount where Moses first saw God, does Elijah see Him. One and the same cave, as is very probable, was the receptacle to both. It could not but be a great confirmation of Elijah, to renew the sight of those sensible monuments of God's favour and protection to his faithful predecessor. *Bp. Hall.*

9.—*What doest thou here, Elijah?*] This question of God seems to carry in it a gentle reproof for his too hasty flight and fears. It was a weakness to be terrified at the threats of Jezebel, to place his safety in flight; and much more, to wish for death. Yet God indulges His servant's infirmity, and fortifies him with miraculous food for his journey: nevertheless He taxes him with a defect of faith, and with desertion of his proper station. We see herein the gentleness and mercy of the Divine nature, and the frailty and frowardness of our own. *Wogan.*

10.—*I have been very jealous* &c.] He professes that he had not wanted zeal for the service of the Lord, but had been moved with great indignation against idolatry. *Bp. Patrick.*

——*thrown down thine altars,*] When Elijah thus complains that the children of Israel had thrown down God's altars, and slain His Prophets, we must not imagine that the altar at Jerusalem, and the Prophets of Judah, were destroyed by them; for they were in a

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with the sword; and [a] I, *even* I only, am left; and they seek my life, to take it away.

a Rom. 11. 3.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

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15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [b] Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

b Luke 4. 27, called *Eliseus.*

17 And [c] it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

c 2 Kings 9. 1, 3. Ecclus. 48. 8.

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flourishing condition at that time, under Jehoshaphat, a very good king. The altars then, which Israel threw down, were such as they found in their own country, such as had been built by the patriarchs and holy men before the foundation of the temple at Jerusalem. Of these we read, that there was one at Ramah, another at Mizpeh, a third at Gilgal, a fourth at Bethlehem, a fifth at Carmel; and there might be more in other places. On these the pious people of the ten tribes offered their sacrifices when they were not permitted to go up to Jerusalem to worship. Jeroboam had forbid them to go thither, and now Ahab deprived them of these last reserved comforts. *Reading.*

11. — *And, behold, the Lord passed by,* &c.] The first harbinger of the Divine presence, "who maketh the winds his messengers, and flaming fire his ministers," Psalm civ. 4, controlling all the elements of nature, was "a great and strong wind, which rent the mountains, and brake in pieces the rocks; but the Lord was not in the wind." This was succeeded by "an earthquake; but the Lord was not in the earthquake." And this again by "a fire; but the Lord was not in the fire." At the last came "a still small voice, (and the Lord was there;) and when Elijah heard it, (the same, probably, in which the oracle had before accosted him, and which therefore he knew,) he wrapped his face in his mantle, (in token of awe and reverence,) and went out, and stood in the entering in of the cave." *Dr. Hales.*

Elijah being now come to the same place where God had delivered the Law to His servant Moses, God was minded to communicate the like favour to His servant the Prophet; namely, to unvail His Majesty to him, and give him some signal of His immediate presence. Various are the speculations which this appearance of the Divine Majesty has suggested to interpreters. The generality of them have looked upon this as a figure of the Gospel dispensation, which came, not in such a terrible manner, as the Law did, with storms, thunders, lightnings, and earthquakes, Exod. xix. 16; but with great lenity and sweetness, wherein God speaks to us by His Son, who makes use of no other but gentle arguments and soft persuasions. But if we take this to be a symbolical admonition to Elijah, according to the circumstances he was then in, we may reasonably suppose, that herein God intended to shew him, that, though He had all the elements ready armed at His command to destroy idolaters, if He pleased to make use of them, yet He had rather attain His end by patience, and tenderness, and longsuffering, (signified by that "still small voice," wherein the Deity exhibited Himself,) and consequently, that the Prophet should hereby be incited to imitate Him, bridling that passionate zeal to which his natural complexion excited him. *Stackhouse.*

14. — *I have been very jealous* &c.] The prophet does not give a direct answer to the demand of God: his guiltiness would not let him speak out all. He would rather say, "I have been very jealous for the Lord God," than "I was fearful of Jezebel." We are all willing to make the best of our own case. *Bp. Hall.*

15. — *anoint Hazael to be king* &c.] It may perhaps be doubted, whether Hazael was ever actually *anointed* king; for the word "anoint" may signify no more than "appoint" him king: the kings in Israel were appointed by the ceremony of anointing; and hence the word became applied to signify generally the preferment of great men to dignities. Neither did Elijah himself immediately anoint Jehu, but he ordered it to be done by his successor Elisha. *Bp. Patrick.*

Anointing in this passage perhaps signifies no more than designing or recording in the Prophet's own mind by the order of God: he is commanded in this manner to record him, in a prophetick view, as a person who, according to God's foreknowledge or decree, was to be king over Syria. *Dr. Waterland.*

17. — *him that escapeth the sword* &c.] This is not to be understood, as if the sword of Hazael should do execution before the sword of Jehu, and the sword of Jehu before that of Elisha; but only that God in His providence had appointed three persons to punish the Israelites according to their deserts. *Bp. Patrick.*

—— *shall Elisha slay.*] We do not read in Scripture that Elisha actually slew any persons, except the children of Beth-el, 2 Kings ii. 24. Perhaps it is best to understand the expression in this manner: "If the vengeance which Hazael shall take of these wicked people shall not be sufficiently great, Jehu shall supply it; and if

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18 [d] Yet ||I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

d Rom. 11. 4.
|| Or, *I will leave.*

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, † Go back again: for what have I done to thee?

† Heb. *Go return.*

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAP. XX.

1 *Ben-hadad, not content with Ahab's homage, besiegeth Samaria.* 13 *By the direction of a prophet, the Syrians are slain.* 22 *As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek.* 28 *By the word of the prophet, and God's judgment, the Syrians are smitten again.* 31 *The Syrians, submitting themselves, Ahab sendeth Ben-hadad away with a covenant.* 35 *The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.*

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AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is † pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

† Heb. *desirable.*

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and † I denied him not.

† Heb. *I kept not back from him.*

Jehu does not fulfil My purposes, Elisha shall complete them." In the event, Hazael and Jehu left nothing to be executed by the zeal of Elisha. *Calmet.*

18. *Yet I have left me seven thousand* &c.] This appears to be a correction of Elijah's mistake, in imagining that he himself was the only worshipper of the true God remaining in Israel, ver. 10: or perhaps it refers to what had just gone before, respecting the general destruction of the Israelites: for as God had a great number left (seven thousand being put indefinitely for many thousand) of pious people in Israel, who had never worshipped Baal, these would not be hurt by Hazael, or any one else. *Bp. Patrick.* Or it may have been the intention of God to correct, by a gentle rebuke, the assertion of Elijah, ver. 10, as shewing something of pride and censoriousness. The meaning then may be, "You imagine yourself to be the only good man, the only true servant I have in Israel; but you are mistaken; I have left to Me 7000, as faithful as yourself: you judge too rashly of others, too favourably of yourself." *Wogan.*

—— *every mouth which hath not kissed him.*] It was usual with idolaters to kiss their idols among other acts of religious worship. See Hos. xiii. 2. *Dr. Pococke.*

19. —*plowing with twelve yoke of oxen*] This circumstance was so far from being any argument of Elisha's poverty, that in reality it was a token of his wealth; for it was the custom among the Hebrews, as well as among other nations of antiquity, for persons of condition in life to employ themselves in agricultural concerns; and he who could plough with twelve yoke of oxen was by no means an inconsiderable person. *Stackhouse.*

—— *cast his mantle upon him.*] The mantle was a proper habit of Prophets, (2 Kings ii. 8,) and therefore Elijah's casting his mantle on Elisha seems to be the ceremony here used for his inauguration. *Stackhouse.* It appears by what follows that Elisha, by Divine suggestion, understood the sign.

20. —*for what have I done to thee?*] Have I obliged thee to follow me? It is for thee to consider what thou shouldest do, and what God requires of thee. *Calmet.*

Chap. XX. ver. 1. —*Ben-hadad the king of Syria*] Ben-hadad means, "the son of Hadad." He was probably descended from that Hadad, who escaped into Egypt when David slew all the males in Edom, chap. xi. 15, &c. The father of this king had taken several cities from the Israelites, (ver. 34; chap. xv. 20,) and perhaps had made them tributaries to the Syrians. *Bp. Patrick.*

7. —*Mark, I pray you, and see*] On this occasion, Ahab appears to have displayed some sparks of publick virtue; for when Ben-hadad required all that he had at his disposal, that is, all his private goods, he consented to it; but when all the people and the publick good

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8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that † follow me.

† Heb. are *at my feet.*

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this † message, as he *was* drinking, he and the kings in the ‖ pavilions, that he said unto his servants, ‖ Set *yourselves in array.* And they set *themselves in array* against the city.

† Heb. *word.*

‖ Or, *tents.*

‖ Or, *Place the engines: And they placed engines.*

13 ¶ And, behold, there † came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

† Heb. *approached.*

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the ‖ young men of the princes of the provinces. Then he said, Who shall † order the battle? And he answered, Thou.

‖ Or, *servants.*

† Heb. *bind*, or, *tie.*

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

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16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight

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were concerned, he would do nothing without their consent. *Bp. Patrick.*

10. — *if the dust of Samaria shall suffice* &c.] He wishes he may perish if he did not bring such an army against the king of Israel, that, if every soldier were to take a handful of the dust of the land, the whole dust of the land would not be sufficient. *Bp. Patrick.*

11. — *let not him that girdeth* &c.] The meaning is, Let not Ben-hadad boast of a victory before he has obtained it. *Dr. Wells.*

13. — *there came a prophet unto Ahab*] We are no where informed in Scripture who the Prophet was, that, upon this message, and another afterwards, was sent to Ahab. It is singular that, during this whole war with Ben-hadad, neither Elijah nor Elisha, the two principal Prophets of Israel, should appear, though other Prophets (of whom there appear to have been a considerable number) make no scruple of executing their office. It is possible that this war began before Jezebel's persecution of the Prophets; or that this impious queen abated her persecution, and let them have some respite, when she supposed she had exterminated Elijah. *Calmet.*

14. — *the young men of the princes of the provinces.*] These were to be the instruments in attaining this victory. The Hebrew word has some ambiguity in it, and may signify either the sons or the servants of the princes or governours of the provinces, either young noblemen or their fathers' servants, who had been brought up delicately, and quite unaccustomed to war. By these young men, unaccustomed to war, and not by old experienced officers, the battle was to be obtained, that it might appear how entirely the victory was owing to God's gracious and powerful providence, and not to the valour or fitness of the instruments. *Stackhouse.*

15 — *all the children of Israel,*] That is, all that were in that place, and fit for war; for it is impossible to suppose that the whole force of the Israelites amounted to no more than 7000 men. *Pyle.*

23. — *Their gods are gods of the hills;*] They vainly and superstitiously imagined, that the Hebrew

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against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army † that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

† Heb. *that was fallen.*

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26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, † to fight against Israel.

† Heb. *to the war with Israel.*

27 And the children of Israel were numbered, and ‖ were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

‖ Or, *were victualled.*

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

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30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ‖ † into an inner chamber.

‖ Or, *from chamber to chamber.*
† Heb. *into a chamber within a chamber.*

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-

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country being mountainous, and their towns built generally upon hills, the Israelites might be under the special protection of such deities as were guardians of those places; especially considering that their places of worship were usually erected on such high grounds, and that, as they may have heard, their law was originally delivered from a mountain. Accordingly they determined to fight no more on the hills, but on the open plain, especially perhaps considering that the Syrian horse and chariots would thus have greater advantage. *Pyle.*

26. — *to Aphek,*] A city in the tribe of Asher, not far from the plains of Galilee, where Ben-hadad intended to fight. *Bp. Patrick.*

28. — *The Lord is God of the hills, — not God of the valleys,*] How strikingly is here displayed the vanity of idolatry! The Syrians believed in gods of the hills, not of the valleys; that is, in beings only of a limited power and presence, in reality of no power or dominion at all, mere fictions and imaginations of men; *lies* and *lying vanities*, as Scripture frequently styles them. But the true God, who made heaven and earth, and all things that are therein, does by His presence and power inspect and govern *all* things, in the *whole* heavens, and in the *whole* earth. *Dr. S. Clarke.*

29. — *and the children of Israel slew of the Syrians*] We are here to observe, that though Ahab was an idolatrous and wicked king, yet God granted to him twice the victory over the Syrians. This He probably did to punish the pride of Ben-hadad and the Syrians, because they had unjustly attacked him, and, above all, because they had blasphemed the God of Israel. He did it, likewise, to give Ahab proofs of his goodness and longsuffering, and to teach him and all the people how much they were to blame for continuing in idolatry, and for not worshipping the Lord alone, who thus displayed His power in their favour. This history shews that God confounds the proud, and punishes those who fall on others unjustly; and that He gives marks of His bounty even to the greatest sinners, to invite them to repentance. *Ostervald.*

30. — *a wall fell*] The wall of the city, under which they probably lay, ready to defend it, fell down. *Bp. Patrick.* The expression means, not that the wall fell on every individual, but on the main body of the 27,000, killing some and maiming others. *Stackhouse.* It was probably a large and long wall, with towers in it, into which they fled. *Dr. Wall.*

31. — *put sackcloth on our loins,*] This was the habit and guise of suppliants in those countries when they petitioned for mercy. The sackcloth on their loins was a token of great sorrow for what they had done; and the halters about their necks, a token of their willingness to submit to any punishment Ahab might think fit to inflict upon them. *Bp. Patrick.*

—— *and ropes upon our heads,*] The approaching persons with a sword hanging about the neck is still customary in the East, as a token of humility and submission. Among other instances, Thevenot mentions, that, when Bagdat was besieged by the Turks in 1638, the governour of the city went to the grand vizier with a scarf about his neck, and his sword wreathed in it, as a mark of submission, begging pardon and mercy. If this custom of later times may be brought in explanation of those in ancient times, we may suppose that the ropes, which Ben-hadad's servants put on their

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hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, † so that in smiting he wounded *him*.

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† Heb. *smiting and wounding.*

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt † pay a talent of silver.

† Heb. *weigh.*

40 And as thy servant was busy here and there, † he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it.*

† Heb. *he was not.*

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [a] Because thou hast let go out of *thy* hand a man whom I

[a] Chap. 22. 38.

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heads, were those from which they suspended their swords. *Harmer.*

34. — *thou shalt make streets for thee in Damascus,*] The learned are by no means agreed what we are to understand by "streets" in this passage. Some suppose that courts of judicature are meant, where Ahab was to maintain a jurisdiction over Ben-hadad's subjects. Others think that they were publick market-places, where commodities were sold, and the toll of them paid to Ahab; but the most general opinion is, that they were citadels or fortifications, to be a bridle or restraint upon this chief city of the Syrians, that they might make no new irruptions into the land of Israel. This was a great privilege, and such that Ben-hadad, when he found himself set at liberty, refused to comply with it. *Stackhouse.* Or, by the expression of "making streets" in Damascus, we may understand, that Ben-hadad proposed to grant in that city a quarter for Ahab's subjects to live in, where he should enjoy the same jurisdiction as he did over the rest of the kingdom. Ahab's father, as is here expressed, had given to the Syrians such a jurisdiction in Samaria; and it was an expression of very abject adulation in Ben-hadad, to propose to give Ahab a like power in Damascus. It appears from the relation of William of Tyre, that it was, in the time of the Crusades, the custom to assign churches, and to give streets, in the towns and cities of the Holy Land, to foreign nations, together with great liberties and jurisdictions in those streets. Thus he tells us, that the Genoese had a street in Accon, or St. John d'Acre, together with a full jurisdiction in it; the Venetians also had a street in the same city, where, among other privileges, they had the power of judging causes for themselves, together with as complete a jurisdiction over all that dwelt in their street, as the king of Jerusalem had over the rest. *Harmer.*

35. — *said unto his neighbour*] Unto his *fellow*, that is, to one of his fellow Prophets; for indeed it is improbable that he should transact this with a common man, and not rather with one who was acquainted with the manner and usage of Prophets in convincing people that he had a commission from God. *Pyle.*

—— *Smite me, I pray thee.*] His intention was, that, from the circumstance of being wounded, he might obtain the freer access to Ahab, as a soldier well deserving, and that he might the better feign his story; for, in such a matter, Ahab was not to be dealt with in plain and direct words. *Bp. Patrick.* The Prophet, knowing the evil and desperate temper of the king against any that brought evil tidings, would not do it in a downright manner, but by such a method as would gain the greater attention from him, so as to make a deeper impression. *Pyle.*

36. — *a lion — slew him.*] If this punishment should seem too severe, it should be recollected, that the Prophet had addressed himself, not to an ordinary man, but to a Prophet bred in the same school with himself, and that he required him to smite "by the word of the Lord," that is, not by his own private motion, but because God enjoined it. *Bp. Patrick.*

38. — *disguised himself with ashes*] Besprinkled himself with ashes in the manner of a criminal and suppliant. *Pyle.* The Hebrews understand that he covered his face with a handkerchief or fillet, to shew that he was wounded. *Bp. Patrick.*

39. — *he cried unto the king: and he said,* &c.] The story which he feigns is, that, being a soldier in the late battle, a certain officer had delivered into his custody a prisoner of note taken from the enemy, with a strict charge to hold him safe, upon pain of death, or a severe fine. But I being eager, says he, in the glorious pursuit of the vanquished foe, my prisoner made his escape, and I am likely to undergo the last extremity for my misfortune. The king told him, in answer, it was no more than he deserved, from his breach of orders. *Pyle.*

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appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

CHAP. XXI.

1 *Ahab being denied Naboth's vineyard is grieved.* 5 *Jezebel writing letters against Naboth, he is condemned of blasphemy.* 15 *Ahab taketh possession of the vineyard.* 17 *Elijah denounceth judgments against Ahab and Jezebel.* 25 *Wicked Ahab repenting, God deferreth the judgment.*

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it † seem good to thee, I will give thee the worth of it in money.

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† Heb. be *good in thine eyes.*

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to

42. — *therefore thy life shall go for his* &c.] If it should be asked, wherein lay Ahab's great offence, for which God threatens to punish him so severely? the answer is, That it consisted in suffering so horrid a blasphemer, as Ben-hadad was, to go unpunished, which was contrary to an express law, Lev. xxiv. 16. If it should be urged, that this was nothing to Ben-hadad, since the law concerned the Israelites only; the reply is, That the law extended not to those only that were born in the land, (but as is there expressed) to strangers likewise, that were amongst them and in their power, as Ben-hadad certainly was. God had delivered him into Ahab's hands for his blasphemy, as He had promised, 1 Kings xx. 28, and therefore this act of Providence, compared with the law, did plainly intimate, that he was appointed by God for destruction: but so far was Ahab from punishing him as he deserved, that he treats him like a friend and a brother, dismisses him upon easy terms, and takes his bare word for the performance, without the least care for the reparation of God's honour. *Stackhouse.*

Chap. XXI. ver. 1. *And it came to pass after these things,*] After the signal and repeated instances of God's goodness to Ahab, so far was he from true contentment; so far from enjoying the abundance he possessed; that here we find this mighty monarch turn slave to his impotent desires, and fall a victim to the most abject vice of covetousness. He could not be satisfied with all the plenty that royal wealth could bestow, or conquest acquire, while one poor spot of ground, his neighbour's vineyard, was looked upon with a longing eye, as a necessary addition and improvement to his estate. What avails it then to increase our store, if concupiscence also increase? This insatiable passion, we see, will make the greatest princes poor; so that, not he who has much, but he who covets little, is the true rich man. A competency therefore is the only wealth; and the best way to obtain it, is rather to contract our desires, than to enlarge our estates. *Wogan.*

—— *hard by the palace of Ahab*] We must suppose, that, besides the palace in Samaria, Ahab had another palace at Jezreel; or rather, as may be collected from 2 Kings ix. 21, that the palace here spoken of was the residence of queen Jezebel, and that it was for her pleasure, and at her instigation, that Ahab was so concerned to procure this vineyard. *Pyle.* The account of Ahab's coveting Naboth's vineyard is immediately set after his treatment of Ben-hadad, to shew his extremely great wickedness in sparing him, (as Saul did Agag, king of the Amalekites,) and killing Naboth, that he might get possession of his vineyard: for this was an high aggravation of his crime, that he basely murdered a just Israelite, and let an impious enemy escape. *Bp. Patrick.*

3. — *The Lord forbid it me,*] As it is natural to all men to value the ancient possessions that have been in their family, so the law of Moses prohibited the alienation of lands from one tribe or family to another, unless a man was reduced to poverty; in which case he might sell it till the Jubilee; but then it was to return to him. See Levit. xxv. 15, 25, 28. Now as Naboth was in no need, so he considered that if he should, out of respect to the king, and merely to do him a pleasure, part with his vineyard, he should never get it out of his hands at the jubilee, being made part of the ground belonging to the royal palace. Thus, by such an act, he would both offend against the law, and injure his posterity, which, being an upright and religious man, he was most unwilling to do. *Bp. Patrick.*

This consideration throws light on the conduct of Ahab in the first instance. As king of Israel, especially obliged and solemnly pledged to observe and maintain the laws, it was his duty to secure the possession of property in its legitimate course, instead of endeavouring to divert it into improper channels by alienating it from one family into another. In obedience to the law, Naboth refused to sell the inheritance of his fathers. If he was praiseworthy for his refusal, Ahab was culpable for his request: for that which the subject could not conscientiously concede, the sovereign could not conscientiously require. *Mant.*

4. — *came into his house heavy and displeased*] How precarious and fleeting is the happiness of the greatest and wealthiest of men, if founded only on this world's enjoyments! And yet how real and sincere is the pain which a disappointment brings! Here a mighty king counts himself miserable, because he cannot have his garden enlarged: this one cross blasts all his blessings. *Wogan.*

The conduct of Ahab upon this occasion may warn us against the danger of brooding over our disappointment, when we fail of attaining the object of our wishes; and may prompt us to turn our eyes aside to those in-

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him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

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9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth † on high among the people:

† Heb. *in the top of the people.*

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

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stances of mercy, which a bountiful Providence has been pleased to exert in our behalf. It was but a short time after a wonderful and especial display of power, which God had manifested in delivering Ahab and his people from an invading enemy, and crowning them with a complete victory, that the Israelitish monarch conceived the wish of possessing the vineyard of Naboth. On the disappointment of his hope, instead of engaging in the active concerns of his kingdom, or enjoying the great and manifold blessings with which it had pleased the Almighty to visit him, he "came into his house heavy and displeased, and he laid him down upon his bed, and turned away his face, and would eat no bread." The tempter profited by the occasion, and soon scattered his tares into a heart so well prepared to receive them, and to make them grow. Let us beware not to brood in disappointment over a desire which we find a difficulty in gratifying, or which we know ought not to be gratified. Let our thoughts be occupied on useful, or at least harmless, subjects; let them be turned to the business of our calling; let them be lifted up in thankfulness to the Giver of all good for the blessings which He permits us innocently to enjoy, and in devout prayer for the aid of His grace, to enable us to resist temptation, and to deliver us from evil. Let us "draw nigh to God, and He will draw nigh to us:" let us "resist the devil, and he will flee from us," James iv. 7, 8. *Mant.*

6. *And he said unto her, Because I spake* &c.] How tenacious is the heart of a purpose which it has once formed for its gratification! How totally will it suffer the disappointment of its wishes, even in a case comparatively insignificant, to poison all the enjoyment it might derive from other sources, however ample and numerous they may be! What was the vineyard of Naboth the Jezreelite, to Ahab king of Samaria? What was it in comparison of the ten tribes of Israel, over which he bore sway? What was it in comparison of the hosts of Syria, over whom he had recently triumphed? Established in his dominion at home, triumphing over his enemies abroad, encircled with every enjoyment which empire and victory can bestow, Ahab languishes for "a garden of herbs!" *Mant.*

7. — *Dost thou now govern — Israel?*] Is it for thee, that art the king of Israel, to take a denial of so mean a suit, and to be so affected with the rejection? *Bp. Hall.*

9. — *Proclaim a fast,*] She commands them to proclaim a fast, as if some great crime had been committed, or some grievous calamity had befallen them. By this means she intimated to the Jezreelites that they had some accursed thing among them, which was ready to draw down the Divine vengeance, and that therefore it was their business to purge themselves effectually from those sins, which provoked the anger of God. As therefore these days of fasting were employed in punishing offences, administering justice, and imploring God's pardon, there was afforded to the elders of the city an occasion of convening an assembly, and to the false witnesses an opportunity of accusing Naboth before it. *Bp. Patrick, Le Clerc.*

——*set Naboth on high*] The meaning of this expression is, either that Naboth should have one of the most honourable places in this assembly, being a person of an illustrious house, that so it might be thought they condemned him impartially, and without any disrespect to his person and character; or else, that he should be set in a remarkable place, to prevent his escape, if he should get intelligence of the design; or, lastly, that he should stand in the place peculiar to criminal or accused persons, where all might see him, and hear the evidence given against him. *Pyle.*

10. — *Thou didst blaspheme God and the king.*] By the law of Moses it was death to blaspheme God, Levit. xxiv. 16; and by custom it was death to revile the king, Exod. xxii. 28. Thus, in order to make the matter sure, the witnesses were instructed to accuse Naboth of both these crimes, that the people might be the better satisfied to see him stoned. There was this difference, also, between the two crimes—that, when a man was convicted of blasphemy, his goods came to his heirs; but, when a man was executed for treason, his estate was forfeited. Thus the latter accusation greatly facilitated the plan of enabling Ahab to get possession of the vineyard. *Bp. Patrick.*

——*then carry him out,*] Not merely out of the assembly, but out of the gate of the city; by so doing, they meant to testify that they took away the evil from the midst of them. *Bp. Patrick.*

11. *And the men of his city — did as Jezebel had sent unto them,*] It seems not a little strange that Jezebel could have the assurance to propose to a whole body of magistrates so flagrant an iniquity, so barbarous a design. But it appears much more surprising, that a grave senate, even all the elders and nobles of a city, should so implicitly comply with her bloody commands, and execute a commission so notoriously cruel and unjust. But Jezebel knew her men, and whom she wrote to. Evil

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12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead. 899.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

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19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, [a] I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [b] him that pisseth against the wall, and [c] him that is shut up and left in Israel,

22 And will make thine house like the house of [d] Jeroboam the son of Nebat, and like the house of [e] Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [f] of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the ‖ wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work

[a] Chap. 14. 10. 2 Kings 9. 8.
[b] 1 Sam. 25. 22.
[c] Chap. 14. 10.
[d] Chap. 15. 29.
[e] Chap. 16. 3.
[f] 2 Kings 9. 36.
‖ Or, *ditch.*

princes never want wicked instruments to execute their will. As their example spreads a general degeneracy of manners among the people, so it is their policy to fill all places of trust and power with none but men of profligate and corrupt principles, whose conscience can bend to their interest, and whose obedience will conform to the most enormous crimes. *Wogan.*

The manner of compassing Naboth's destruction was detestable. It was by the corruption of a whole court of judicature, and by subornation of witnesses. And so all the magistrates of Jezreel, at the instigation of Ahab's wife, and to serve her wicked purposes, were drawn into the horrible guilt of wilful perjury and deliberate murder. It was one dismal circumstance in this tragedy, that it was acted under the mask of religion, and with high pretences to vindicate the honour of God. It was introduced with a fast, to implore the Divine assistance and direction in the great cause they were entering upon; and the first article in Naboth's accusation was, that he had blasphemed the great Majesty of Heaven. What a mystery of iniquity is the heart of man, where such black villanies are hatched and wrapt up, and transacted under the specious colours of zeal and devotion! Hypocrisy is odious in the lowest of the human race, but much more in a king, who punishes with death the counterfeiting of his seal, and abusing of his image and superscription to any fraudulent purpose, as being highly dishonourable to him; and yet is not ashamed to counterfeit the great seal of Heaven, and profane the most sacred things of God, to give authority to his infernal machinations. *Reading.*

19. — *In the place where dogs licked* &c.] The words should rather be translated, "As the dogs licked," or, "In like manner as the dogs licked." He declares the cause of the judgment upon Ahab, but does not assign the place; for it was in Samaria that the dogs licked the blood of Ahab, chap. xxii. 38. *Bp. Patrick.* Or, if the sense in our translation be retained, by Ahab's blood must be understood the blood of his wife, children, and kindred, for Jezebel and her son Jehoram, 2 Kings ix. 25, were both slain in Jezreel. *Pyle.*

20. — *Hast thou found me, O mine enemy?*] While Ahab is rejoicing in the success of his plot, Elijah comes, sent from God, with an errand of vengeance. Methinks I see how the king's countenance changed, with what aghast eyes and pale cheeks he looked upon that unwelcome Prophet. Little pleasure took he in his prospect, while it was clogged with such a guest; yet his tongue begins first, "Hast thou found me, O mine enemy?" Great is the power of conscience. Ahab's continuing idolatry, now seconded by blood, bids him look for nothing but frowns from Heaven. A guilty heart can never be at peace. If Ahab had not known how ill he had deserved of God, he would never have saluted God's Prophet by the name of an enemy. He would never have been troubled at being found by Elijah, if his own breast had not found him out for an enemy to God. *Bp. Hall.*

25. *But there was none like unto Ahab,*] The particle here rendered "but," should be rendered perhaps "indeed," or "because;" and instead of "there was," it may be best translated, "there is none like unto Ahab;"

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wickedness in the sight of the LORD, whom Jezebel his wife ‖ stirred up.

‖ Or, *incited.*

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

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CHAP. XXII.

1 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead.* 37 *The dogs lick up his blood, and Ahaziah succeedeth him.* 41 *Jehoshaphat's good reign.* 45 *His acts.* 50 *Jehoram succeedeth him.* 51 *Ahaziah's evil reign.*

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that [a] Jehoshaphat the king of Judah came down to the king of Israel.

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a 2 Chron. 18. 1, &c.

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so that these two verses may give a statement of the cause of the judgments denounced against Ahab. *Pyle.*

—— *whom Jezebel his wife stirred up.*] The example of Ahab may be a caution to us whom we admit to be our companions, especially whom we take to be the partner of our counsels, the friend of our inmost heart. It is recorded as a signal instance of depravity in his nefarious career, that he united himself by the closest and tenderest bond to an idolatrous and unprincipled woman, chap. xvi. 31. The consequence was deplorable, but natural. His own inclination to evil received a fresh impulse from hers: corrupt himself, he became more and more hardened by the accession of her corrupt passions: instigated by her, in the particular example that has now been passing before our eyes, as well as in the general tenour of his life, he proved himself an apostate from God, and, by natural consequence, (for religion is the only sure foundation of morality,) the enemy of man; and he has left behind him a fatal memorial of the powerful influence of vice on social intercourse, in the testimony of the sacred historian, that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." *Mant.*

27. — *and went softly.*] All the expressions in this verse are expressions of great sorrow and heaviness. These last words are commonly understood to mean, that he went about with a slow pace, which shewed that he was reduced to great weakness and feebleness of body by fasting and grief; and that his heart sunk within him. *Bp. Patrick.*

29. — *because he humbleth himself* &c.] Though this repentance of Ahab was far from being sincere, yet God was pleased so far to regard it, as to respite the worst degrees of threatening pronounced, and not to execute it fully, till the reign of his son Joram, as will appear, 2 Kings ix. and x. *Pyle.* Or perhaps Ahab's repentance at this time was true though imperfect, and his sorrow sincere, though of no long continuance; and that, had he persisted in the good resolutions he had then taken up, God would have remitted to him, not only the temporal, but the eternal punishment likewise, that was due to his sin. In the mean time, this instance of the Divine lenity is left upon record to encourage the first essays of our repentance, and to give us the assurance, that our good and gracious God, who keepeth mercy for thousands, and forgiveth iniquity, transgression, and sin, will not break the bruised reed, nor quench the smoking flax, but bring forth judgment unto truth. *Stackhouse.*

In the person of Ahab we see a most enormous criminal: yet a pardon is obtained on a shew of repentance. In God's dealings with him, we have therefore an instance of the wise measures wherewith His mercy and His justice are dispensed. Notwithstanding the heinousness of Ahab's faults, he finds mercy, upon his humiliation and repentance. Now as the sole motive of his penitence and humiliation was the dread of those judgments he had been threatened with, rather than any sorrow for, or hatred of, his sins; his pardon for that reason is only temporal, and merely a reprieve for the term of his own life, "I will not bring the evil in his days: but in his son's days will I bring the evil upon his house." Had his repentance been perfect and sincere, it would have prevailed to reverse the whole sentence, as well as to respite his doom. The very reprieve is, indeed, an encouragement to the greatest sinners to repent. But, at the same time, such a mercy ought to appear terrible to those who stop short in their course of penitence, and suffer it not to have a perfect work. *Wogan.*

God, seeing the humiliation of Ahab, told him, he would not bring the evil upon his house in his days. This is a very remarkable circumstance, an example of the infinite goodness of God towards the greatest sinners, when they humble themselves before Him. Here let us take notice, that, if the repentance of Ahab appeased the Lord for a time, because there was something of sincerity in it, though it was not of long continuance; much more, may we imagine, will those who repent with all their heart, and persevere in their repentance, infallibly obtain from the Divine mercy the pardon of their sins. *Osterwald.*

Although Ahab, by the wicked counsels of Jezebel his wife, had committed shameful murder, and against all right disinherited and dispossessed for ever Naboth's family of their vineyard; yet, upon his humble submission in heart unto God, which he declared outwardly by putting on of sackcloth and by fasting, God changed His sentence, so that the punishment which He had determined fell not on Ahab's house in his time, but was deferred unto the days of Joram his son. Here we may see of what force our outward fast is, when it is accompanied with the inward fast of the mind, that is, a sorrowfulness of heart, detesting and bewailing our sinful doings. *Church Homilies.*

Chap. XXII. ver. 2. — *came down to the king of Israel.*] There was an affinity between Jehoshaphat and Ahab, 2 Chron. xviii. 1, Jehoshaphat's son having married Ahab's daughter, 2 Kings viii. 18. This affinity

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3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* †still, *and* take it not out of the hand of the king of Syria?

† Heb. *silent from taking it.*

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [b] I *am* as thou *art*, my people as thy people, my horses as thy horses.

[b] 2 Kings 3. 7.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

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9 Then the king of Israel called an ‖ officer, and said, Hasten *hither* Micaiah the son of Imlah.

‖ Or, *eunuch.*

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a †void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

† Heb. *floor.*

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

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with the idolatrous Ahab was the capital errour of Jehoshaphat's reign, proving mischievous to himself and ruinous to his family. It took place about the thirteenth of his reign. *Dr. Hales.*

3. — *Ramoth in Gilead*] Or Ramoth-gilead. It is probably the same as "Ramath-mizpeh," mentioned at Josh. xiii. 26; the names Gilead and Mizpeh being added to the name "Ramoth," to distinguish this Ramoth, as being in the land of Gilead or Mizpeh, from other places of the same name. *Dr. Wells.*

6. — *the prophets, — about four hundred men,*] These were either prophets of the groves, who were not slain with the prophets of Baal, ch. xviii. 19; or perhaps there were schools of the prophets kept up still in Israel, in imitation of those of Judah, wherein men were bred up who pretended to have this gift. It is plain they were false prophets, for Micaiah calls them, ver. 23, "Ahab's prophets." *Bp. Patrick.*

These were probably pretended prophets, whom Ahab had set up by rewards and promises, and who accordingly knew how to suit his humour and flatter his vanity, all agreeing in the same fawning compliances, and the same treacherous counsels, which pleased for the present, but proved fatal in the end; they are emphatically called the prophets of Ahab, not of the Lord, ver. 22, by Micaiah, although they professed to be the Lord's prophets, prophesying in His name. That such false prophets should have existed at that time, is what might be expected. Prophet is a title of honour, and carries dignity with it; therefore where there are true Prophets, there will be pretenders also, raised up perhaps by their own vanity or avarice, or other corrupt motives. Where there are Prophets and pastors to guide and instruct honest and faithful men, there will be pretending prophets and pastors, to misguide and seduce those that will be misled by them. As long as the world loves flattery and deceit, there will be flatterers and deceivers. Besides, from the time that king Jeroboam had drawn the ten tribes into a revolt, and, to prevent their return, had set up altars at Dan and Beth-el, in opposition to the temple at Jerusalem, there was altar erected against altar, and priests against priests, to emulate the service and worship of the house of Judah: and, as the true Prophets of the Lord were all against the idolatry of the golden calves, therefore the ten tribes, with their kings, were under the stronger temptation to set up and encourage false prophets, as rivals of the true ones, thereby to carry an appearance at least of outvying the other two tribes. *Dr. Waterland.*

10. — *in a void place*] Or "floor," as in the margin. The Eastern threshing-floor was a level smooth area, inclosed by mud-brick walls, having a proper opening for entrance, and on one side of it the barn or garner. A place of this description was very proper for such an attendance as is noticed in the text; and very convenient, not merely to accommodate the two kings and their courtiers, but also to separate them from the populace, the mass of the army, &c. *Fragments to Calmet.*

11. — *made him horns of iron:*] This seems to have been the manner of Prophets in ancient times, to represent, by outward signs, the future events which they foretold: as Isaiah and Jeremiah continued to do in after ages, Isai. xx. 2; Jerem. xxvii. 2. *Bp. Patrick.*

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15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

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19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall ‖ persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

‖ Or, *deceive.*

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in

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15. — *Go, and prosper:*] His meaning is, What needest thou to ask me this question? Thy prophets have assured thee sufficiently already: go up as they have bidden thee; no doubt thou shalt prosper, thou hast their word for thy security. *Bp. Hall.*

These words were spoken ironically, and in mockery of the promises which the other prophets made to Ahab. It evidently appears, from Ahab's reply, that he suspected Micaiah's sincerity, and collected from his manner of speaking, that he intended to ridicule the answers of the false prophets. *Stackhouse.* He probably spake to them with such a look and gesture, and tone of voice, as shewed that he intended nothing more than to ridicule and mimick the pretended prophets. *Reading.*

19. — *I saw the Lord sitting* &c.] Micaiah, like an honest man and a faithful counsellor, discovered the whole secret, that those four hundred pretended prophets were all deceivers, and all actuated by the same spirit of lying. Only, instead of bluntly telling the king that they were all liars, he takes up his parable, as the Prophets were used to do, declaring what he had seen in a prophetick vision, which was the method that God had chosen for opening the matter to him. Micaiah had before said, ver. 17, "I saw all Israel scattered &c." which can only be understood of what he saw in prophetick vision, presignifying the real fact that should follow after; for the thing that he then saw was not yet come to pass. Micaiah saw what he there relates, just as St. Peter, Acts x. 11, "saw heaven opened, &c.;" not that any thing which St. Peter saw was real, excepting that such ideas or appearances were really formed on his mind as he lay in a trance. The like representation was made to Micaiah in a vision, signifying what was doing in the matter of Ahab, and what the event would be. The moral or meaning of all was, that as Ahab loved to be cajoled and flattered, so God permitted those four hundred men, pretending to be prophets, to abuse and impose upon him, which, in conclusion, would prove fatal to him. *Dr. Waterland.* This is a parabolical speech, signifying that there was a greater King than Ahab, who would judge him according to his works. In that which follows, ver. 20, it is not to be thought that there was any consultation before the Divine Majesty; but these representations are made to bring invisible things down to the level of men's capacities. "And one said on this manner," &c. This is intended to signify, that God has many various ways of bringing men to ruin, when He decrees it. "And there came forth a spirit, &c." ver. 21. This again is not to be understood literally, but as signifying generally that there are evil spirits ever forward to entice men to their destruction, and having power so to do if the Lord do not hinder them. "And the Lord said unto him, Wherewith?" ver. 22. God was not ignorant of what he could, and intended to do; but this is said to represent more familiarly to common understandings, by what means Ahab was led into destruction. "And he said, Go forth, and do so." God permitted this lying spirit to follow his own inclinations, which He knew would have success, and prevail with Ahab to believe he should prosper in the war, wherein it was the intention of God to visit him with destruction. It was in this sense that "the Lord put a lying spirit" in the mouth of the prophets, ver. 23; that is, permitted them to mislead Ahab, concerning whom "the Lord had spoken evil;" that is, had decreed that he should perish in this war. *Bp. Patrick.* We cannot but infer, that Micaiah's speech is nothing more than a parabolical representation of a certain event, which not long after came to pass; that several of the circumstances which are thrown into it are in a great measure *ornamental*, and designed only to illustrate the narrative, and that therefore they are not to be taken in a *literal* sense, but in such a manner as other parables are, where the end and design of the speaker is chiefly to be considered; which in Micaiah's case was, to shew the reason why so many of the prophets declared what was false upon this occasion, even because they were moved, not by the spirit of *truth*, but by that of adulation. *Stackhouse.* This whole representation is highly figurative, and by no means to be understood literally. The meaning is, that God justly punishes wicked men when they obstinately refuse to hear Him, permitting them to be deceived by the evil one to their own destruction. *Dr. S. Clarke.* The substance of what the Prophet says is this; It is certainly revealed to me by an infallible vision from God, that He in His just judgment hath decreed to give power to an evil spirit to delude these thy four hundred prophets with lies, and to give thee over to be misled by their delusions, to thine own destruction; and this I do as surely know, as if I had seen the Lord sitting on His throne, and consulting upon the way and the means of exposing thee to these seducements, and giving permission to an evil spirit to work this mischief unto thee. *Bp. Hall.*

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the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [c] Which way went the Spirit of the LORD from me to speak unto thee?

c 2 Chron. 18. 23.

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ‖ into † an inner chamber to hide thyself.

‖ Or, *from chamber to chamber.* † Heb. *a chamber in a chamber.*

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

‖ Or, *when he was to disguise himself, and enter into the battle.*

30 And the king of Israel said unto Jehoshaphat, ‖ I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

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31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow † at a venture, and smote the king of Israel between the † joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am † wounded.

† Heb. *in his simplicity.* † Heb. *joints and the breast-plate.* † Heb. *made sick.*

35 And the battle † increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the † midst of the chariot.

† Heb. *ascended.* † Heb. *bosom.*

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and † was

† Heb. *came.*

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22. — *go forth, and do so.*] It is a known Hebraism to express things in an imperative and active form, which are to be understood only permissively. Thus the expression here implies only a permission, not a command. *Abp. Tillotson.*

23. — *Now therefore, — the Lord hath put a lying spirit* &c.] We must always bear in mind, that it is frequent in Holy Scripture to call that the Lord's doing, which He only permits to be done, because He has the supreme direction of all things, and governs the event. Wicked devices proceed from wicked men; but that they prevail and take effect, is owing to the hand of God directing and ordering what shall be the issue of them. In the present instance the words of the original will admit of being translated, "the Lord hath *permitted* a lying spirit in the mouth &c." *Dr. Waterland.*

25. — *Behold, thou shalt see in that day,* &c.] In answer to the false prophet's question, uttered by way of scorn and reproach, Micaiah answers, he shall know when the battle is over, when he shall be forced to conceal himself for fear of being executed for a false prophet, and a betrayer of his king and country. *Pyle.*

34. — *drew a bow at a venture,*] Thus what men do at a venture, that is, without any certain design, God directs to certain ends, to serve His own glory. *Bp. Wilson.*

— *between the joints of the harness:*] Between the joints of "the armour;" in which sense the word "harness" was formerly used.

Ahab had concealed himself from the knowledge of men, but not from the eyes of God: He directed a random shot to find out a passage through the joints of his armour into his body, where it gave him his death's wound. *Reading.*

O the just and mighty hand of that Divine Providence, which directs all His actions to His own ends; which orders where every shaft shall light, and guides the arrow of the strong archer into the joints of Ahab's harness! It was shot at a venture; it falls by a destiny, and there falls where it may carry death to a hidden debtor. In all actions, both voluntary and casual, Thy will, O God, shall be done by us, with whatever intentions. Little did the Syrian know whom he had stricken, no more than the arrow with which he struck. An invisible hand disposed of both, to the punishment of Ahab, to the vindication of Micaiah. How worthily art Thou, O God, to be adored in Thy justice and wisdom; to be feared in thy judgments! *Bp. Hall.*

37. *So the king died,*] Thus ended the life and reign of king Ahab; but this was only the beginning of those sufferings which were afterwards accomplished in his wife and children, and the more remote branches of his

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brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according [d] unto the word of the LORD which he spake.

d Chap. 21. 19.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

897. 40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

914. e 2 Chron. 20. 31. 41 ¶ And [e] Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

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44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king. 913.

48 Jehoshaphat ‖ made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

‖ Or, had *ten ships.*

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead. 889.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat 898.

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family. To die, as he did, in the field of battle would scarce have deserved the name of a Divine judgment, if he had not gone to the war in contempt of God's warnings by the mouth of His Prophet. It certainly was a punishment which bore no manner of proportion to the black guilt of his sins: for he sinned more than all the kings of Israel that went before him. He so filled the land with idolatries, that the sin of Jeroboam was but a small one in comparison with his. By trampling on the law of God, demolishing His altars, and killing or banishing His Prophets continually, he seemed to make it the full purpose of his heart, and business of his life, to root out the religion which he found established, and introduce paganism in the room of it. Let us carry in our minds as just an estimate as we can of Ahab's guilt, while we read the history of himself and his family, and then we shall not wonder at the sanguinary executions, which were done upon him, root and branch, until a full end was made of him; for it was fit that his punishment should be as notorious, as his enmity to God had been extreme. *Reading.*

38. — *and the dogs licked up his blood;*] From the narrative of the guilt and punishment of Ahab let us learn the awakening doctrine of retributive justice, which the Scriptures uniformly inculcate, and be persuaded, that, whatever be the circumstances of the sinner, sooner or later "the wickedness of the wicked shall be upon him." In elder times, when the providence of God was specially manifested in the government of His peculiar people, an immediate temporal punishment was often inflicted in proportion and suitable to the offence. "In the portion of Jezreel," where the murder of Naboth was committed, "did dogs eat the flesh of Jezebel:" "as dogs had licked the blood of Naboth, so dogs licked the blood of Ahab," who was the occasion of Naboth's being shed. In these latter days, when the Almighty has ceased to interpose so conspicuously in the moral government of the world, the temporal punishment does not often appear so well adapted to the offence. But let not the sinner presume to flatter himself that he shall eventually escape the judgment of God. Whether he has been "drawn away by his own lusts and enticed," or been tempted by the allurements of others, whom he has permitted to "stir him up" to wickedness, "the provocation, wherewith he hath provoked God to anger," shall not be forgotten. In the punishments of a temporal kind, which befell the sinful Israelites, he may perceive an emblem of the miseries with which his sins will hereafter be visited. And as surely as dogs did lick the blood of Ahab, and eat the flesh of Jezebel in the portion of Jezreel, so surely shall "indignation and wrath, tribulation and anguish," be poured out upon the impenitent sinner, "according to his deeds." *Mant.*

47. *There was then no king in Edom:*] The Edomites continued subject to the kingdom of Judah from the days of David, who began this dominion, 2 Sam. viii. 14, till the authority was lost by Jehoshaphat's son, 2 Kings viii. 21. It appears that at this time the king of Judah appointed a deputy, who was king in his stead. *Bp. Patrick.*

48. — *ships of Tharshish*] Probably so called from their form; being made after the model of those that used to trade to that place. *Bp. Patrick.*

49. — *But Jehoshaphat would not.*] Jehoshaphat had before contracted alliance with this king, 2 Chron. xx.

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Before CHRIST 898. king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

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35, but, being now better instructed by his ill success, and by the reproof of a Prophet, he would not continue this league with him.

51. — *two years*] Not two years complete; for Ahaziah died, 2 Kings iii. 1, before the second year was ended. *Bp. Patrick.*

The following Chapters from the first book of Kings are appointed for Proper Lessons on Sundays and Holydays:

CHAP. XIII.....8th Sunday after Trinity,.....Morning.
—— XVII. .....ditto.....Evening.
—— XVIII.....9th Sunday after Trinity,.....Morning.
—— XIX..... .....ditto,.....Evening.
—— XXI. .....10th Sunday after Trinity, ...Morning.
—— XXII.....ditto,.....Evening.

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THE SECOND BOOK OF

THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

INTRODUCTION.

The history contained in this book records the government and actions of many successive kings of Judah and Israel, for the space of about 300 years: from the death of Jehoshaphat, in the year of the world 3115, to the destruction of Jerusalem and the temple, 3416. The connexion and occasional quarrels which subsisted between the two nations during part of this time, till the conquest of Samaria by Shalmaneser, seem to have induced the sacred writers to blend the two histories, as in some measure treating of the same people. Both nations appear to have departed with almost equal steps from the service of the true God; and in the history of each we are presented with a succession of wicked and idolatrous kings till each had completed the measure of its iniquity.

Both Israel and Judah, though they invariably experienced prosperity and affliction in proportion to their obedience and disobedience, were infatuated by their perverse inclinations: and in a long series of their respective sovereigns we find a few only who were awakened by God's judgments to a sense of their true interest and duty. The whole period seems to have been dark and guilty; the glory of the kingdom being eclipsed by the calamities of the division, and by the increased miseries of idolatry and ambition. Successive tyrannies, treasons, seditions, and usurpations, and the instant punishment which they produced, serve at once to illustrate the evil character of the times, and the vigilant equity of the Divine government. The events are described with great simplicity; though in themselves highly interesting and important. The account of Elijah's assumption into heaven, of Elisha's succession to his ministry, and of the series of illustrious miracles performed by Elisha; the story of Naaman, and of the panick fright of the Syrians; the history of Ben-hadad and Hazael; of the predicted death of Jezebel, and Ahab's children; and of the destruction of Baal's prophets, are all pregnant with instruction, and have furnished theme for frequent dissertation. We perceive, in these impressive histories, the characters and qualities of men painted with great fidelity; and the attributes of God displayed with great effect. The particulars and circumstances are sketched out with a brief and lively description, and the imagination lingers with pleasure in filling up those striking outlines that are presented to our view. The sacred author, regardless of minute order, and of the succession of events, seems sometimes desirous only of furnishing us with a view of the state of religion among the people, and of illustrating the genealogy of Christ. In particular, we observe how the revolt of the ten tribes, and their subsequent captivity, contributed to keep up the distinction of the tribe of Judah; and to make the prophecies, which foretold that the Messiah should descend from this branch, more conspicuously accomplished.

The predictions described as delivered and fulfilled in this book, are those which foretold the death of Ahaziah, chap. i. 16; the birth of a son to the Shunammite, chap. iv. 16; the recovery of Naaman, chap. v. 10; plenty in Samaria, chap. vii. 1; the crimes and cruelty of Hazael, chap. viii. 10, 12; the success of Joash, chap. xiii. 19; the defeat of Sennacherib, chap. xix. 6, 7, 28, 29, 33; the prolongation of Hezekiah's life, chap. xx. 6; the Babylonish captivity, chap. xx. 17, 18; and the peaceful reign of Josiah, chap. xxii. 20.

After the captivity of the ten tribes, the colony brought up from Babylon and other places adopted the Hebrew religion, and blended it with their own idolatries; and henceforward, in point of time, we hear little of the inhabitants of Samaria. The kingdom of Judah still continued for above a century to provoke God's anger by its disobedience and idolatry, notwithstanding Isaiah and many other prophets conspired, during all this period, to exhort the people to repentance, by every motive of interest and fear. The good reign of Hezekiah, though lengthened by Divine providence, was too soon succeeded by the "evil days of Manasseh," in whose time the temple, and even the volume of the law, seem to have been almost entirely neglected. In the reign of Josiah, religion for a short time revived; the publick copy of the law was discovered, and read, chap. xxii. 8; xxiii. 2; and idolatry for a few months suppressed: but the tide of iniquity having rolled back with accumulated force, Jerusalem is besieged and taken, the city and temple spoiled, and the noblest of the nation led captive to Babylon.

The book concludes with the account of the second siege by Nebuchadnezzar, which happened about eighteen years after the first; then the city and temple were burnt; and soon after, the whole destruction was completed by the massacre or flight of the remnant which had been left amidst the ruined cities of Judea. *Dr. Gray.*

The beginning and end of these Jewish kingdoms are eminent demonstrations of the wisdom and justice of Providence, and of the truth of the many promises and threats made to the people of Israel; they are a great confirmation of the Mosaical history, and of our whole religion, as completed by Jesus Christ. *Pyle.*

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CHAP. I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

THEN Moab rebelled against Israel [a] after the death of Ahab.

a Chap. 3. 5.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?

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4 Now therefore thus saith the LORD, † Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

† Heb. *The bed, whither thou art gone up, thou shalt not come down from it.*

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

† Heb. *What was the manner of the man?*

7 And he said unto them, † What

Chap. I. ver. 1. *Then Moab rebelled*] The Moabites had owned the dominion of Israel ever since the days of David, 2 Sam. viii. 2.

2. — *through a lattice in his upper chamber*] As it was the custom in the East to walk on the flat roofs of the houses, it is probable that Ahaziah either fell from the parapet wall with which the roof was surrounded, or else through an opening in the roof which was designed to give light to the apartments in the house below. *Stackhouse.*

—— *of Baal-zebub the god of Ekron*] The word Baal-zebub signifies the "god of flies;" but, how this idol came to obtain that name, it is not so easy a matter to discover. Several are of opinion that this god was called Baal-semin, the Lord of Heaven, but that the Jews, by way of contempt, gave it the name of Baal-zebub, or the lord of a fly, a god that was nothing worth, or (as others say) whose temple was filled with flies; whereas the temple of Jerusalem (notwithstanding all the sacrifices that were daily offered) never once had a fly in it, as their doctors relate. The sacred writings indeed, when they speak of the gods of the heathens, very frequently call them in general, idols, vanity, abominations, &c. but they never change their proper names into such as are of an opprobrious import; neither can we think it likely, that the king of Israel would have called the god of Ekron, for whom he had so high a veneration, as to consult him in his sickness, by any appellation of contempt. Whoever considers what troublesome and destructive creatures (especially in some hot countries) flies are known to be; in what vast swarms they sometimes settle, and not only devour all the fruits of the earth, but in many places occasion a noisome pestilence; may reasonably suppose, that the heathens had a proper deity, to whom they made their addresses, either for the prevention or removal of this sore plague. The Jews, under the New Testament, called "the prince of the devils" by this same name of Baal-zebub. *Stackhouse.*

It may appear surprising that the preservation from flies should be deemed by the inhabitants of Ekron of so great importance, that a name should be given to the idol they worshipped, expressive of this property; but there are accounts of the effect of flies in that country, which may tend to lessen that surprise. In particular, Vinisauf, speaking of the army of our Richard I. and describing them as marching on the plain not far from the seacoast towards a place called Ybelin, not far from Hebron, says, "The army stopping there awhile, rejoicing in the hope of speedily setting out for Jerusalem, were assailed by a most minute kind of fly, flying about like sparks, which they called Cincinellæ. With these the whole neighbouring country around was filled. These most wretchedly infested the pilgrims, piercing with great smartness the hands, necks, throats, faces, and every part that was uncovered; a most violent burning tumour following the punctures made by them, so that all whom they stung looked like lepers." He adds, that they could with difficulty guard themselves from this most troublesome vexation, by covering their heads and necks with vails. This description refers to a country not very far from Ekron, and much resembling it in its general character, being a plain not far from the seacoast. It cannot be wondered that the inhabitants of these countries should have attached great importance to an idol, who possessed the supposed power of preserving them from such a grievous visitation. *Harmer.* See the notes on Exod. viii. 24.

The department of several of the heathen deities was to ward off those natural evils, to which their votaries were liable. The province allotted to several deities was particularly to drive away flies. We read of Jupiter under several titles, all conferred upon him from a supposition of his clearing his temples from these insects. He was worshipped under this character at Elis, as Hercules was at Rome. *Bryant.*

—— *Ekron*] This place being situated in the country of the Philistines, near the Mediterranean sea, in a moist and hot soil, was liable to be very much infested with flies. *Calmet.*

3. — *Is it not because* &c.] He thus upbraids them with their stupid unthoughtfulness of the great Jehovah, and their impious irrational regard to a mere imaginary deity. *Pyle.*

4. — *Thou shalt not come down from that bed*] This expression of coming *down* from the bed is illustrated by some modern customs. In the chambers of the Moorish houses in Barbary, there is generally at one

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manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and † fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

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† Heb. *bowed.*

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. 896.

18 Now the rest of the acts of Aha-

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end a little gallery, raised three, four, or five feet above the floor, with a few steps leading up to it, and in this they place their beds. *Dr. Shaw.*

8. — *an hairy man,*] Meaning probably, either that he wore a long beard and hair about his head, or that he was covered with a hairy garment, which Prophets were wont to use, as appears from Isaiah xx. 2; Zech. xiii. 4; Matt. iii. 4. The leathern girdle makes the last explanation the most probable. *Bp. Patrick.* He was a man roughly clad, as one that professed to be a messenger of penitence and humiliation to the world. *Bp. Hall.*

It is remarkable that the dervises in the East, in modern times, go clothed as Elijah did, wearing a hairy garment, and girded with a leathern girdle. *Sir J. Chardin.*

9. — *Thou man of God,*] Thou that pretendest to be a man of God. *Bp. Hall.*

10. — *let fire come down from heaven,*] This was not done from a revengeful feeling, but to convince a wicked prince and an idolatrous people, that Jehovah was the true God, and that He alone ought to be applied to in the time of trouble. *Bp. Wilson.*

—— *and consumed him and his fifty.*] What is man in the hands of his Maker! One flash of lightning has consumed this one and fifty. And if all the hosts of Israel, yea, of the world, had been in their place, there had needed no other force. What madness is it for him, whose breath is in his nostrils, to contend with the Almighty! *Bp. Hall.*

Though Elijah consumed by fire from heaven the captains and soldiers whom the king sent to take him, he did it not out of a spirit of revenge, or of his own accord, but by a Divine impulse and command. God wrought the miracle to secure the Prophet, and to punish the idolaters, to put a stop to the fury of Ahaziah, and to teach that prince and his subjects to fear the true God. *Ostervald.*

God destroyed the two captains and their companies, by fire from heaven, because they came to take His Prophet rudely and by force. God will have His Prophets reverenced, and not affronted, because they are allied to Him; and every affront offered to them is justly resented as an indignity to Himself. But He made a distinction, even in this case, between rude and reverent behaviour; therefore the third captain and his company, ver. 13, since they had been taught some modesty and good manners towards so eminent a Prophet of God most High, were used with tenderness, and came off unhurt. *Dr. Waterland.*

15. — *and went down with him unto the king.*] Here is a striking instance of the Prophet's faith and obedience to God. He had the greatest reason to be afraid of the king and Jezebel, having, besides other unwelcome things, so lately executed a terrible judgment on two of his captains and their companies. But now, having an express command from God, he boldly goes to the king, and confirms with his own mouth that ungrateful truth, which He had already delivered to him by his messengers. *Bp. Patrick.*

17. — *because he had no son.*] He was succeeded by his *brother* Jehoram, "because he had no son."

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ziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

CHAP. II.

1 *Elijah, taking his leave of Elisha, with his mantle divideth Jordan,* 9 *and, granting Elisha his request, is taken up by a fiery chariot into heaven.* 12 *Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor.* 16 *The young prophets, hardly obtaining leave to seek Elijah, could not find him.* 19 *Elisha with salt healeth the unwholesome waters.* 23 *Bears destroy the children that mocked Elisha.*

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

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5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood † to view afar off: and they two stood by Jordan.

† Heb. *in sight,* or, *over against.*

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee,

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Chap. II. ver. 2. — *Tarry here, I pray thee;*] Elijah seems to have said this to try Elisha; for he did not intend to conceal his assumption into heaven, and to have no witnesses of it. His humility indeed was great; but it was not fit to conceal the glory of God, which herein miraculously appeared. *Bp. Patrick.*

3. *And the sons of the prophets*] By "the sons of the Prophets," we are to understand the scholars of the Prophets, such as they educated and trained up in religion and virtue, upon whom God by degrees bestowed the spirit of prophecy, and whom the superiour Prophets employed in the same capacity as the Apostles did the Evangelists, namely, to publish their prophecies and instructions to the people, in the places where themselves could not go. Nor is it any small testimony of God's love to an apostate people, that, in these corrupt times, and in that very place where the golden calves were worshipped, He still continued the schools of the Prophets, in order to recover them from idolatry. Nay (what is very remarkable,) there were Prophets of greater excellency for their miracles in Israel than in Judah, because they needed them more, both to turn their hardened hearts from the worship of idols, and to preserve the pious persons that remained among them from deserting their religion. *Bp. Patrick.*

It appears that the Jews, though they enjoyed the advantages of immediate inspiration, yet had their schools of the Prophets, (appointed, as is most probable, by the immediate direction of God Himself,) where the youth were instructed in the principles of religion, and, by a virtuous and liberal education, both qualified to discharge the ordinary functions of the ministry, and also better disposed to receive the extraordinary gifts of prophecy and miracles. The sons of the Prophets here mentioned are such persons as received their education in these publick schools. From the short and scattered accounts which we find in Scripture respecting them, we collect, that the sons of the Prophets were here educated, under the superintendence of the most eminent Prophets, in the study of true religion and useful learning, and employed in composing hymns, singing forth the praises of God, and other religious exercises; that they lived together in societies, and were subject to stated rules of government. *Dr. Randolph.*

—— *take away thy master from thy head*] This is an allusion to the manner of teaching in the prophetick schools, where the scholars sat at the feet of the master, and he just over their heads. Thus, to take away a master from the head of a person, signifies, to deprive him of his instructions. *Pyle.* See the note on Deut. xxxiii. 3.

5. *And the sons of the prophets*] At Jericho, it appears, there was another school of the Prophets, to whom the same Holy Spirit revealed the mind of God.

8. — *his mantle,*] The Hebrew word, by which the mantle of Elijah is always expressed, signifies a royal as well as a prophetical robe, Jonah iii. 6. The Greek translators render it by a word which signifies a robe made of lambskins. It is supposed to have been an upper garment thrown over the shoulders, and reaching down to the heels. *Bp. Patrick.*

9. — *Ask what I shall do for thee, before I be taken away*] We are here supplied with a strong and conclusive argument against the practice in the Romish church of praying to deceased saints and martyrs. Elijah, in uttering these words, clearly intimates to Elisha that

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let a double portion of thy spirit be upon me.

† Heb. *Thou hast done hard in asking.*

10 And he said, †Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and [a] Elijah went up by a whirlwind into heaven.

a Ecclus. 48. 9. 1 Mac. 2. 58.

12 ¶ And Elisha saw *it*, and he cried, [b] My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

b Chap. 13. 14.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the †bank of Jordan;

† Heb. *lip.*

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

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then was the last opportunity of asking any thing from him. But if Elijah had understood the matter as the church of Rome does now, he would rather have directed him to pray to him while he was in heaven, where he might then have a more powerful interest, and be more able to render him service. It is true the church of Rome gives as a reason why prayer was not addressed to saints in the Old Testament, that they were not then admitted into heaven; but this will not hold with respect to Elijah, who was taken up into heaven, and therefore as much in circumstances to admit of being prayed to, as any saints and martyrs who have died in subsequent times. *Abp. Tillotson.*

—— *let a double portion of thy spirit be upon me.*] Elisha prays that a larger portion of the prophetical spirit might be communicated to him than to the other Prophets. There would be an appearance of arrogance in his request, if it were supposed to be intended for a double portion of the spirit, which Elijah himself had. *Stackhouse.* The request may be, to have a double share, compared with that which was given to the rest of the Prophets. "When thy spirit is divided among the sons of the Prophets, let me have two shares." *Bp. Wilson.* His request may be thus paraphrased: "As thou hast chosen me to stand in a nearer relation to thee than the rest of the sons of the Prophets, so give me this prerogative, that I may have a double portion to theirs of that spirit and those powers which are in thee." *Bp. Hall.*

12. — *My father, my father, the chariot of Israel*, &c.] They used to call by the name of father their masters and instructors. This expression of Elisha, alluding to the appearance of the chariot and horses, which he had just beheld, seems to imply that Elijah, by his example, and prayers, and power with God, did more for the defence and preservation of Israel, than all their chariots and horses, and other warlike provisions. We must suppose that this was an abrupt speech, which Elisha, from the consternation he was in, left unfinished, and so the sacred history has recorded it. *Poole, Le Clerc.* Of all the events recorded in the Old Testament, we meet with none more remarkable than the translation of Enoch in the times before the flood, and of the Prophet Elijah under the dispensation of the law. In regard to Elijah, as he had been a zealous advocate for God, and a strenuous opposer of idolatry, an implacable enemy to Baal's priests, an undaunted reprover of the wickedness of princes, and a severe inflicter of the Divine vengeance on the children of disobedience; we may presume that God designed his exaltation, not only as a recompense for his past services, which were great, but as an encouragement also to other remaining Prophets to be strong in the Lord, to bear witness boldly against the corruption of the age in which they lived, and, in the execution of their office, to fear the face of no man. *Stackhouse.*

The author of the book of Ecclesiasticus, chap. xlviii. 1—12, has described the life and character of Elijah, and written an encomium to his memory.

The taking up of the Prophet Elijah into heaven is a miraculous event, in which we see how God was pleased to reward the extraordinary zeal of this great Prophet, and to teach men at the same time that He reserves in heaven a blessed state for those that shall have served Him faithfully. Besides this, we have in the ascension of Elijah a type of that of Jesus Christ, which is yet a stronger proof to us that there is a better life after this prepared for the righteous. *Ostervald.* See the note on Gen. v. 24.

There are three bodily inhabitants of heaven, Enoch, Elijah, our Saviour Christ: the first, before the Law; the second, under the Law; the third, under the Gospel: all three in a several form of translation. Our blessed Saviour raised Himself to and above the heavens by His own immediate power: He ascended as the Son; they, as servants: He, as God; they, as creatures. Elijah ascended by the visible ministry of angels; Enoch, insensibly. Wherefore, O God, hast Thou done this, but to give us a taste of what we shall be; to let us see that heaven was never shut to the faithful; to give us an assurance of the future glorification of this mortal and corruptible part? Even thus, O Saviour, when Thou shalt descend from heaven with a shout, with the voice of the archangel, and with the trump of God, we that are alive and remain shall be caught up, together with the raised bodies of Thy saints, into the clouds, to meet Thee in the air, to dwell with Thee in glory. *Bp. Hall.*

—— *rent them in two pieces.*] In token of the heavy loss he had sustained, and of the sorrow which he felt for it. *Bishop Wilson.*

13. *He took up also the mantle of Elijah*] Along with his falling mantle, Elisha received that double portion of the spirit and of the power of Elijah, which God granted to the pious request of this most faithful servant, whom nothing could separate from his master, to reward his tried affection and persevering patience with the choicest gifts of the Spirit. *Dr. Hales.*

14. — *Where is the — God of Elijah?*] The more complete translation of the Hebrew is this, "Where is the God of Elijah? Surely, He is," or "is still the same." It is an earnest prayer that God would assist him with His power, as He had formerly assisted Elijah, and an expression of his religious confidence that He would do so. *Pyle.*

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15 And when the sons of the prophets which *were* [c] to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

c Ver. 7.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty † strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon † some mountain, or into some valley. And he said, Ye shall not send.

† Heb. *sons of strength.*

† Heb. *one of the mountains.*

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground † barren.

† Heb. *causing to miscarry.*

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land.*

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22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the colour of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jeho- 896.

16. — *let them go, — and seek thy master:*] Having but an imperfect notion of Elijah's translation, they imagined, it appears, that he might be taken away only for a time; or that, though his soul was taken up into heaven, his body might be left upon some neighbouring mountain, or in some valley. They importuned Elisha so long, that he was forced to comply with their foolish humour, for fear, perhaps, lest they might represent him as too forward to enter on his master's place, and as wanting in regard and love to him. *Pyle.*

17. *And — he said, Send.*] "Since your importunity will take no denial, please yourselves, try the event, send your messengers." *Bp. Hall.* Compare Numb. xxii. 20.

21. — *and cast the salt in there,*] The manner in which Elisha sweetened the fountain, and made the soil fruitful, was by casting salt into the water, to make the miracle more conspicuous; for salt is a thing which of all others makes water less fit to drink, and the ground more barren. *Stackhouse.*

23. — *came forth little children*] The children probably acted by the instigation of their parents. This town of Beth-el was one of the principal nurseries of Ahab's idolatry, and the people so degenerate, as to have a perfect contempt of all such Prophets as reproved them for their flagrant vices. *Pyle.* We should not understand them to be literally children, but grown up youths; the term "child" being applied in the Hebrew language to grown up persons. The provocation Elisha received was an insult offered to him, not as a man but as a Prophet; and it was in his character of a Prophet that he cursed them, which was followed by the Divine infliction of destruction on the offenders. What effect this signal judgment had on the idolatrous inhabitants of the land, is no where stated; but it is probable that it was not without a good effect. *Bp. Watson.*

The infliction of immediate punishment on these "children" was a proper rebuke to the people of Beth-el for their irreverence and insult upon a Prophet of God, and therein upon God Himself. They might derive from it instruction to train up their children in future to good manners, and to the fear of God: and for the present they might see how God detests scoffers and mockers, and what reverence He expects to be paid to His holy Prophets. *Dr. Waterland.* O fearful example of Divine justice! This was not the revenge of an angry Prophet; it was the punishment of a righteous Judge. God and His seer looked through these children at the parents, at all Israel. He would punish the parents' bad education of their children to the contemptuous usage of a Prophet, with the death of those children whom they mistaught. He would teach Israel what it is to misuse a Prophet; and, if He would not endure such conduct unrevenged in the young, what vengeance was enough for aged persecutors! *Bp. Hall.*

—— *thou bald head.*] Perhaps it was usual for a Prophet to go with his head bare. The Eastern dervises do so at this day. *Sir J. Chardin.*

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shaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the † image of Baal that his father had made.

† Heb. *statue.*

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

Chap. 1. 1. 5 But it came to pass, when [a] Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

895. 7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [b] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

b 1 Kings 22. 4.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle † that followed them.

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† Heb. *at their feet.*

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel.

Chap. III. ver. 2. — *he put away the image of Baal*] It is probable that his mother Jezebel, as well as himself, was alarmed at the judgments which God had sent upon the family, and was therefore now content to worship Baal in private. Perhaps, too, Jehoshaphat refused to assist him in his war with the Moabites, till he had renounced the publick profession of idolatry. *Bp. Patrick.*

4. — *was a sheepmaster,*] In ancient times, as has been before observed, the riches not only of private persons, but also of kings, consisted very much in sheep and cattle: and such is the meaning of the expression here, that Mesha was a "sheepmaster," that is, a great possessor of sheep. The number of sheep which, as is stated in this verse, he "rendered" to the king of Israel, appears to be prodigious; but then it should be considered, that sheep in those countries were far more abundant than is consistent with our experience. Also, this does not appear to be stated as an annual tribute, but a satisfaction for the damage the Israelites had sustained in the war with them, and by the revolt from them. *Bp. Patrick.*

8. — *The way through the wilderness of Edom.*] Their nearest and most direct way to invade Moab, which lay over Jordan, was through the tribe of Reuben, or the south part of the country beyond Jordan; but they fetched a compass through the wilderness of Edom, which probably lay on the southwest of the Salt sea, and so invaded Moab on those parts, which were most distant from Israel, and on which, in consequence, they least expected to be invaded. *Dr. Wells.*

9. — *the king of Edom:*] That is, the viceroy appointed by the king of Judah: it appears from 1 Kings xxii. 47, that there was no king of Edom.

10. — *Alas! that the Lord hath called* &c.] Jehoram has so much grace as to confess the impotency of those he trusted, and the power of that God whom he had neglected. Every sinner cannot see and acknowledge the hand of God in his sufferings. Already has the distressed prince gained something by his misery. *Bp. Hall.*

11. — *which poured water on the hands of Elijah.*] Which was his servant, and ministered unto him. *Bp. Patrick.* The expression, "to pour water on the hands of a person," signifies, in allusion to a Jewish custom, "to minister unto," or "to serve." As this phrase is not understood in English, perhaps it were better to translate, "who attended upon," or "ministered unto" Elijah. *Pilkington.*

13. — *Nay: for the Lord hath called these three kings*] The king of Israel means to say, "However I may have deserved to be disregarded in this suit, yet have pity on these other princes who are joined with me; let us not, for the mere want of water, be delivered into the hand of Moab." *Bp. Hall.*

15. *But now bring me a minstrel.*] He sent for a minstrel to compose his spirits by musick, so much was his indignation roused at Jehoram's behaviour, and particularly at the irreligious expressions which he used, ver. 10. *Pyle.* Who wonders not to hear a Prophet call for a minstrel, in the midst of that mournful distress

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And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and † mar every good piece of land with stones.

† Heb. *grieve.*

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they † gathered all that were able to † put on armour, and upward, and stood in the border.

† Heb. *were cried together.*
† Heb. *gird himself with a girdle.*

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

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23 And they said, This *is* blood: the kings are surely † slain, and they have smitten one another: now therefore, Moab, to the spoil.

† Heb. *destroyed.*

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‖ they went forward smiting the Moabites, even in *their* country.

‖ Or, *they smote in it even smiting.*

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: † only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

† Heb. *until he left the stones thereof in Kir-haraseth.*

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead,

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of Israel and Judah? It was not for their ears, it was for his own bosom, that Elisha called for musick, that his spirits, after their zealous agitation, might be sweetly composed, and put into a meet temper for receiving the calm visions of God. Perhaps it was some holy Levite, following the camp of Jehoshaphat, whose minstrelsy was required for so sacred a purpose. None but a quiet breast is capable of Divine revelation; and nothing is more powerful to settle a troubled heart, than a melodious harmony. *Bp. Hall.*

Much the same effect appears to have been produced in this instance of Elisha by the soothing, the tranquilizing power of musick, as in the instance of the hypochondriack Saul. The Prophet's mind was agitated, vexed, and mortified at what he saw around him: thus uneasy and bewildered, he felt himself unfit for supplication to God, or for receiving communication from Him. To acquire that self-collection, that self-possession, which is of the essence of devotion, the Prophet has recourse to musick. A sacred song by its sentiments, a sacred air by its association of ideas, recalls the wandering thought, the roving mind, and fixes them on that object which is the most interesting to devout contemplation. *Script. illust. Expos. Ind.*

—— *the hand of the Lord*] The power of the Lord, a Divine inspiration. *Bp. Wilson.*

17. — *Ye shall not see wind,*] It is very common in these Eastern countries for a squall of wind to precede rain; on which account he says, "Ye shall not see wind." *Harmer.* The circumstances here mentioned deserve attention, and furnish a certain proof of a miracle. It commonly happens in these countries, after a long drought, that the rains are accompanied with violent winds, which break the clouds against each other; and without rain the rivers do not overflow. But, on this occasion, without wind or rain, "there came water by the way of Edom," (that is, down the rocks and mountains of Edom.) Thus it issued by the express command of God from the bowels of the earth, and flowed into the camp of the allied princes. *Scheuchzer.*

19. — *shall fell every good tree,*] This is a mode of distressing an enemy still practised in this country. The Arabs of the Holy Land, in the present times, make war on each other by burning the corn, *cutting down the olive trees*, carrying off the sheep, and doing all possible damage of this description. *Harmer.*

—— *stop all wells of water,*] See the note on Gen. xxvi. 15.

25. — *only in Kir-haraseth*] They left no walls standing, excepting in the royal city, where they were exceedingly strong, Isai. xvi. 7, 11. *Bp. Patrick.*

27. *Then he took his eldest son* &c.] He sacrificed his son as a last desperate act. We find, not only from the Scriptures, but from several heathen writers, that it was customary among the heathens, on some occasions, to sacrifice to their gods whatever was most dear to them. Cæsar tells us, among others, that when the Gauls were afflicted with grievous diseases, or in time of war and great danger, they offered men for sacrifices, or made vows to that effect. It has been supposed by some writers, that the king of Moab, in this instance, sacrificed his son to the God of Israel, hoping to appease His wrath, and to move the compassion of the kings who were besieging him: but it is more probable that he offered the sacrifice to some false deity, perhaps to Chemosh the national god. *Stackhouse.* Or the meaning may be, that he sacrificed the king of Edom's eldest

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and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

CHAP. IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He satisfieth an hundred men with twenty loaves.*

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; ‖ borrow not a few.

‖ Or, *scant not.*

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

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5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ‖ debt, and live thou and thy children of the rest.

‖ Or, *creditor.*

8 ¶ And †it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she †constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

† Heb. *there was a day.*

† Heb. *laid hold on him.*

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it

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son, whom perhaps he had taken prisoner in his late desperate sally. *Bps. Wilson* and *Hall.*

—— *there was great indignation against Israel:*] These words should be translated, "there was great remorse in Israel," or "there was great indignation in Israel:" for the Hebrew words will bear either sense. The sight of this sacrifice was so shocking, and so moved the hearts of the kings of Israel and Judah, that they raised the siege by common consent, and returned home. *Pyle.*

Chap. IV. ver. 1. — *the creditor is come to take — my two sons*] The Jewish law looked upon children as the proper goods of their parents, who had power to sell them for seven years, as their creditors had to compel them to do it, in order to pay their debts; and from the Jews this custom was propagated to the Athenians, and from them to the Romans. It seemed a little hard that the children of a poor man, who have no manner of inheritance left them, should be compelled into slavery, in order to pay their deceased father's debts; and yet this was the custom, as appears from this passage, wherein the Prophet does not pretend to reprove the creditors, but only puts the woman in a method to pay the debts. *Calmet.*

How thick did the miseries of this poor afflicted woman light upon her; her husband lost, her estate clogged with debts, her children ready to be taken for slaves! Her creditors are cruel, and rake in the half-closed wounds of her sorrow, passing an arrest worse than death upon her sons. Widowhood, poverty, servitude, have conspired to make her perfectly miserable. *Bp. Hall.*

7. *Then she came and told the man of God.*] While she is justly affected by the sight, she is not transported from her duty. We do not see her running forth into the street to proclaim her store, nor calling in her neighbours, either to admire or to bargain. We see her running immediately to the Prophet's door, gratefully acknowledging the favour, and depending on his directions; as not daring to dispose of that which was so wondrously given her, without the advice of him by whose powerful means she had received it. *Bp. Hall.*

8. — *Shunem, where was a great woman;*] Shunem was a city in the tribe of Issachar, "where was a great woman," one who had a great estate, and probably kept a great house. *Bp. Patrick.*

—— *she constrained him*] Meaning, she prevailed upon him by importunity and earnestness. *Dr. S. Clarke.*

10. — *a little chamber — on the wall;*] A private room, remote from the house; where he might retire, and without noise or disturbance give himself to prayer and meditation, and follow his sacred studies. *Bp. Patrick.*

To most of the houses in the East there is usually a small back house annexed, in which strangers are generally lodged and entertained, and whither men retire from the hurry and noise of their families to be more at leisure for meditation or diversion. "The little chamber" built by the Shunammite for Elisha may have probably been of this description. *Dr. Shaw, Harmer.*

—— *a bed,*] The beds of the Hebrews were nothing more than couches without curtains; except indeed they had light coverings, which the Greeks called *canopies,* because they served to keep off the gnats. *Fleury.*

—— *and a stool,*] The ancient inhabitants of the East did not universally sit on the floor on some mat

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shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

a Gen. 18. 10. † Heb. *set time.*

16 And he said, [a] About this † season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

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21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* † well.

† Heb. *peace.*

24 Then she saddled an ass, and said to her servant, Drive, and go forward; † slack not *thy* riding for me, except I bid thee.

† Heb. *restrain not for me to ride.*

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught † him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* † vexed within her: and the LORD hath hid *it* from me, and hath not told me.

† Heb. *by his feet.*

† Heb. *bitter.*

28 Then she said, Did I desire a

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or carpet, as do the moderns; they sometimes sat on a sort of throne, or seat more or less resembling our chairs, often raised so high as to require a footstool. But it was considered as a piece of splendour, and offered as a mark of particular respect. The seat prepared by the Shunammite for the Prophet was probably designed as a mark of respect, and therefore is less properly called "a stool" in our translation. *Harmer.*

13. — *I dwell among mine own people.*] She answers, that she lived very quietly and contentedly on her own means of subsistence, and had no favours to beg of any body. *Pyle.* I have no occasion to complain, or to seek redress, nor do I want any thing. *Bp. Wilson.*

16. — *About this season, according to the time of life,*] About the set time, according to the ordinary time of conception and birth. *Bp. Hall.*

22. — *that I may run to the man of God,*] The good Shunammite had lost her son; she had not lost her faith. Sorrow had not robbed her of her wisdom. Her strong faith could not be discouraged by the seizure and continuance of death: raising up her heart still to an expectation of that life, which to the eyes of nature had been impossible, irrevocable. O infinite goodness of the Almighty, that would not suffer such faith to be frustrate, that would rather reverse the laws of nature, in returning a guest from heaven, and raising a corpse from death, than disappoint the confidence of a believing heart! *Bp. Hall.*

23. — *it is neither new moon, nor sabbath.*] It appears by this that the Prophets were the publick instructors of the people: and their houses were a kind of school or synagogue, unto which the people resorted, upon the days here mentioned, to be taught their duty out of the law of God, and to be resolved in their doubts. And the Prophets accordingly were constantly in some certain place upon these days, to give the people their instruction. *Bp. Patrick.*

24. — *Drive, and go forward;*] It is the modern custom in these countries of the East, when a female rides, for a servant to follow on foot, and to *drive,* (as the expression here is,) and not lead, the animal. *Harmer.*

26. — *she answered, It is well.*] It appears she did not think fit to tell Gehazi all the truth, but chose rather to deliver it to the Prophet himself. *Bp. Patrick.* It is

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son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor † hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

Heb. *attention.*

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house † to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

† Heb. *once hither, and once thither.*

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36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

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39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof.*

41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that

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well; trouble not thyself with this question, I will give an account of it to thy master; in the mean time rest thou contented. *Bp. Hall.*

29. — *if thou meet any man, salute him not;*] The salutations of the East consist of a great number of formalities, and often take up a considerable time. Thus Elisha's enjoining Gehazi not to salute any that he met, is strongly expressive of the haste he was in to recover the child. *Harmer.*

31. — *but there was neither voice, nor hearing.*] Respecting the cause of this failure, learned men are divided in opinion. Some attribute the fault to Gehazi, who did not accurately follow Elisha's commands; others think that it was owing to a want of faith in the woman, which was shewn in her determination not to quit the Prophet, ver. 30. Others again suppose, that the Prophet sent his staff to recover the child, entirely from the suggestion of his own mind, and that he was not moved to it by the Spirit of God. *Calmet.*

37. *Then she went in,—and took up her son,*] God, after He had given a son to the Shunammite, was pleased that this son should die, that He might restore him to her by a miracle. The proceeding of this woman, who, as soon as her son was dead, went immediately to seek for Elisha, shews her surprising faith, and her hope that the same Prophet, who had promised the birth of the child, would restore him to life; and she was not disappointed of her hope. God often afflicts His children in the most sensible manner, that He may afterwards give them stronger tokens of His love, by delivering them, and giving them a happy issue out of their afflictions, and making those afflictions confirm them in the faith and fear of the Lord. *Osterwald.*

39. — *gathered thereof wild gourds*] The "wild gourd" here is thought to have been a herb called coloquintida, which has a leaf much resembling that of the vine, and which therefore might easily be mistaken for it. This herb is a strong purgative, and is a poison, if not qualified and taken in a moderate quantity. As it is bitter and distasteful, they concluded immediately, ver. 40, that there was some venomous herb in the pot. When the Prophet took away the poisonous quality by putting meal into the pot, ver. 41, we are not to suppose that there was any virtue in the meal itself, but the whole event was miraculous, brought about by the immediate power of God. *Bp. Patrick.*

The Hebrew word which we render "vine," may be taken as extensively as our word "bine," (bind,) for a creeping plant: thus it may include melons, pumpkins, gourds, &c.; and it might be, that a person, designing to gather melons or cucumbers, should mistake a wild gourd, or the bitter cucumber, or coloquintida, for a plant of that kind, though it has no resemblance to the fruit of the vine. When it is said, that "they knew them not," it is probably meant, that they distinguished them not: there being many wild herbs gathered on this occasion, and shred together, this passed without being observed or detected. *Script. illust. Expos. Ind.*

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they may eat. And there was no † harm in the pot.

† Heb. *evil thing.*

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn ‖ in the husk thereof. And he said, Give unto the people, that they may eat.

‖ Or, *in his scrip*, or, *garment.*

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [b] They shall eat, and shall leave *thereof.*

b John 6. 11.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP. V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy.* 8 *Elisha, sending him to Jordan, cureth him.* 15 *He refusing Naaman's gifts granteth him some of the earth.* 20 *Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.*

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NOW Naaman, captain of the host of the king of Syria, was a great man † with his master, and ‖ † honourable, because by him the LORD had given ‖ deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

† Heb. *before.* ‖ Or, *gracious.* † Heb. *lifted up*, or, *accepted in countenance.* ‖ Or, *victory.*

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she † waited on Naaman's wife.

† Heb. *was before.*

3 And she said unto her mistress, Would God my lord *were* † with the prophet that *is* in Samaria! for he would † recover him of his leprosy.

† Heb. *before.* † Heb. *gather in.*

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4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took † with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

† Heb. *in his hand.*

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

† Heb. *I said.* ‖ Or. *I said with myself, He will surely come out*, &c.

11 But Naaman was wroth, and went away, and said, Behold, † ‖ I thought, He will surely come out to

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Chap. V. ver. 1. — *but he was a leper.*] The leprosy did not, it is probable, exclude him from the society of men in that country, where the Jewish law was not in force; but the disease was a great calamity to him, and likely to prove fatal, as no cure for it was known. *Bp. Patrick.*

3. — *Would God my lord were with the prophet*] It is probable from hence that Elisha had before cured others, not set down in this history, of such disorders; otherwise this maid would scarcely have thought of making this suggestion to her mistress. *Bp. Wilson.*

7. — *Am I God*, &c.] The king of Israel had forsaken the true God, and therefore never thought of His almighty power, nor of His Prophet. For this reason, he cannot read the letter without amazement of heart, without rending his clothes, and crying out in the manner here described. *Wogan.* It is a trouble to a well-affected heart to receive impossible commands. To require that of an inferiour which is proper to the Most High, is a derogation from that Supreme Power whose property it is. Still, had Jehoram been truly religious, the injury done to his Maker in this request, as he took it, would have more afflicted him than the danger of his own quarrel. *Bp. Hall.*

10. *And Elisha sent a messenger unto him*, &c.] It is observable, that he does not speak to Naaman himself, but sends to him by a messenger. It did not misbecome him upon this occasion to take some state upon him, and to support the character and dignity of a Prophet of the most High God, especially as this might be a means of raising the honour of his religion and ministry, and of giving Naaman a more just idea of his miraculous cure, when he found that it was neither by the prayer nor presence of the Prophet, but by the Divine power and goodness, that it was effected. *Stackhouse.*

—— *wash in Jordan seven times,*] Thus, according to the law of Moses, lepers were sprinkled seven times, Levit. xiv. 7. &c. *Bp. Patrick.*

11. *But Naaman was wroth,*] It is not always in man to perceive the fitness of those means which God uses

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me, and stand, and call on the name of the LORD his God, and † strike his hand over the place, and recover the leper.

† Heb. *move up and down.*

‖ Or, *Amana.*

12 *Are* not ‖ Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and [a]he was clean.

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[a] Luke 4. 27.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it;* but he refused.

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to obtain His ends; though there can be no doubt they are the fittest that can be imagined. How indignant was this mighty Syrian, when he was told that, in order to be cured of his leprosy, he must wash himself seven times in Jordan! He expected something very different from this—"Behold, I thought, &c."—So reasoned this man, wise in his own conceit, and so would many wise men of modern times have reasoned on the occasion. But it proved in this, as it will prove in every instance, that "the foolishness of God was wiser than men." He washed in Jordan and was clean. *Bp. Porteus.*

12. *Are not Abana and Pharpar,* &c.] Naaman could not apprehend what virtue there was in the waters of Jordan, more than in other rivers, and was therefore unwilling to incur the trouble of going to wash in them. His mistake lay in this; he thought the cure must be performed by natural means, which was to be effected in a miraculous manner. *Dr. Ibbot.*

He understood not that the Prophet designed to restore him, not by any healing virtue in the waters of Jordan, but by the power of God; that the form or manner in which the cure was wrought, was perfectly indifferent, whether by message, or by personal attendance; whether with one ceremony or another. He considered not that the Prophet knew best the extent of his own commission, and the designs of his heavenly Master. He proudly refused to accept the blessing which he desired, because it was offered to him in a manner which his own imagination had not suggested, or did not approve. *Dr. Napleton.*

We should apply the example of Naaman to ourselves; we should be cautious how we despise the ordinances enjoined upon us because they are common, easy, and plain; and should rather persuade ourselves, that the plainness and easiness of these ordinances, should be a great inducement to us to join in them, and to try what benefit we can derive from them. How can these waters of Jordan cleanse my leprosy? said Naaman. How can the water of baptism, and the bread and wine in the other sacrament, the Christian is too apt to ask, produce those great effects for which they are instituted? The answer is, by virtue of this very institution; because our great Prophet, the Divine Author of our religion, has blessed them, and appointed them to be the means of salvation. If He had enjoined us to perform much harder services for the attainment of His promises, common prudence would have told us, it was our best way to obey Him. But now, that He has made these small and easy observances the conditions of our happiness, how much more readily should we hearken to Him, how much more punctually perform what is commanded! *Reading.*

——*Abana and Pharpar,*] The valley of Damascus, which lay between Libanus and Antilibanus, was washed by five rivers, the two principal of which descended from mount Hermon, namely, Abana and Pharpar; the last of which flowed by the walls of Damascus, and the other flowed through the city and divided it into two parts. *Bp. Patrick.* These rivers are not now to be distinguished. Maundrell supposes they were branches of the Barrady, which waters Damascus. *Script. illust. Expos. Ind.*

13.—*My father, if the prophet had bid thee* &c.] Here was the language of reason and kindness. The language of reason, unaccompanied by kindness, will often fail of making an impression; it has no effect on the understanding, because it touches not the heart. The language of kindness, unassociated with reason, will frequently be unable to persuade; because, though it may gain upon the affections, it wants that which is necessary to convince the judgment. But let reason and kindness be united in a discourse, and seldom will even pride or prejudice find it easy to resist. Thus it was with Naaman. *Gisborne.*

15.—*I know that there is no God in all the earth,* &c.] O happy Syrian, that was cured at once of his leprosy, and of his want of faith in God! Naaman was too wise to think that either the water had cured him, or the man; he saw a Divine power working in both, such as he had vainly sought from his heathen deities; with the heart therefore he believes, with the mouth he confesses. *Bp. Hall.*

——*take a blessing*] A token of my gratitude to thee, and to God. *Bp. Wilson.*

Gratitude is a most natural virtue, a most rational duty, and ought to bear proportion to the favour received. Yet nothing is more rare to be moved, especially towards God, and that, too often, among those who are of the household of faith. In this instance, a Syrian stranger is thankful for his double cure of his leprosy and idolatry; but we hear not of one Israelite who profited by the miracle, or by the example. *Wogan.*

16. *But he said, As the Lord liveth,—I will receive none.*] Naaman, in the fervour of gratitude and piety, was eager to load Elisha with costly gifts. But Elisha sought not, by healing Naaman, to enrich himself. His object was to promote the glory of God. Urged again and again therefore with the most importunate earnestness, he steadily refused to receive a reward. *Gisborne.*

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17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

† Heb. *a little piece of ground.*

19 And he said unto him, Go in peace. So he departed from him † a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, † *Is* all well?

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† Heb. Is there *peace?*

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants and they bare *them* before him.

24 And when he came to the ‖ tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

‖ Or, *secret place.*

25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went † no whither.

† Heb. *not hither, or thither.*

17.— *Shall there not — be given — two mules' burden of earth?*] He intended to employ this in erecting an altar, on which he would sacrifice to no other but the God of Israel. He judged it reasonable to have an altar out of the land of Israel, because he saw that God peculiarly dwelt there; and he appears to have desired to have it a gift from the Prophet, under the idea that it would derive greater virtue from his blessing. *Bp. Patrick.*

The Mahometans in later times are accustomed to take "sacred earth" from places which they esteem sacred, of which they make their beads, and before a small portion of which they bow themselves when they pray. *Sir J. Chardin.*

18.— *when my master goeth*] Naaman pleads for permission to attend his master only in a civil capacity, to the house of Rimmon, which he thinks might well be allowed, while he publickly professed himself a worshipper of the God of Israel, and offered sacrifices and burnt offerings only to Him. *Houbigant.* Had not Naaman thought this a fault, he would not have craved a pardon. His heart told him that a perfect convert should not have abided the roof, the sight, the air of Rimmon; that his observance of an earthly master should not draw him to the semblance of an outward observance towards the rival of his Master in heaven; that a sincere detestation of idolatry could not stand with so unseasonable a courtesy. *Bp. Hall.*

—— *in the house of Rimmon:*] It is thought by the generality of interpreters, that as the Syrians were great worshippers of the sun, this god is the same; and that the name Rimmon, or *high*, is given him, by reason of his elevation. According to others, the word Rimmon is the name that the Syrians give to pomegranates; and therefore, as their country was full of pomegranate trees, whose fruit is not only of a delicious taste, but of great use likewise on account of the excellent liquor which it produces, they gave perhaps the name of Pomegranate to their god, in the same manner that the Greeks and Latins gave that of Ceres to the goddess of corn. *Stackhouse.*

19.— *Go in peace.*] God speed thee well; go and do that which may best suit with the peace of a good conscience. I give thee no warrant or dispensation for it. *Bp. Hall.*

In this answer, the Prophet thinks fit to make no objection to Naaman's request. *Pyle.* An Israelite was forbidden to bow before an idol, whatsoever his mind or intention might be; but a stranger was not bound by this law: therefore, because Naaman wished to go into the temple of Rimmon, not to pay adoration, but merely to perform his duty in waiting on his master, himself being a worshipper of the most high God alone, his request seems to have been made without offence to the Divine Majesty. *Bp. Patrick.* It was not out of condescension to any sinful infirmity that Elisha dismissed Naaman with the blessing of peace. It would have been a contradiction to his general character, if he had neglected to assert any part of the honour of God, when a case was proposed that affected it, and he had so fair an opportunity to declare his judgment upon it. His answer implied that all would succeed well: the Prophet desired him in it to set his heart at rest, and not to trouble himself with imaginary hardships. *Reading.*

22.— *there be come to me—two young men*] What a sound tale has the crafty Gehazi devised; of the number, the place, the quality, the age of his master's guests, that he might set a fair colour on that pretended request, so proportioning the value of his demand, that he might both enrich himself, and yet well stand with the moderation of his master. *Bp. Hall.*

24.— *came to the tower,*] To the place where Elisha lodged; or, some understand, to a secret place, where Gehazi laid up what he had obtained. *Bp. Patrick.*

25.— *Thy servant went no whither.*] He that began

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26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

CHAP. VI.

1 *Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim.* 8 *He discloseth the king of Syria's counsel.* 13 *The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness.* 19 *Being brought into Samaria, they are dismissed in peace.* 24 *The famine in Samaria causeth women to eat their own children.* 30 *The king sendeth to slay Elisha.*

about 893.

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

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4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

† Heb. *iron.*

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my ‖ camp.

‖ Or, *encamping.*

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this

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a lie to Naaman, ends it to his master. He, who once lets his tongue loose to a wilful untruth, soon grows impudent in multiplying falsehoods. *Bp. Hall.*

26. — *Went not mine heart with thee,*] Couldest thou vainly hope to elude a Prophet of the Most High? Had I not notice from God of all the way that thou wentest, and of all thy behaviour towards Naaman? &c. *Bp. Hall.*

—— *Is it a time to receive money,* &c.] Is this a time to think of purchasing and getting riches, &c. when this nation for its sins is about to be carried away captive? of which, it is probable, Elisha had often informed Gehazi. *Bp. Wilson.*

Miserable Gehazi! how didst thou now stand pale and trembling before the dreadful tribunal of thy severe master; looking for the woful sentence of some grievous judgment for so heinous an offence! "Is this a time to receive money, and (which thou hadst purchased in thy own conceit) oliveyards, and vineyards? &c." Did *I* refuse, that *thy* hands should take? Was I so careful to win honour to my God, and credit to my profession, by denying these Syrian presents, that thou mightest destroy both in receiving them? Was there no way to enrich thyself, but by belying thy master, and disparaging his holy function, in the sight of a new convert? *Bp. Hall.*

27. — *unto thy seed for ever.*] "Unto many generations," as the expression "for ever" frequently signifies in Scripture. *Bp. Patrick.* He justly deserved the punishment here inflicted, for he was guilty of a complication of crimes; a greedy covetousness, a profanation of God's name, with a contempt of His omniscience and justice, deliberate falsehood and theft, and a reproach wrongfully cast on the Prophet and his religion. *Stackhouse.*

In this action of Gehazi, and the punishment which followed, we may learn in general the nature and effect of covetousness. The Prophet had looked with contempt and indifference on the Syrian's wealth; Gehazi, with admiration and a greedy eye. The Prophet refused a present that he might do the greater honour to God and His religion; Gehazi thought of nothing but himself, and his own interest, of "oliveyards and vineyards, &c." And, as the miser thinks not of God, he forgets that God sees and observes him. He can lie, and swear too, "as the Lord liveth," to gain his knavish ends, without the least thought that the God, by whom he swears, hears his false oath, and will avenge the fraud. Avarice never lodges alone in any heart: Gehazi first breaks the tenth commandment, and immediately we find him breaking all the rest. The judgment which fell upon Gehazi for his wickedness, ought to warn us, not only of the curse which cleaves to ill-gotten wealth; but, above all, of the Divine vengeance which pursues all those who, for purposes of worldly gain, bring a scandal and a reproach on their religion. *Wogan.*

Chap. VI. ver. 1. *And the sons of the prophets said* &c.] The end of the miracles here recorded, as wrought by Elisha, was to preserve among the Israelites the knowledge of the God of their fathers, and to keep up the fear of Him in the hearts of those good men who still remained in the kingdom. *Ostervald.*

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thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, † None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

† Heb. *No.*

13 ¶ And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a † great host: and they came by night, and compassed the city about.

† Heb. *heavy.*

15 And when the ‖ servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

‖ Or, *minister.*

16 And he answered, Fear not: for [a] they that *be* with us *are* more than they that *be* with them.

a 2 Chron. 32. 7.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

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19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: † follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

† Heb. *come ye after me.*

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, about 892.

12. — *But Elisha, the prophet*] It is probable that Naaman, on his return to Samaria, spread the fame of Elisha so much in the court of Syria, that some of the great men might have the curiosity to make further inquiries respecting him; and, hearing of several of his miraculous works, they might thence conclude, that he could tell the greatest secrets, as well as perform such wonders as were related of him; and that therefore, in all probability, he was the person who gave the king of Israel intelligence of all the schemes which had been contrived to entrap him. *Bp. Patrick.*

13. — *in Dothan.*] A city in the tribe of Manasseh, not far from Samaria.

16. *And he answered, Fear not:*] How undaunted is the courage of faith! Elisha sees all this, and yet sits in his chamber so secure, as if the hosts which surrounded him had been only the guard of Israel for his safe protection. *Bp. Hall.*

17. — *Lord, I pray thee, open his eyes,*] O Lord, do Thou so give light and strength to the eyes of this my servant, that he may discern this spiritual aid, which Thou hast provided for our succour and rescue. *Bp. Hall.*

Elisha prayed to God to give his servant a sight of the heavenly powers that were placed in his defence; when immediately the man saw his master and himself surrounded with a vast angelick host, like a train of fiery chariots and horses, to destroy his enemies. *Pyle.*

18. — *smote them with blindness*] Such a blindness that they could only see to a short distance before them. *Bp. Wilson.*

22. — *Thou shalt not smite them:*] As if he had said, These are God's captives, not thine; and, if they were thine own, their blood could not have been shed without cruelty. Though in the hot chases of war, executions may be justifiable, yet, in the coolness of deliberation, it can be no other than inhuman to take those lives which have been yielded to mercy. *Bp. Hall.*

Besides the humanity and charity of the advice here given by Elisha, there was this prudence and policy in the kind treatment of the Syrians, that, by this means, their hearts might be softened towards the Israelites, so that upon their return they might proclaim the power and goodness of the God of Israel; and not only be afraid themselves, but dissuade others from opposing a people who had so invincible a Protector. *Stackhouse.*

—— *set bread and water before them,*] O noble revenge of Elisha, to feast his persecutors, to provide a table for those who had provided a grave for him! These Syrians had come full of bloody purposes against Elisha. He sends them back full of good cheer and jollity. Thus should a Prophet punish his pursuers. No vengeance but this is fit for Christian imitation. *Bp. Hall.*

23. — *the bands of Syria came no more*] It appears from the next verse, that the king of Syria soon after-

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Before CHRIST about 892.

that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

‖ Or, *Let not the* LORD *save thee.*

27 And he said, ‖ If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

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29 So [b] we boiled my son, and did eat him: and I said unto her on the † next day, Give thy son, that we may eat him: and she hath hid her son.

[b] Deut. 28. 53.

† Heb. *other.*

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house,

wards brought his hosts to besiege Samaria: so that the meaning of this expression must be, either, that for the present they quite retreated and laid aside the thoughts of war, though afterwards they broke out again into hostilities; or (which is the plainest sense) that their bands made no more incursions and inroads, but resolved to come and fall upon them, not in small parties, and by ambushes, but with a formed and regular army, with which they laid siege to Samaria. *Bp. Patrick.*

25. — *an ass's head — for fourscore pieces of silver,*] If we reckon these pieces of silver, or shekels, at fifteen pence a piece, they amount to five pounds sterling; a vast price for so small a quantity of meat and that unclean, according to the law, Levit. xi. 26. However, in times of famine and extreme necessity, the Jews themselves were absolved from the observation of the law. There do not want instances in history, where other people, on similar occasions, have been reduced to the like distress, if that be true which Plutarch relates, that, in Artaxerxes's war with the Cadusii, an ass's head could scarcely have been purchased for sixty drachms, or two pounds five shillings of our money. *Stackhouse, Calmet.*

—— *the fourth part of a cab of dove's dung*] The cab is one of the smallest measures among the Hebrews. The Hebrew word, translated "dove's dung," is so rendered by a great number of the old versions; but it is hard to believe that such can be the true sense; and Bochart has rendered it extremely probable, that *fitches* or *lentiles* are here meant, which, although a very common food, were yet sold at this dear price. *Bp. Patrick.*

Or, allowing the received translation, it may be supposed that the dove's dung was used as a manure, which was useful in producing vegetables. Sir J. Chardin tells us, that in Persia they have a multitude of dove-houses, which they keep up, more for the manure which they produce, than for any thing else. *Harmer.*

The general opinion of writers, since Bochart, has been, that a kind of chickpea or tare is here meant, which has very much the appearance of dove's dung, and may thence have received its name. In Arabick writers, the words Kali and Ugnen signify both the dung of pigeons, and chickpeas. Great quantities of chickpeas are sold in Cairo to the pilgrims going to Mecca. *Fragments to Calmet.*

Otherwise, by the term translated "dove's dung," may be meant a plant, called by botanists Ornithogalum, (ornithogalum umbellatum) and by us Beth-lehem's Star. This plant bears a flower which resembles in colour the dung of doves and other birds, and it thence has its botanical name Ornithogalum, which signifies *bird's milk.* It is very abundant in Palestine, and it thence obtains its English name Beth-lehem's Star. And the root of this plant is a common article of food in those countries, among the poorer people especially, to this day. These circumstances united, give a considerable degree of probability to this conjecture. *Linnæus.*

In the relation of the dreadful famine in Samaria, we see the judgments of God on that city, and the accomplishment of the curses that Moses had denounced against the Israelites, particularly where he says, that mothers should eat their own children in the time of the siege and straitness with which their enemies should distress them. *Ostervald.*

29. *So we boiled* &c.] The circumstances here related were a terrible effect of the Divine vengeance, which Moses had long before told the Israelites was to fall upon them, Deut. xxviii. 53, &c. if they rebelled against God. *Stackhouse.*

30. — *he rent his clothes;* &c.] He did this, out of excessive grief and horrour at the woman's recital. *Bp. Patrick.*

31. — *if the head of Elisha*] He thus vents his anger against Elisha, probably because he supposed he had not made use of his interest and prayers to God, to free them from this sad calamity. *Bp. Wilson.* Instead of being penitent, Jehoram is furious, and turns his rage from his own sins against the holy Prophet. But what had the righteous Elisha done? Perhaps, that we may imagine some colour for this displeasure, he had forethreatened this judgment; but the Israelites justly deserved it. Perhaps he might have averted it by his prayers, but their want of repentance disabled him. Perhaps he persuaded Jehoram to hold out the siege, though through severe suffering, but he himself foresaw the deliverance. In all this, how had Elisha forfeited his head? But such is the fashion of the world: the wicked blame the innocent, and will revenge their own sins on others' uprightness. *Bp. Hall.*

—— *Elisha the son of Shaphat*] He calls him thus by way of contempt, as meaning to say, This worthless fellow of a mean family. *Bp. Wilson.*

32. — *Elisha sat in his house,*] By "his house," some interpreters understand the school where the sons of the Prophets met to be instructed; and by "the elders," his chief scholars, who under his instructions applied themselves to the study of Divine things. But by "the elders" it seems more reasonable to understand some principal persons of the city, who were sitting with him,

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and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?

CHAP. VII.

1 *Elisha prophesieth incredible plenty in Samaria.* 3 *Four lepers, venturing on the host of the Syrians, bring tidings of their flight.* 12 *The king, finding by spies the news to be true, spoileth the tents of the Syrians.* 17 *The lord, who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.*

about 892.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

† Heb. *a lord which* belonged *to* the king, *leaning upon his hand.*

2 Then †a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

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3 ¶ And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled

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either to receive comfort and counsel from him in this distressed time, or to solicit him to use his power with God for their relief. *Stackhouse.*

33. — *and he said, Behold, this evil* &c.] Either the messenger spake in the name of the king, or the king himself may have come and spoken for himself. He said, he could not but acknowledge that the Lord had brought them into this distress: but impatiently added, he had waited so long in vain, that he had no hope left, since they were driven to such extremities. *Bp. Patrick.* He answered in a despairing manner, Do you not see to what height of misery we are come? it is the hand of God which has brought us to this extremity; worse we cannot be: to what purpose is it to expect any favour from Him, who has thus plagued us, and suffered us, without relief, to fall into so hopeless a condition? *Bp. Hall.*

Chap. VII. ver. 1. — *To morrow about this time* &c.] God was pleased that Elisha should foretell this deliverance and this plenty, that all might know they proceeded from God, and that the inhabitants of Samaria might give to God the glory. This was also a very extraordinary instance of the Divine goodness and long-suffering towards the people engaged in idolatry, and a cruel and impious prince. *Ostervald.*

2. — *a lord on whose hand the king leaned*] A lord, who was a principal favourite with the king, answered with a sneer of derision.

—— *if the Lord would make windows in heaven,*] It is a foolish and injurious infidelity, to question a possibility, when we know the message is from God. How easy is it for that Almighty hand to effect those things which surpass all the reach of human conceit! *Bp. Hall.*

—— *thou shalt see it, — but shalt not eat*] The Almighty hates to be distrusted. This lord of Israel will rue his unbelief: the sight will be yielded to him for conviction, the enjoyment will be denied to him for punishment. *Bp. Hall.*

3. — *there were four leprous men*] Lepers were thrust out of the city, as anciently out of the camp, Levit. xiii. 46; xiv. 3; but they placed themselves as near to the gate of the city as they could, for fear of the enemy. It hence appears, that, although these Israelites were gross idolaters, they yet observed the ceremonial law. In cases of extreme necessity, lepers might enter into the city, as appears from ver. 4. *Bp. Patrick.*

6. *For the Lord had made* &c.] This is a striking proof that God has always in readiness the means of executing His purposes, however difficult in all human appearance.

How easily can the Almighty confound the power of the strong, the policy of the wise! God strikes a panick terrour into the hearts of these Syrians. He will not vouchsafe to use any substantial stratagem against them. Nothing but an empty sound scatters them, and sends them home, deprived of their property, laden with shame, half dead with fear. *Bp. Hall.*

—— *kings of the Hittites,*] Though the greatest number of these people had been destroyed by the Israelites under Joshua, yet many had fled to remote parts, and some to the countries bordering on Canaan, where in process of time they grew numerous and powerful.

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in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it.*

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, † some mischief will come upon us: now therefore come, that we may go and tell the king's houshold.

† Heb. *we shall find punishment.*

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were.*

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left † in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

† Heb. *in it.*

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

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16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 *The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake hath her land restored by the king.* 7 *Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him.* 16 *Jehoram's wicked reign in Judah.* 20 *Edom and Libnah revolt.* 23 *Ahaziah succeedeth Jehoram.* 25 *Ahaziah's wicked reign.* 28 *He visiteth Jehoram wounded, at Jezreel.*

about 891.

THEN spake Elisha unto the woman, [a] whose son he had restored to life, saying, Arise, and go thou and thine houshold, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

a Chap. 4. 35.

2 And the woman arose, and did

13.—*behold, they are as all the multitude* &c.] He means to say, that the remaining horses were almost consumed with hunger, and must shortly die; as had already happened to the greater part of them: therefore if these horses (and men) were taken by the Syrians, there would be no great loss of them, for they would soon be lost if they remained in Samaria. *Bp. Patrick.*

Chap. VIII. ver. 1.—*it shall also come upon the land seven years.*] As the iniquities of the Jews increased,

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Before CHRIST about 891. after the saying of the man of God: and she went with her houshold, and sojourned in the land of the Philistines seven years.

about 885. 3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king
‖ Or, *eunuch.* appointed unto her a certain ‖ officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.

885. 7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease? Before CHRIST 885.

9 So Hazael went to meet him, and took a present † with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? † Heb. *in his hand.*

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

11 And he settled his countenance † stedfastly, until he was ashamed: and the man of God wept. † Heb. *and set it.*

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha,

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so did their punishments. The famine in the days of Ahab continued three years and a half; and this was to continue twice as long. *Bp. Patrick.*

9. —*forty camels' burden,*] There is great pomp in the manner of offering presents in the East; see Judg. iii. 18. Perhaps it is here meant, not that "the good things of Damascus" were sent to an amount which fully loaded forty camels, but that they were distributed on forty camels for the purpose of making a magnificent appearance. *Harmer.*

10. — *Thou mayest certainly recover*:] This disease, he intimates, was not of such a nature as would endanger his life, if he did not lose it by other means, as the Prophet foresaw that he certainly would. Josephus says his disease was only a deep melancholy, into which he fell, on the shameful flight of his army, which affected his body, and took away his appetite. *Bp. Patrick.* It must not be supposed that the prophet deceived Hazael in this answer; for his meaning was, that Ben-hadad would recover of his disease, or that his sickness was not mortal, which was perfectly true. *Dr. Waterland.*

It ought to be mentioned, that the Hebrew text here has another reading, of which the translation is, "Go say, Thou shalt surely not live; for the Lord hath shewed me, &c." According then to this reading, the Prophet foretold Ben-hadad's death: but Hazael, being a wicked man, went and told him quite the contrary, (ver. 14,) and then murdered him. Interpreters have been very much divided between these two readings. *Drs. Waterland* and *Kennicott.*

11. *And he settled his countenance* &c.] Elisha looked earnestly on Hazael, till he (Hazael) was ashamed, or put out of countenance; and Elisha fell a weeping. *Dr. Wells.*

13. — *But what, is thy servant a dog,*] Hazael strongly disclaims such barbarity, which he abhorred as only becoming a brute animal. *Bp. Patrick.*

We are here supplied with a striking instance of the deceitfulness of the human heart. Hazael, not knowing himself, as Elisha knew him by a light darted into his mind from Heaven, was startled and amazed at what was predicted concerning him, and could not believe it possible that a man of his disposition could ever run into such enormous instances of cruelty and inhumanity. Yet, at that very time, he actually was the very man that he could not imagine himself to be; for we find him, on the very next day after his return, murdering his royal master in a treacherous manner, and usurping his kingdom: which was but a prelude to the sad tragedy, which he afterwards acted upon the people of Israel. The case of Hazael is the case of too many amongst mankind. Of the many proud, ambitious, revengeful, envious, and ill-natured persons in the world, few indeed look into themselves with an impartial eye; and few indeed, if they were told by some person of a discerning spirit, of all the evil and absurd actions into which their

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and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

892. 16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah,

b 2 Chron. 21. 4. † Heb. *reigned.*

[b] Jehoram the son of Jehoshaphat king of Judah † began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake,

c 2 Sam. 7. 13. † Heb. *candle*, or, *lamp.*

[c] as he promised him to give him alway a † light, *and* to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

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23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and

d 2 Chron. 22. 1.

[d] Ahaziah his son reigned in his stead. 885.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. 884.

29 And king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at Ramah, when he fought against

† Heb. *wherewith the Syrians had wounded.*

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vicious hearts would at one time or other betray them, would not believe as little, and be astonished as much, as Hazael was in the instance before us. *Dean Swift.* Wicked men are carried into those heights of impiety which they could not, in their better mood, have possibly believed. How many, from honest beginnings, have risen to incredible licentiousness; whose lives are now such that it were as hard to believe they had ever been good, as it would have been once to persuade them they could prove so desperately bad! *Bp. Hall.*

15. — *and spread it on his face,*] So as to stifle his breath. He adopted this method of putting him to death, to prevent all appearance of marks of violence: for, had the people in the least suspected that Ben-hadad was murdered, we may conclude that Hazael would not so easily have succeeded to the throne. *Calmet.*

O Hazael, thou shalt not thus easily stop the mouth of thy own conscience: that shall call thee traitor, even in thy chair of state; and shall check all thy royal triumphs with "Thou hast founded thy throne in blood!" Sovereignty is painful upon the fairest terms; but, upon treachery and murder, tormenting. Woful is the case of that man, whose publick cares are aggravated with private guiltiness; and happy is he that can enjoy a little with the peace of an honest heart! *Bp. Hall.*

16. *And in the fifth year* &c.] All the seeming contradictions between this verse and chap. i. 17, and chap. iii. 1, are thus briefly reconciled by Huetius. Jehoram beginning to reign with his father Jehoshaphat in his seventeenth year, and Joram king of Israel in his eighteenth; the first year of Joram king of Israel will fall out in the second year of Jehoram king of Judah, whose father dying in the twenty-second year of his reign, Jehoram king of Judah began to reign alone in the fifth year of Joram king of Israel. *Bp. Patrick.*

21. — *to Zair,*] This place seems, from the circumstances of this story, to be in or near the land of Edom. *Dr. Wells.*

22. — *unto this day.*] Unto the time when this book was written, which was not long after this revolt.

—— *Then Libnah revolted*] Which was the reason perhaps of Joram not pursuing the victory over the Edomites, and regaining their country. It is probable that the neighbouring cities followed the example of Libnah; and the reason why they revolted was, that he attempted to set up his idolatrous worship among them, contrary to the law of God and of the kingdom. See 2 Chron. xxi. 10, 11. *Bp. Patrick.*

26. *Two and twenty years old was Ahaziah*] At 2 Chron xxii. 2, his age is stated at *forty* and two years; but several ancient versions read there twenty-two years, the same as here. *Dr. Hales.*

28. *And he went with Joram* &c.] As is related more particularly in the next chapter; also at 2 Chron. xxii. 5.

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Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was † sick.

† Heb. *wounded.*

CHAP. IX.

1 *Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.* 4 *The prophet having done his message fleeth.* 11 *Jehu, being made king by the soldiers, killeth Joram in the field of Naboth.* 27 *Ahaziah is slain at Gur, and buried at Jerusalem.* 30 *Proud Jezebel is thrown down out of a window, and eaten by dogs.*

884. AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an † inner chamber;

† Heb. *chamber in a chamber.*

3 Then [a] take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

a 1 Kings 19. 16.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

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6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [b] at the hand of Jezebel.

b 1 Kings 21. 15.

8 For the whole house of Ahab shall perish: and [c] I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

c 1 Kings 14. 10. & 21. 21.

9 And I will make the house of Ahab like the house of [d] Jeroboam the son of Nebat, and like the house of [e] Baasha the son of Ahijah:

d 1 Kings 14. 10. & 21. 22.

e 1 Kings 16. 3.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell

Chap. IX. ver. 1. *And Elisha the prophet* &c.] The Prophet Elijah was commanded to do this which Elisha was now about to do; but Ahab's humiliation had moved God to defer the judgment pronounced upon him and his family; and so the execution of it was left to Elisha, who did not go himself because he was better known, and this business required secrecy; or being old, he was unfit for such a journey: for the last time we read of him he was at Damascus. *Bp. Patrick.*

—— *take this box of oil*] The Jews think that none of the kings of Israel were anointed, excepting at the first promotion of a family to the throne, or when there was a question about the succession. The reason why Jehu was anointed at this time was, because the succession was to be transferred out of the right line of the house of Ahab into his family, which had no right to the kingdom, but merely by the Divine appointment. *Reading.*

It should be well observed, that Jehu, in all that follows, acted under an express Divine commission. Without this, all his acts against the house of Ahab would have incurred the guilt of treason and murder; and, notwithstanding the demerits of the sufferers, we should have viewed the executioner with abhorrence. *Reading.*

8. — *the whole house of Ahab shall perish:*] The severe judgment here pronounced against Ahab and his house had been denounced before by Elijah, 1 Kings xxi. 21, and is now to be executed in full measure, because that family did not take warning and repent. Thus God suffereth long and is kind; in forbearing He waits to be gracious. But, if the wicked will not turn from his evil way when he has been warned, repeatedly warned, Divine justice will not be mocked; God will whet His sword, He hath bent His bow, and made it ready. By His sparing Ahab on his outward, though not genuine, humiliation, and suspending the punishment so long, we are taught how ready and desirous God is to pardon and forgive the greatest of sinners, if they repent. But if they do not, the judgment which has been deferred will fall so much the heavier. *Wogan.*

—— *him that is shut up and left*] See note at 1 Kings xiv. 10. In explanation of the term "shut up," it may be added, that, according to Eastern histories, when a successful prince has endeavoured to extirpate a preceding royal family, some who have escaped have generally secured themselves in some impregnable fortress or place of great secrecy; and to this circumstance the term "shut up" may allude. *Harmer.*

11. — *wherefore came this mad fellow*] They call him so, either from the abruptness of his arrival and departure, and from appearances of disturbance in his mind; or else, as being profane idolaters, they spake these words in scorn and derision. Jehu thinks to

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us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu † is king.

† Heb. *reigneth.*

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

f Chap. 8. 29. † Heb. *Jehoram.*

15 But f king † Joram was returned to be healed in Jezreel of the

† Heb. *smote.*

wounds which the Syrians † had given him, when he fought with Hazael king of Syria.) And Jehu said, If

† Heb. *let no escaper go, &c.*

it be your minds, *then* † let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

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19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the || driving *is* like the driving of Jehu the son of Nimshi; for he driveth † furiously.

|| Or, *marching.*

† Heb. *in madness.*

21 And Joram said, † Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and † met him in the portion of Naboth the Jezreelite.

† Heb. *Bind.*

† Heb. *found.*

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

23 And Joram turned his hands,

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satisfy their inquiry by a general answer, which not being sufficient, he discloses to them the truth. *Bp. Patrick.* The officers who were in company with Jehu might easily perceive by the habit, and air, and manner of speech of the person who accosted Jehu so boldly, and when he had done his business vanished so suddenly, that he was a Prophet; but then there might be several reasons which might induce men of their profession to have a contemptible opinion of men of that order. The rigid and obscure course of life which the Prophets led, their neglect of themselves and of the things of this world, might pass with them for a kind of infatuation; and the holy exercises to which they devoted themselves, for no more than a religious frenzy. Besides this, the false prophets which they had seen in the court of Ahab had given just offence, and by their affected gestures and studied contortions (whereby they thought to recommend their crude enthusiasm) made them justly ridiculous and contemptible. *Stackhouse.*

13. — *took every man his garment,*] They spread their garments under his feet in the council-room, or else raised with them a kind of throne, on which he might sit. *Pyle.*

—— *on the top of the stairs,*] They did not stay till they came down into the street, but forthwith, upon the very top of the stairs of the place where they were sitting, acknowledged him for their sovereign: or the meaning has been conjectured, that these were winding stairs in a turret, on the top of which they placed Jehu, that all the people might see him and hear him proclaimed their king. *Bp. Patrick.*

15. — *let none go forth nor escape out of the city*] This seems to shew that Ramoth-gilead was in the possession of the Israelites. *Bp. Patrick.* Or the words may be translated, "from before the city;" that is, out of the camp or army which was besieging it. Perhaps too the Israelites may, at this time, have had the suburbs, or outbuildings belonging to the city, in their possession, from whence orders may have been given, that none should be permitted to move. *Stackhouse.*

17. — *there stood a watchman*] These watchmen seem to have been set on high places, in time of peace as well as war, wherever the king was, that he might not be surprised. For David at Jerusalem was admonished by the watchmen that his sons were safe, when he feared they had been lost, 2 Sam. xiii. 34; as afterward, that news was coming from the army that fought against Absalom, 2 Sam. xviii. 24, 25.

18. — *What hast thou to do with peace?*] As if he had said, Trouble not thyself to ask any questions, for thou shalt carry no answer back; but turn thee behind, and follow me. *Dr. Wells.*

21. — *in the portion of Naboth*] This was by the special providence of God that brought them together in that place.

22. — *What peace, so long as the whoredoms* &c.] What possibility is there of holding good terms with thee, so long as the abominable idolatries and superstition of thy mother Jezebel both remain, and are maintained and countenanced by thee? *Bp. Hall.*

He upbraids Jehoram with his mother's sins, not with his own, because hers were the most notorious and in-

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and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu † drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he † sunk down in his chariot.

† Heb. *filled his hand with a bow.*

† Heb. *bowed.*

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [g] the LORD laid this burden upon him;

g 1 Kings 21. 29.

26 Surely I have seen yesterday the † blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this ‖ plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

† Heb. *bloods.*

‖ Or, *portion.*

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there.

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28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

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30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she † painted her face, and tired her head, and looked out at a window.

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† Heb. *put her eyes in painting.*

31 And as Jehu entered in at the

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famous, and which, by his connivance, he had made his own; and because they were the principal reason of God's inflicting, and Jehu's being commissioned to execute, these judgments. *Stackhouse.*

23. — *There is treachery,*] Too late now does wretched Jehoram turn his chariot and cry, Treason, O Ahaziah. There was treason before, O Jehoram: thy treason against the majesty of God is now revenged by the treason of Jehu against thee. That fatal shaft, notwithstanding the swift pace of both the chariots, is directed to the heart of Jehoram. There is no erring of those arrows which are guided by the hand of God. *Bp. Hall.*

25. — *cast him in the portion of the field of Naboth*] How just are the judgments of God! It was in the field of Naboth that Jehoram met with Jehu; that very ground called to him for blood. And now this new avenger remembers that prophecy which he heard from the mouth of Elijah, in that very place, following the heels of Ahab, and is careful to perform it. Little did Jehu think, when he heard that message from Elijah, that his hands should act it: now, as if zealous of accomplishing the word of a Prophet, he gives charge to Bidkar his captain, that the bleeding carcase of Jehoram should be cast upon that very plat of Naboth. O Naboth's blood well paid for! Ahab's blood is licked up by dogs in the very place where dogs licked Naboth's. Jehoram's blood shall manure that ground which was wrung from Naboth, and Jezebel shall add to its manuring. O garden of herbs dearly bought! *Bp. Hall.*

—— *when I and thou rode together*] When we rode with the rest of Ahab's guard, when he went to take possession of Naboth's vineyard. In the Hebrew the words are exactly thus: "Remember, thou and I were amongst those who rode two and two together with Ahab;" that is, Ahab was attended by his guard, who were wont to ride in pairs, two and two; and Jehu and Bidkar, riding together at that time, heard Elijah's words, in which "the Lord laid this burden upon him." By "burden" is here meant the punishment denounced against him, and which by the Prophets is frequently called "a burden," Isai. xiii. 1. These very words of Elijah, mentioned in the next verse, are not recorded at 1 Kings xxi. 19; but probably he said more than is there set down, which Jehu remembered. *Bp. Patrick.*

26. — *and the blood of his sons,*] It is to be observed, that, in the history of Naboth, (recorded at 1 Kings xxi,) we find no mention made of the death of his son; but it is no unusual thing for the Scriptures to supply in one place that which has been omitted in another. It is therefore not improbable, that, as Naboth was accused of high treason, all his family was involved in his ruin, and all his estate confiscated to the king's treasury. And this opinion seems to be confirmed by the fact, that we do not once find Elijah putting Ahab in mind to restore the vineyard to Naboth's children, nor the king, in the time of his repentance, ever once thinking to do so. *Stackhouse.*

—— *Now therefore take and cast him into the plat of ground,*] We here observe, in the story of Joram's rash conduct and unhappy fate, the unerring superintendence of Divine Providence, the truth of God's word, the exact measures of His justice, and most punctual accomplishment of His will in every the minutest circumstance of time and place. It was not chance, but the overruling power of Heaven, which directed this whole transaction; which sent Jehu, and which conducted Joram, to that very plat which had been decreed to be the place of his execution. The purchase of Ahab's covetousness and murder was the theatre of his punishment, and of his son's death. This Jehu called to mind, and remembered, as the burden laid upon Ahab, "I will requite thee in this plat, saith the Lord." Had Joram remembered or minded that prophecy, he might have escaped. There is no way to prevent the stroke of Divine justice, but by taking heed to the word of God, and a timely repentance. *Wogan.*

27. — *and died there.*] Not at Megiddo; for it appears from 2 Chron. xxii. 9, that, being searched for and taken in Samaria, he was brought to Jehu, (at Jezreel probably,) who commanded him to be slain. *Bp. Patrick.*

30. — *she painted her face,*] The words in the original import, "She put her eyes in paint;" that is, she used stibium, or antimony made into powder, to make her eyes and eyebrows look black and large, which in several countries was esteemed a great beauty. See Ezek. xxiii. 40; Jer. iv. 30. *Stackhouse.* She had no intention of tempting Jehu by her beauty, but was merely actuated by motives of pride and vanity to keep up her state and dignity to the last. *Bp. Patrick.* How finely

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gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three ‖ eunuchs.

‖ Or, *chamberlains.*

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake † by his servant Elijah the Tishbite, saying, [h] In the portion of Jezreel shall dogs eat the flesh of Jezebel:

† Heb. *by the hand of.*

h 1 Kings 21. 23.

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

CHAP. X.

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1 *Jehu, by his letters, causeth seventy of Ahab's children to be beheaded.* 8 *He excuseth the fact by the prophecy of Elijah.* 12 *At the shearing house he slayeth two and forty of Ahaziah's brethren.* 15 *He taketh Jehonadab into his company.* 18 *By subtilty he destroyeth all the worshippers of Baal.* 29 *Jehu followeth Jeroboam's sins.* 32 *Hazael oppresseth Israel.* 34 *Jehoahaz succeedeth Jehu.*

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to † them that brought up Ahab's *children*, saying,

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† Heb. *nourishers.*

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

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is the haughty and inflexible spirit of Jezebel here marked! with the utmost composure she adorns her person, as on an occasion of state; instead of seeking concealment, she places herself at a window, and proudly encounters with reproaches (ver. 31) the successful rebel.

31. — *Had Zimri peace*, &c.] Zimri slew his master Elah, and was himself destroyed by Omri. See 1 Kings xvi. *Calmet.*

34. — *and bury her*:] Death puts an end commonly to the highest displeasure. He that was severe in the execution of the living, is merciful in the sepulture of the dead. She that upbraided Jehu with the name of Zimri, is interred by Jehu, as the daughter-in-law of Omri, as a Sidonian princess. Somewhat must be yielded to humanity, somewhat to state. *Bp. Hall.*

35. — *they found no more of her than the skull*, &c.] The dogs have prevented Jehu in his purpose, and have given to Jezebel a living tomb, more ignoble than the worst of the earth. Only the skull, hands, and feet of that vanished carcase yet remain: the skull, which was the roof of all her wicked devices; the hands and feet, which were the executioners. Thus Jezebel is become food for dogs; Elijah is verified; Naboth is revenged; Jezreel is purged; Jehu is zealous; and, in all, God is just. *Bp. Hall.*

Thus must pride fall! Insolent, idolatrous, cruel Jezebel besprinkles the walls and pavement with her blood: she who devised mischief against the servants of God, is dashed upon the stones; and she that insulted upon the Prophets, is trampled upon by horses' heels. *Bp. Hall.* We should reflect properly on the end of Jezebel. It was no protection to her that she was the daughter, the wife, the mother of kings. She probably reckoned on her advantages of birth and wealth, thought that she was above the control of laws, and that she might, whenever she pleased, bring the idols of her own country into the land of Israel. Perhaps too she despised the Divine threatenings denounced against herself and her family, and deemed the execution of them to be impossible. And she triumphed for some years in doing her own pleasure. But how bitter was all this in the end! The severe threatenings were brought to full execution at the last, with as much shame and ignominy as could have fallen on the meanest family; and a sore aggravation of the calamity was, that it was executed by the hands of her own subjects. *Reading.*

Chap. X. ver. 1. — *Ahab had seventy sons*] It is probable that grandsons are comprehended under the name of sons, as is usual in Scripture. *Bp. Patrick.* The time was now come that the sentence of God's judgment should be executed on the posterity of the wicked Ahab. It had been respited during his own life, in regard to that humiliation he had shewn on hearing it denounced, 1 Kings xxi. 27; but was now inflicted, in full weight, by the hand of Jehu, who slew all that remained of the house of Ahab, until he left him none remaining. How terrible, and yet how forbearing, are Thy judgments, O God! the slenderest motions of godly sorrow, and most imperfect symptoms of repentance, are not rejected of Thee: the bruised reed and smoking flax shall stay Thy hand awhile; for Thou waitest to be gracious. But justice will not always be mocked; whom mercy by sparing does not reform, judgment, without mercy, shall finally destroy. *Wogan.*

—— *wrote letters — to Samaria, unto the rulers of Jezreel*,] The expression is remarkable, that he wrote to *Samaria*, to the rulers of *Jezreel*. It seems probable that the great men of the court at Jezreel, on hearing that Jehu had slain Jehoram, took the children for

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5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

† Heb. *for me.*

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

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10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [a] † by his servant Elijah.

[a] 1 Kings 21. 29.

† Heb. *by the hand of.*

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his ‖ kinsfolks, and his priests, until he left him none remaining.

‡ Or. *acquaintance.*

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the † shearing house in the way,

† Heb. *house of shepherds binding sheep.*

13 Jehu † met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down † to salute the children of the king and the children of the queen.

† Heb. *found.*

† Heb. *to the peace of,* &c.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

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fear they might fall into his hands, and fled with them to Samaria, as the capital, and the strongest place in the kingdom. *Stackhouse.*

5. —— *We are thy servants,* &c.] How worthy were Ahab and Jezebel of such friends! They had ever been false to God; how should men be true to them? They had sold themselves to work wickedness, and now they are requited with a mercenary fidelity. On the first application from Jehu, these persons sell all the heads of Ahab's posterity. *Bp. Hall.*

6. — *take ye the heads of the men*] Besides the accomplishment of the Divine decree, Jehu had this further design in requesting this cruel service of the rulers and elders, and great men of the nation, namely, that thereby he might engage them in the same crime and conspiracy with himself. For by prevailing with them to murder Ahab's kinsmen in this manner, he tied them to his interest so closely, that if any of the inferiour people had wished to oppose his designs, they were by this means deprived of any man of figure and distinction to head them; and not only so, but by this expedient Jehu thought likewise that he might in a great measure justify, at least lessen, the odium of his own cruel and perfidious conduct. *Calmet.*

7. — *and slew seventy persons,*] In these rulers, and their putting to death the children of Ahab, whom they had under their charge, we cannot but see the hand of Divine retributive justice: these were the men who through fear of wicked Jezebel had condemned and stoned the innocent Naboth; these are now the executioners of God's vengeance for that barbarous murder on the devoted family of Ahab. But in neither of these actions were they governed by conscience, or the fear of God: they were moved only by the fear of man. *Wogan.*

8. — *Lay ye them in two heaps* &c.] This he did to the end that, being so exposed to publick view, every one might know there was none of Ahab's sons remaining to reign over them; and also to remind the people how completely God had hereby fulfilled what He had foretold. *Dr. Wells.*

9. — *Ye be righteous:* &c.] His meaning is, You ought not to impute the destruction of Ahab's family to me, as if it proceeded from my own private revenge or ambition, since you see the chief heads of the nation are unanimous in it along with me; and therefore you should esteem it the special work of Divine Providence, pursuant to the severe threats you have all heard to have been pronounced by the Prophet Elijah against that wicked house. *Pyle.*

10. — *there shall fall unto the earth*] That is, there shall remain unfulfilled. *Bp. Wilson.*

12. — *at the shearing house*] In the Hebrew the words are, "in the house of the shepherds' binding;" that is, in the place where the shepherds of Samaria were wont to bind their sheep when they sheared them. *Bp. Patrick.*

14. — *neither left he any of them.*] That the brethren of Ahaziah should, at so critical a juncture, fall in Jehu's way, and be ignorant of the fate of Ahaziah, and of those they were going to salute, was another remarkable act of Divine Providence, which gathered, as it were, together all that bore any relation to Ahab; that they also might meet the doom pronounced against that whole family. These young princes were not strictly brethren, but kinsmen of Ahaziah, and related to the house of Ahab by that unhappy alliance made with his family, by the marriage of his sister Athaliah to the king of Judah, chap. viii. 26. So fatal is it to match into wicked and ungodly families. Ruin, destruction,

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15 ¶ And when he was departed thence, he † lighted on Jehonadab the son of Rechab *coming* to meet him: and he † saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

† Heb. *found.*
† Heb. *blessed.*

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

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20 And Jehu said, † Proclaim a solemn assembly for Baal. And they proclaimed *it.*

† Heb. *Sanctify.*

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was ‖ full from one end to another.

‖ Or, so *full*, that they stood *mouth to mouth.*

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worship-

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and a curse, are the usual dowries which such wives as Jezebel and Athaliah bring with them, and entail on their posterity. *Wogan.* This is the third family of the kings of Israel which was utterly extinct. The family of Jeroboam was first destroyed, then that of Baasha, and afterwards that of impious Ahab; and all of them by the just judgment of God for their idolatry. *Osterwald.*

15. — *Jehonadab the son of Rechab*] He was a most pious and prudent person, as appears by his precepts to his sons in Jer. xxxv. Hearing what Jehu had done, he came, it is probable, to congratulate him on his happiness in fulfilling the commands of God, and to encourage him in his proceedings for the destruction of idolatry. *Bp. Patrick.* Rechab was descended from Jethro the father-in-law of Moses; and being a person eminent for his piety and great strictness of life, gave name to the Rechabites, of whom the Prophet Jeremiah makes mention, chap. xxxv. His son Jehonadab, here spoken of, was he that prescribed that ascetick and severe life to his children and descendants, "to drink no wine, nor to build houses, &c." The constant and strict observance of this their ancestor's command, is highly commended of God by the Prophet, as a worthy pattern of filial duty and obedience. The respect wherewith Jehu treated Jehonadab, and the particular regard he paid to his approbation of the measures he was taking to extirpate idolatry, not only shews the established character of that good man, but sets before us an amiable view of the intrinsick excellence and real worth of true virtue, in attracting veneration and esteem, even from superiours. *Wogan.*

—— *If it be, give me thine hand.*] To give the hand signifies "to promise." Thus when Jehu asks Jehonadab to give him his hand, we are not to suppose that it was merely that he might assist him in getting into the chariot, but that Jehonadab might give him an assurance that he would assist him in the prosecution of his designs. *Pilkington.* This giving him the hand appears not to have been the expression of private friendship, but the solemn acknowledgment of him as king over Israel: for it seems probable that Jehonadab came to compliment Jehu on being acknowledged king of the country. In modern times, the taking an Eastern prince by the hand is done in acknowledgment of his princely character. D'Herbelot, in explaining an Eastern term, which he tells us signifies the election of a caliph, the supreme head of the Mahometans, both in civil and ecclesiastical matters, tells us, that this ceremony consisted in stretching forth a person's hand, and taking that of him whom they acknowledged for caliph. This was a sort of doing homage, or swearing fealty to him. *Harmer.*

19. — *But Jehu did it in subtilty,*] Jehu ought not to have taken this indirect course to fulfil the will of God: he made bold to use deep dissimulation for the service of God, in which he cannot be excused. God does not stand in need of any man's sin to compass His ends. *Bp. Patrick.* The worshippers of Baal were judicially condemned to death by the Mosaick law, and comprehended within the commission with which Jehu, the minister of Divine vengeance, was invested. But how does he proceed to execute his purpose? Not in the plain track of sincerity, not by proclaiming his own detestation of idolatry, the sentence denounced against idolaters, and his special obligation to carry the sentence into effect; but by having recourse to the most ignominious deceit. "Thus Jehu destroyed Baal out of Israel," ver. 28: he inflicted the merited punishment on these criminals, not by a fearless application of the law, or a pious discharge of the regal office, but by perfidious subtilty and idolatrous hypocrisy. *Gisborne.* We may commend the zeal of Jehu, we cannot commend his fraud. Men may come to good ends by too crooked ways. He who bade Jehu smite for Him, did not bid him lie for Him. Falsehood is never approved by the God of truth. If policy allows officious untruths, religion never does. *Bp. Hall.*

22. — *Bring forth vestments*] It was the custom of almost all idolaters to be extremely curious about the external pomp of their ceremonies, wherein indeed the chief part of their worship consisted. All the priests of

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pers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth.

† Heb. *the mouth.* And they smote them with †the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the

† Heb. *statues.* †images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel. Before CHRIST 884.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu † took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. † Heb. *observed not.*

about 860.

32 ¶ In those days the LORD began †to cut Israel short: and Hazael smote them in all the coasts of Israel; † Heb. *to cut off the ends.*

33 From Jordan † eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from † Heb. *toward the rising of the sun.*

Baal were clothed in fine linen; and their chief priests, no doubt, had some particular ornaments to distinguish them. *Stackhouse.*

29. *Howbeit from the sins* &c.] Nevertheless, that part of idolatry which consisted in the false worship of the true God, (brought in by Jeroboam in those golden calves of Dan and Beth-el,) Jehu did not at all oppose, but rather countenanced and practised it. *Bp. Hall.* Jehu had done well in cutting off the house and posterity of Ahab, and destroying the worship of Baal: yet he continued the same schism and idolatry which Jeroboam had set up, and for the same political reasons. Whence it plainly appears, that the zeal of which he boasted proceeded not from the love of God, but was the effect of his own private views and worldly interests. *Wogan.* Here the motives which influenced Jehu stand displayed. Though raised to the throne by the hand of God, he now looked for the security of it to his own policy. Destitute of faith in Him to whom he was indebted for all, he trusted not to the King of kings for the permanence of the gifts which He bestowed. Destitute of gratitude to His gracious Benefactor, he returned for unmerited kindness habitual and presumptuous disobedience. While regard to the commandments of God conducted him in the path of advancement, he was eager to obey: but now, to his worldly apprehension, obedience and interest ceased to coincide. He who had been exalted to sovereign power for the express purpose of annihilating idolaters, converted his authority and example into instruments of upholding and perpetuating idolatry among his subjects. Nor was his dereliction of God the crime of a moment, or the errour of sudden surprise. During a reign of twenty-eight years, unmoved by the judicial calamities with which the Lord "cut Israel short," this obdurate monarch bowed down, together with his people, before the images erected in violation of God's commands, before altars reared in express opposition to His holy temple. *Gisborne.* A loyal heart, as it hates all sins, so it hates them at all times. Sometimes the unsound heart will hate sin, when there is no benefit by it; but if it chance to be once beneficial to ourselves, then we love it. Here is the trial of a loyal heart to God, to prefer virtue before vice then, when in human reason virtue shall be the loser, vice the gainer. This mark discovered Jehu, who destroyed the worship of Baal with a great show of zeal; but at the same time allowed the worship of Jeroboam's calves, lest it might prove dangerous to his kingdom, if the Israelites should go and worship at Jerusalem. *Jos. Mede.* How many Jehus have we known and heard of amongst ourselves, violent for some things in religion, which have promoted their interests, and mere libertines in all the rest! What reward can such men hope for, who use religion for a cloak of hypocrisy; and, while with Jehu they make ostentation of zeal for God, sit down in the avowed and known breach of his most sacred laws? They may be as successful as he was in gaining some temporal advantages by such conduct, but from his example they have no encouragement to hope for God's blessing along with them. *Reading.*

30. — *thy children of the fourth generation shall sit on the throne*] So great is the bounty of God, that a partial obedience may be rewarded with a temporal blessing: as Jehu's severity to Ahab will carry the crown to his seed for four generations. But we can never have any comfortable assurance of an eternal retribution, if our hearts and ways be not perfect with God. We shall everlastingly depart from Thee, O God, if we depart not from every sin. Thou hast purged our hearts from the Baal of our gross idolatries. O clear us from our other corruptions also; that Thou mayest take pleasure in our uprightness, and we may reap the sweet comforts of Thy glorious remuneration! *Bp. Hall.*

32. — *to cut Israel short:*] This expression is fully explained in the next verse, where it is said, that Hazael took from them all their country that was beyond Jordan.

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Before CHRIST about 860.

Aroer, which *is* by the river Arnon, || even Gilead and Bashan.

|| Or, *even to Gilead and Bashan.*

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

856.

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

† Heb. *the days* were.

36 And † the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAP. XI.

1 *Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God.* 4 *Jehoiada, giving order to the captains, in the seventh year anointeth him king.* 13 *Athaliah is slain.* 17 *Jehoiada restoreth the worship of God.*

a 2 Chron. 22. 10.

AND when [a] Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the

† Heb. *seed of the kingdom.*

† seed royal.

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

878.

b 2 Chron. 23. 1.

4 ¶ And [b] the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

Before CHRIST 878.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, || that it be not broken down.

|| Or, *from breaking up.*

7 And two || † parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

|| Or, *companies.* † Heb. *hands.*

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man

Thus those countries, which were the first that the Israelites conquered, were the first which they lost. *Bp. Patrick.*

Chap. XI. This chapter is to be compared with 2 Chron. xxiii.

Ver. 2. — *Jehosheba, the daughter of king Joram,*] Not by Athaliah, but by another wife.

—— *in the bedchamber*] It appears from the next verse, that this bedchamber was "in the house of the Lord," that is, in the temple; the word being used in its larger sense to comprehend all the courts and buildings belonging to the temple. Jehosheba had the opportunity of doing this, as she was married to Jehoiada the high priest. *Bp. Patrick.*

5. — *A third part — that enter in* &c.] The priest and Levites took their turns in their attendance at the temple, and their course was finished in the space of a week. In every week, one course went out and another came in. On this occasion those, who now entered on their week of attendance, which was on the eve of the sabbath, were divided by Jehoiada into three parts: one of them he here orders to guard the king's house, or that part of the temple on the north, where he was educated; another, "the gate of Sur," ver. 6, that is, the east gate of the temple towards the city, which was the principal entrance, called at 2 Chron. xxiii. 5, "the gate of the foundation;" and the third division, "at the gate behind the guard," or the south gate, which looked towards the royal palace, and through which Athaliah was wont to come, and where in consequence she had a guard. These were "to keep the watch of the house that it be not broken down," ver. 6; that is, were to take special care that the house of the Lord was not in any way profaned, suffering none to come nearer to it than they ought, and particularly watching those out of the palace that they did not defile it. *Bp. Patrick.*

6. — *that it be not broken down.*] That none may enter by force, or for purposes of mischief. *Bp. Wilson.*

8. — *that cometh within the ranges,*] That is, within the ranks of men set on the outside of the temple. *Dr. Wells.*

10. — *king David's spears and shields,*] David had erected a kind of sacred armoury in one of the apartments of the temple, in which were deposited the weapons and other trophies which he and several other generals had gained from their enemies, and dedicated to the Lord, as monuments of their victory. It appears

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with his weapons in his hand, round about the king, from the right † corner of the temple to the left corner of the temple, *along* by the altar and the temple.

† Heb. *shoulder.*

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, † God save the king.

† Heb. *Let the king live.*

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

Before CHRIST 878.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed † officers over the house of the LORD.

† Heb. *offices.*

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

CHAP. XII.

1 *Jehoash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 17 *Hazael is diverted from Jerusalem by a present of the hallowed treasures.* 19 *Jehoash being slain by his servants, Amaziah succeedeth him.*

878. a 2 Chron. 24. 1.

IN a the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And

that the captains and other officers came into the temple unarmed, from the fear of exciting suspicion, and were supplied from this armoury. *Stackhouse.*

12. — *and gave him the testimony;*] Having put the crown on the head of Joash, "he gave him the testimony," or put the book of the law into his hand, according to Deut. xvii. 18, 19. which is called the testimony, because God therein testified what was His will, and what the duties of men. There has existed a doubt, however, respecting the meaning of the Hebrew word translated "testimony:" some have supposed it to mean a royal ornament; perhaps a bracelet, which Jehoiada put on the young king, together with the crown. *Bp. Patrick.*

14. — *the king stood by a pillar,*] Probably by one of the pillars mentioned at 1 Kings vii. 21. *Stackhouse.*

—— *and Athaliah rent her clothes,*] She now rends her clothes, and cries, Treason, treason, as if that voice of hers could still command all hearts and hands, as if one breath of hers were powerful enough to blow away all these new designs. O Athaliah, to whom dost thou complain thyself? They are thy just executioners with whom thou art encompassed. The treason has been thine, the justice is theirs. The time of thy reckonings for all the royal blood of Judah, which thine ambition shed, is now come. Wonder rather at the patience of this long forbearance, than at the rigour of this execution. *Bp. Hall.*

15. — *him that followeth her*] For the purpose of assisting or saving her.

16. — *and there was she slain.*] They took her out of the sacred ground of the temple before she was slain. *Stackhouse.* How like is Athaliah to her mother Jezebel! as in conditions and behaviour, so even in death; both violently killed, both killed under their own walls; both slain with treason in their mouths; both slain in a revolution of the government; one trodden on by the horses, the other slain in the horse-gate. Both paid with their own blood for the innocent blood of others. *Bp. Hall.* We learn from the history of the reign of Athaliah, who by her cruelties procured the crown, that God sometimes permits the enterprises of the wicked to succeed, and usurpers to take possession of states and kingdoms: but in the same history we remark, that He sets bounds to their wickedness, and delivers the oppressed. *Ostervald.*

17. — *Jehoiada made a covenant* &c.] Jehoiada made it his first business to cause the people to enter into a fresh and solemn engagement to stand by their ancient laws, and revive the true religion and worship: at the same time he fully covenanted with them, on the king's behalf, that he should govern them with justice, equity, and law. *Pyle.*

Chap. XII. This chapter is to be compared with 2 Chron. xxiv.

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Before CHRIST 878.

his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the ‖ †dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, †the money that every man is set at, *and* all the money that †cometh into any man's heart to bring into the house of the LORD,

‖ Or, *holy things.*
† Heb. *holinesses.*
† Heb. *the money of the souls of his estimation.*
† Heb. *ascendeth upon the heart of a man.*

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

856.
† Heb. *in the twentieth year and third year.*

6 But it was *so*, *that* †in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

Before CHRIST 856.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the †door put therein all the money *that was* brought into the house of the LORD.

† Heb. *threshold.*

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's ‖ scribe and the high priest came up, and they †put up in bags, and told the money that was found in the house of the LORD.

‖ Or, *secretary.*
† Heb. *bound up.*

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they †laid it out to the carpenters and builders, that wrought upon the house of the LORD,

† Heb. *brought it forth.*

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was †laid out for the house to repair *it*.

† Heb *went forth.*

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the work-

Ver. 2. — *all his days wherein Jehoiada — instructed him.*] Jehoiada who was the tutor of his infancy, was the counsellor of his riper age, and was equally happy in both. *Bp. Hall.* This history shews of what advantage it is to have good instructors and counsellors about a king. Jehoiada preserved Joash in virtuous courses while he lived; but, when he was dead, Joash entirely changed his manners, and was persuaded, by the flatteries of some of his courtiers, to fall into idolatry; and, as is related at 2 Chron. xxiv. 17, 21. he killed the son of this pious Jehoiada, who reproved him for it. Still "the high places (ver. 3) were not taken away;" meaning the private altars on which they worshipped the true God, which were not removed by the best of their kings till the reign of Hezekiah. *Bp. Patrick.*

4. — *All the money of the dedicated things* &c.] The first good thing he did was to repair the temple, which had been suffered to run to decay under the wicked reigns of Athaliah and her son. In order whereunto, he appointed all the priests to make exact and speedy collection of the several moneys due from the people by way of tax, redemption, vow, or free gift, for the repairs of the temple, agreeably to the law in those cases, some of which payments having been greatly neglected in the late times of idolatry, the collectors were not to stay till the people brought them in, but to go about and gather them, in the several towns where they lived, and bring them into the treasury. *Pyle.*

5. — *let them repair the breaches of the house,*] It is probable that the temple had been entirely neglected in the time of the idolatrous kings, his predecessors: he therefore, in gratitude to God, and from reverence to the sacred place where his life was saved, set about the work of repairing it. *Bp. Wilson.*

6. — *the priests had not repaired the breaches*] They were dilatory and careless in collecting the money, 2 Chron. xxiv. 5. and did not bring in what they had gathered, to begin the work. *Bp. Patrick.*

9. — *put therein all the money — brought* &c.] A more full description is given at 2 Chron. xxiv. 9, where it is stated, that proclamation was made for all the people to bring in their half shekel, which Moses commanded every one of a certain age to pay. This they brought to the priests, who stood at the door that led into their court, and saw them put into the chest.

10. — *they put up in bags,*] It appears to have been usual in the East for money to be put in bags; which being ascertained as to the exact sum deposited in each, were sealed, and labelled probably, and thus passed currently. We are informed by Major Rennell, that in the east in the present times, a bag of money passes (for some time at least) currently from hand to hand, under

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Before CHRIST 856.

men, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

about 840.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he

† Heb. *went up.*

† went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

839.

20 And his servants arose, and made a conspiracy, and slew Joash in

‖ Or, *Beth-millo.*

‖ the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and

839.

he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

Before CHRIST 839.

CHAP. XIII.

1 *Jehoahaz's wicked reign.* 3 *Jehoahaz, oppressed by Hazael, is relieved by prayer.* 8 *Joash succeedeth him.* 10 *His wicked reign.* 12 *Jeroboam succeedeth him.* 14 *Elisha dying prophesieth to Joash three victories over the Syrians.* 20 *The Moabites invading the land, Elisha's bones raise up a dead man.* 22 *Hazael dying, Joash getteth three victories over Ben-hadad.*

IN † the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

856.

† Heb. *the twentieth year and third year.*

2 And he did *that which was* evil in the sight of the LORD, and † followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

† Heb. *walked after.*

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

about 849.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

about 842.

5 (And the LORD gave Israel a

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the authority of a banker's seal, without any examination of its contents. *Burder.*

15. — *they reckoned not with the men,*] These overseers were persons of such known fidelity, and the workmen did their parts so honestly, that the high priest had no difficulty in his accounts with them, but, in great measure, trusted to their integrity. As to the trespass money, ver. 16, spoken of at Levit. v. 15, 16, it was given to the priests to buy sacrifices with, for the offerers, and none of it applied to the temple-building. *Pyle.*

18. — *Jehoash — took all the hallowed things*] He was forced to buy his peace at the expense of all the treasures dedicated to the temple by his forefathers and himself, and stript even the royal palace to make up the sum demanded by his imperious enemy. *Pyle.* It is probable that, besides the present of gold which Joash sent to Hazael, in order to bribe him to withdraw his army, he made him also a promise of an annual tribute, and that, upon his refusal to pay this, the Syrian army took the field the next year; and, as the expression is at 2 Chron. xxiv. 24, "executed judgment against Joash." *Calmet.*

20. *And his servants arose,* &c.] See 2 Chron. xxiv, where further particulars are given, of his having been struck with a lingering and uncommon disease, and after some time murdered by his own subjects, in revenge for his barbarous treatment of the son of that very high priest, who had been his best friend and preserver. Joash, in the conclusion of his life, affords a sad example of the effects of wilful impiety, followed in spite of the advantages of good counsel and a pious education. *Pyle.*

Chap. XIII. ver. 4. *And Jehoahaz besought the Lord,*] These miserable calamities brought the king to have recourse to God by prayers and fastings; and God was pleased, in the next reign, to grant them a deliverance, not out of respect to him, but in regard to the piety of the famous ancestors of this people, to grant them a deliverance from this ruinous war, for notwithstanding all these prayers and tears, no reformation was begun, but all manner of superstitions and irregularities, first introduced by Jeroboam, were continued and encouraged. *Pyle.*

—— *and the Lord hearkened unto him:*] Not for his own sake, but for the sake of the pious ancestors of that people, and of His promise to them. Wicked men have recourse to God in their afflictions; but, as soon as they are over, they forget Him, and return to their sins, as this prince did. *Bp. Wilson.*

5. — *a saviour,*] Either some extraordinary captain, whom God raised up to fight their battles with success; or else, as it is said ver. 22, that while Hazael lived he oppressed them, it seems more reasonable to understand by this saviour, the son of Jehoahaz, who, when Hazael

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Before CHRIST 842.

saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, † as beforetime.

† Heb. *as yesterday, and third day.*

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* † walked therein: and there † remained the grove also in Samaria.)

† Heb. *he walked.*
† Heb. *stood.*

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

839. 9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

841. 10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

Before CHRIST 841.

13 And Joash slept with his fathers; 825.
and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick about 839.
of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, † Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.

† Heb. *Make thine hand to ride.*

17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.

18 And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the

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was dead, delivered them from their bondage. *Bp. Patrick.*

7. — *had made them like the dust*] Had, as it were, beaten the nation to dust, killing many, carrying away many captive, and thus mightily dispeopling the kingdom of Israel. *Dr. Wells.*

14. *Now Elisha was fallen sick*] Good Elisha, who had now lived some ninety years, a wonder of Prophets, and had outworn many successions in the thrones of Israel and Judah, is now cast upon the bed of his sickness; yea, of his death. His very age might seem a disease, which yet is seconded by a languishing distemper. It is not in the power of any holiness to privilege us from infirmity of body, from final dissolution. He that stretched himself upon his bed over the dead body of the Shunammite's son, and revived it, must now stretch out his own limbs on his sick bed and die. He, who had seen his master Elijah rapt up suddenly from the earth, and fetched by a fiery chariot from this vale of mortality, himself must leisurely wait for his last pangs, in a lingering passage to the same glory.

There are several ways appointed to us by the Divine Providence unto one common blessedness. One has more pain; another passes off with more speed: violence snatches away one; another, by an insensible pace, draws every day nearer to his term. Happy is he, that, after due preparation, is passed through the gates of death, ere he be aware! Happy too is he, who, by the holy use of long sickness, is taught to see the gates of death afar off, and is prepared for a resolute passage! The one dies like Elijah, the other like Elisha; both blessedly. *Bp. Hall.*

—— *wept over his face,*] He lamented at the idea of losing a person, who had been the hope and support of the nation, by his prayers and miracles, and after whose death nothing was to be expected but helpless ruin and calamity. *Pyle.* How sensible should we be of the loss of holy men, when a Joash spends his tears upon Elisha! *Bp. Hall.*

—— *the chariot of Israel, and the horsemen thereof.*] These are the same words which Elisha uttered concerning Elijah, when he was taken up to heaven, (2 Kings ii. 12,) signifying the great authority he had maintained among them included in the word "father," and the many glorious victories he had obtained for them by the efficacy of his counsels and prayers, signified by the words "the chariot of Israel and the horsemen." *Bp. Patrick.*

15. — *Take bow and arrows.*] This was a symbolical action, by which the Prophet intended to represent the victory, which he had promised the king of Israel against the Syrians, more fully and plainly to him. His shooting the first arrow eastward, or to that part of the country which the Syrians had taken from his ancestors, was a declaration of war against them for so doing; and his striking the other arrows against the ground was an in-

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Before CHRIST about 839

ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.

about 838.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man † was let down, and touched the bones of Elisha, [a] he revived, and stood up on his feet.

† Heb. *went down.*

[a] Ecclus. 48. 14.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his † presence as yet.

† Heb. *face.*

about 839.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

Before CHRIST about 839.

25 And Jehoash the son of Jehoahaz † took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

† Heb. *returned and took.*

about 836.

CHAP. XIV.

1 *Amaziah's good reign.* 5 *His justice on the murderers of his father.* 7 *His victory over Edom.* 8 *Amaziah, provoking Jehoash, is overcome and spoiled.* 15 *Jeroboam succeedeth Jehoash.* 17 *Amaziah slain by a conspiracy.* 21 *Azariah succeedeth him.* 23 *Jeroboam's wicked reign.* 28 *Zachariah succeedeth him.*

IN the second year of Joash son of Jehoahaz king of Israel reigned [a] Amaziah the son of Joash king of Judah.

839.

[a] 2 Chron. 25. 1.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

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dication how many victories he was to obtain; but his stopping his hand too soon, denoted the imperfection of his conquests. *Stackhouse.*

19. *And the man of God was wroth with him,*] The king, not giving due attention, or perhaps not much credit, to this emblematick sort of reasoning, struck three times only, and left off: on which the Prophet blamed him for his neglect, telling him that, had he done it with more earnestness and vigour, his conquests should have been complete, but that now he must be contented with only three victories. *Pyle.* It is probable the Prophet had spoken so to him as to give him to understand that he intended he should smite several times. And he was angry at his sloth and unbelief, which made him stop at the third stroke. *Bp. Patrick.* It is not difficult to apprehend, that when the Prophet, by God's command, directed the king to perform a significative action, whose meaning God had beforehand explained to His servant; he had himself been informed of this among other particulars, that the Syrians would be smitten as often as the king smote upon the ground, when the Prophet should order him (only in general words) to smite it. Hence the Prophet's anger, occasioned by his love to his country, on the king's stopping after he had smitten thrice. *Bp. Warburton.* The slack hand of the king smites but thrice: so apt are we to be wanting to ourselves; so coldly do we execute the commands of God. The sick Prophet is not more grieved than angry at this dull negligence. *Bp. Hall.*

20. — *at the coming in of the year.*] Whether this was the next year after his death, or some years after, has been doubted. The words seem plainly to import the next spring. From the expression in the next verse of "the bones of Elisha," many persons have inferred that the miracle at his sepulchre took place some years after. *Bp. Patrick.*

21. — *he revived, and stood upon his feet.*] By this miracle, God did the highest honour to the Prophet, and confirmed both the truth of what he had promised to the king of Israel, and the belief of a future state: for the miracle was greater than Elisha had done in his lifetime, when he could not raise the child to life again, without many prayers, and stretching himself with much application on his body; whereas now, upon the mere touch of his dead body, God restored the man to life in an instant, so that he stood upon his feet. *Bp. Patrick.* This miracle is a symbol and prophecy of the resurrection of Jesus Christ; there being this important difference, that Elisha raised a dead body without raising himself, while Jesus Christ, not only raised Himself, but gives life to all those that believe in Him. *Calmet.* This miracle was the immediate work of God, and concurred with the translation of Elijah, to keep alive and confirm, in a degenerate and infidel age, the grand truth of a bodily resurrection, which the translation of Enoch was calculated to produce in the antediluvian world, and which the resurrection of Christ, in a glorified body, fully illustrated. *Dr. Hales.*

The memory of the holy Prophet Elisha ought to be esteemed blessed in the church: his zeal and other virtues ought to be our example, and to animate all Christians, especially those who are in any office in the church, to serve God faithfully in their several stations. *Osterwald.*

Chap. XIV. This chapter is to be compared with 2 Chron. xxv.

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Before CHRIST 839.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [b] which had slain the king his father.

b Chap. 12. 20.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [c] The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

c Deut. 24. 16. Ezek. 18. 20.

about 827.

7 He slew of Edom in the valley of salt ten thousand, and took ‖ Selah by war, and called the name of it Joktheel unto this day.

‖ Or, *the rock.*

about 826.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry † at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

† Heb. *at thy house.*

Before CHRIST about 826.

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah † was put to the worse before Israel; and they fled every man to their tents.

† Heb. *was smitten.*

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

about 825.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

Ver. 5. — *he slew his servants*] While Amaziah began his reign by executing justice on those servants who had been concerned in assassinating his father, (chap. xii. 20,) he spared their children out of regard to the law, that forbids (Deut. xxiv. 16.) in such cases to punish children for their father's transgressions. *Pyle.*

7. — *and took Selah by war,*] A more particular account of these transactions is given at 2 Chron. xxv. For the valley of salt, see note at 2 Sam. viii. 13. The name of the city Selah signifies in Hebrew "a rock," and thus exactly answers to the Greek word Petra, which also signifies "a rock." On this account, it is agreed by commentators, not without reason, that this Selah was the same city as that called Petra by the Greeks and Latins, lying in Arabia Petrea. Some have supposed that the country was called Petrea from this its chief city; but it is more probable, that, as the city had its name from its situation on a rock, so the adjacent tract of country was called Arabia Petrea, from its being overspread with such rocks or rocky hills. *Dr. Wells.*

—— *called the name of it Joktheel*] This name imports "obedience of God," or "to God." He so called it, as some imagine, because, when he had taken the place, he settled in it the laws and statutes of Moses; or rather, he acknowledged, by giving it this name, that the possession of the place was a reward of his obedience to the man of God, who required him to dismiss all the forces he had hired of the Israelites. See 2 Chron. xxv. 10. *Bp. Patrick.*

8. — *let us look one another in the face.*] Being flushed with his great success against the Edomites, and incensed by the damages the Israelites had done him, (2 Chron. xxv. 13,) he sent this challenge to the king of Israel, meaning, Let us set our armies in array against each other, and try our strength. *Bp. Patrick.*

9. — *The thistle that was in Lebanon sent to the cedar*] Fables or apologues of this description were suited to the taste of Eastern people. There was an instance of them before at Judges ix. 7. Joash king of Israel could not have availed himself of a more ingenious device, or one more proper for humbling Amaziah, than comparing him to a thistle, which made pretensions to rival the cedar: at the same time he raised himself above him, and made him feel the vanity of his pretensions. *Calmet.* This transaction shews the great superiority of the kingdom of Israel over that of Judah at that time.

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Before CHRIST about 825.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

d 2 Chron. 25. 27.

19 Now [d] they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after

810. him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

e 2 Chron. 26. 1. he is called *Uzziah.*

21 ¶ And all the people of Judah took [e] Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

825. 23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he

f Matt. 12. 39, 40. called *Jonas.* spake by the hand of his servant [f] Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

822. 26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

Before CHRIST 822.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his 784. fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAP. XV.

1 *Azariah's good reign.* 5 *He dying a leper, Jotham succeedeth.* 8 *Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum.* 13 *Shallum, reigning a month, is slain by Menahem.* 16 *Menahem strengtheneth himself by Pul.* 21 *Pekahiah succeedeth him.* 23 *Pekahiah is slain by Pekah.* 27 *Pekah is oppressed by Tiglath-pileser, and slain by Hoshea.* 32 *Jotham's good reign.* 36 *Ahaz succeedeth him.*

IN the twenty and seventh year of about 810. Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

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19. — *they made a conspiracy against him*] He was probably hated by the people for the great calamities and shame brought upon them through his folly. *Bp. Wilson.*

21. — *Azariah,*] Called Uzziah in the next chapter, ver. 30, and at 2 Chron. xxvi. 1.

22. *He built Elath,*] Respecting Elath, see note at 1 Kings ix. 26. He appears to have found Elath in a ruined state, and to have rebuilt it. At 2 Kings xvi. 6, we read that "Rezin king of Syria recovered Elath to Syria." The particular mention of these circumstances shews of what importance it was deemed in those times to possess a place near the Red Sea, for the purposes of traffick. *Harmer.*

25. *He restored the coast of Israel* &c.] As Joash his father had restored many cities which Ben-hadad had taken, so Jeroboam restored a large territory which other kings had taken from them; namely, all the country from Libanus on the north, to the "sea of the plain," or the Dead sea, on the south. *Bp. Patrick.* For Hamath, see note on 2 Sam. viii. 9.

—— *his servant Jonah,*] The only mention which we have of this Prophet, is in the present passage, and in the account of his famous message to Nineveh. What the prophecies were by which he encouraged Jeroboam to proclaim war against the king of Syria, we find no where recorded: but not only do we not possess all which the several Prophets wrote; but, in many instances, they did not commit their predictions to writing. From this instance, however, we may learn, that God was very merciful to the undeserving Israelites, in continuing a race of Prophets to them, even after Elisha was dead. *Stackhouse.*

—— *of Gath-hepher.*] It is expressly said by Eusebius and St. Jerome, that this place was situate in the tribe of Zebulun: the latter says, that it was no considerable place, and that the sepulchre of Jonah was shewn there in his time. It may have been the same with Gittah-hepher, mentioned as lying in the eastern coast of Zebulun, Josh. xix. 13. *Dr. Wells.*

Chap. XV. The seven first verses of this chapter are to be compared with 2 Chron. xxvi, as are the seven last with 2 Chron. xxvii.

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Before CHRIST about 810.

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

about 765.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

about 758.

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

about 773.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

about 77 2.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

a Chap. 10. 30.

12 This *was* [a] the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

Before CHRIST about 772.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [b] Uzziah king of Judah; and he reigned †a full month in Samaria.

b Matt. 1. 9. called *Ozias*.
† Heb. *a month of days*.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

772.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

772.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* [c] Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

c 1 Chron. 5. 26.

771.

20 And Menahem †exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty

† Heb. *caused to come forth*.

Ver. 5. *And the Lord smote the king,*] The cause of this stroke of leprosy is related at 2 Chron. xxvi. 16, &c. By the word which we translate "a several house," the Jews understand a house in the country, where he might have liberty to take his pleasure, but not to meddle in Publick affairs. *Bp. Patrick.*

12. *This was the word of the Lord* &c.] How unfaithful soever the Israelites proved to God, He faithfully kept his promise which He made to Jehu: whose sons Jehoahaz, Jehoash, Jeroboam, and Zachariah, succeeded him in the throne of Israel. But Shallum, who is mentioned in the next verse, put an end to his family. *Bp. Patrick.*

16. — *Tiphsah,*] This Tiphsah must be different from that mentioned at 1 Kings iv. 24. According to the circumstances of the story, it must have been situate not far from Tirzah, and so on the west side of Jordan in the land of Israel. *Dr. Wells.*

—— *and all the women* &c.] By this barbarity, no doubt, he thought to terrify the whole kingdom, so that none might dare to withstand him. *Bp. Patrick.*

19. — *Pul the king of Assyria*] This is the first mention that we find in Scripture of the kingdom of Assyria, since the days of Nimrod, who erected a small kingdom here, Gen. x. 11; and Pul is the first monarch of that nation who invaded Israel, and began the transportation of the inhabitants out of it. *Bp. Patrick.*

The ancient empire of the Assyrians, which had governed Asia for above 1300 years, being dissolved on the death of Sardanapalus, there arose up two empires in its stead; the one founded by Arbaces governour of Media, and the other by Belesis governour of Babylon, who were the two principal commanders that headed the conspiracy, whereby the former empire was brought to an end; they having on their success parted the kingdom among themselves, Belesis had Babylon, Chaldea, and Arabia; and Arbaces had all the rest. Arbaces is in Scripture called Tiglath-pileser, ver. 29; also 2 Kings xvi. 7, 10. He fixed his royal seat at Nineveh, the same place where the former Assyrian kings had their residence, and there he governed his new-created empire nineteen years. Belesis is the same with Nabonassar, from the beginning of whose reign at Babylon commences the famous astronomical era, called

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Before CHRIST 771. shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

761. 23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

759. 25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

759. 27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

740. 29 In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

Before CHRIST 740.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. 739.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [d] Jotham the son of Uzziah king of Judah to reign. 758. d 2 Chron. 27. 1

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. about 742.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead. 742.

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from him the Era of Nabonassar. He is called in Holy Scripture Baladan, Isai. xxxix. 1, being the father of Merodach, who sent an embassy to king Hezekiah to congratulate him on his recovery from sickness. And these two empires God was pleased to raise up to be His instruments in their turns to punish the iniquities of His own people; the first for the overthrowing of the kingdom of Israel, and the other for the overthrowing of the kingdom of Judah, as will hereafter appear. *Dean Prideaux.*

It has been supposed by some that Pul, mentioned in this verse, was the same as Belesis; but it is more probable that he was the father of Sardanapalus, and that he was the same king of Assyria who, when Jonah preached against Nineveh, gave such great tokens of humiliation and repentance. *Stackhouse.*

29. — *came Tiglath-pileser*] This was the second invasion of the Assyrians on this sinful people. Tiglath-pileser sent a numerous army, which swept all the country of the two tribes and a half east of the river Jordan, and some of the northern parts of the western Canaan, and carried off the inhabitants into Assyria. *Pyle.* Tiglath-pileser was the same as Arbaces; see note on ver. 19. *Dean Prideaux.*

30. — *in the twentieth year of Jotham*] These words have created a difficulty; for it is said at ver. 33, that Jotham reigned but sixteen years. The plain way of solving it is, by supposing that Jotham reigned four or more years with his father Azariah. *Bp. Patrick.*

It is useful to remind the reader, that, though there are several difficulties respecting the chronology given in Scripture of the kings of Israel and Judah; yet the whole or the greater part of these difficulties may be explained by the circumstance, which frequently took place in those times, of the father and son reigning together for some years. *Stackhouse.*

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Before CHRIST about 742.

CHAP. XVI.

1 *Ahaz's wicked reign.* 5 *Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them.* 10 *Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brasen altar to his own devotion.* 17 *He spoileth the temple.* 19 *Hezekiah succeedeth him.*

IN the seventeenth year of Pekah the son of Remaliah [a] Ahaz the son of Jotham king of Judah began to reign.

a 2 Chron. 28. 1.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

742. b Isai. 7. 1.

5 ¶ [b] Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him.*

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

Before CHRIST 742.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria. 740.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin. † Heb. *Dammesek.*

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the

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Chap. XVI. This chapter is to be compared with 2 Chron. xxviii.

Ver. 3. — *made his son to pass through the fire,*] Ahaz was far more wicked than any of the preceding kings of Israel, for he imitated those abominable idolaters whom God rooted out of the land of Canaan, who sometimes burnt their children in the fire, as sacrifices to their gods, Deut. xii. 31, &c. Whether Ahaz really did this, or only made his son pass through the fire by way of lustration, cannot be determined. *Bp. Patrick.* Concerning these impieties, see notes at Levit. xviii. 21, and Deut. xviii. 10.

4. — *burnt incense in the high places,* &c.] We read that, even in the reigns of good kings, (see chap. xii. 3; xiv. 4; xv. 4,) the people sacrificed in high places; but we do not find in any former instance that the kings themselves did so. Ahaz however gave countenance to the practice by his own example, and thereby strengthened this licence of private sacrifice, contrary to the law of God; and, what was worst of all, of sacrificing to other gods; for it is highly probable that they fancied some deity to reside in these high places, and "under every green tree." *Bp. Patrick.*

6. — *recovered Elath to Syria,*] As Elath was situate on the Red sea, and was the port for trading to the East, this loss was of the greatest importance to the Jews: for it included the whole trade of India, Persia, Africa, and Arabia. This trade they had not indeed carried on always with the same success, as in the days of Solomon; but still they derived from it very considerable advantage. After that Rezin thus dispossessed them of Elath, the merchandise which used to be carried to Jerusalem was conveyed to other parts, and the Jews never afterwards recovered the trade. *Dean Prideaux.*

—— *the Jews*] The Hebrews are here for the first time called Jews, being so named from the tribe of Judah, from which tribe the Messiah was to spring. This tribe returned from the Babylonish captivity in the most flourishing condition; the other ten tribes never returning again. *Bp. Wilson.*

7. — *I am thy servant and thy son:*] He means, that he put himself under his protection, and made himself his subject to hold all that he had by his favour. *Bp. Patrick.*

9. — *to Kir,*] A place in Media. We read of a city called Cyrene, and Cyropolis, mentioned by writers as lying in those parts, which, it is thought, with some probability, was the place to which the Syrians were carried captive. *Dr. Wells.*

10. — *saw an altar that was at Damascus:*] Ahaz on this occasion shewed himself lost to all sense of honour, reason, and true religion: for the mortal enmity which subsisted between him and the Syrians, did not hinder him from worshipping their idols, after they were a beaten and miserable people. His corrupted fancy being struck with great admiration of the beauty and form of a certain altar he saw there, he ordered a pattern of it to be made by the high priest of Jerusalem, on which he offered his own sacrifices, not to the true God, but

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altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the † Heb. *which were his.* blood of †his peace offerings, upon the altar.

14 And he brought also the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

739. 17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

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18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead. 726.

CHAP. XVII.

1 *Hoshea's wicked reign.* 3 *Being subdued by Shalmaneser, he conspireth against him with So king of Egypt.* 5 *Samaria for their sins is captivated.* 24 *The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions.*

730. IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea

to the idols of Syria, even though they had been found unable to defend their own worshippers from destruction. *Pyle.*

15. — *the great altar*] The new altar he had erected, which was probably larger than the altar of God.

—— *the brasen altar shall be for me to enquire by.*] He would not have it thought, that he intended wholly to lay aside the altar made by Solomon, but rather to do it great honour by reserving it for his own private use, when he pleased to enquire of God by it. *Bp. Patrick.*

16. *Thus did Urijah the priest,*] This compliance of a priest of God with an idolatrous king, in setting up an altar of a false god against the altar of the Most High, was most base, and deservedly to be held in detestation. *Bp. Wilson.*

Impiety is still more odious in ministers of religion than in princes: and they become exceeding guilty, when either fear, or complaisance for the great men of the world, or any other consideration whatever, engages them to do what is contrary to the law of God. *Ostervald.*

17. *And king Ahaz cut off* &c.] To ingratiate himself still more with the Assyrian king, by contemning the religion of his own country, Ahaz, desperate in wickedness, defaced the very vessels of the temple of God. *Pyle.*

18. *And the covert for the sabbath*] This was probably a building or covering made for the purpose, that, when on the sabbath days the crowd of people was too great to be contained in the porch, they might remain under shelter from the injuries of the weather. *Locke.* There is great difference of opinion about the meaning of the word, which we translate "the covert for the sabbath." The most probable notion is, that this was a covered place, where the king sat, in the porch of the temple, or at the entrance of it, upon the sabbath, or other great solemnities. Ahaz took this away, intending probably not to trouble himself any more with coming to the temple, but to sacrifice elsewhere. It is also a probable conjecture, that Ahaz did this with a further view of expressing his hatred and contempt of the sabbath; for the worship of idols and the violation of the sabbath are frequently joined together in Scripture, especially in Ezek. xx. 16; xxii. 8, 9; xxiii. 37, 38. *Bp. Patrick.*

19. *Now the rest of the acts of Ahaz*] See more concerning him at 2 Chron. xxviii.

Chap. XVII. ver. 2. — *but not as the kings of Israel*] For, whereas the kings of Israel had hitherto maintained guards upon their frontiers, to hinder their subjects from going up to worship at Jerusalem, Hoshea gave them all free liberty to worship there, and probably encouraged them in demolishing the high places, 2 Chron. xxx, xxxi. On this account he has, as to religion, the best character given him in Scripture of all that reigned before him over Israel after the division of the kingdom; for, although he was by no means perfect in the true worship of God, yet his ways were less offensive than the ways of any who had preceded him in that kingdom. *Dean Prideaux.*

3. — *Shalmaneser*] This prince, called Enemessar in

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became his servant, and †gave him ‖ presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

† Heb. *rendered.* ‖ Or, *tribute.*

725.

723.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

721. a Chap. 18. 10.

6 ¶ [a] In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

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8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up †images and groves in every high hill, and under every green tree:

† Heb. *statues.*

Tobit i. 2, was the son and successor of Arbaces or Tiglath-pileser. *Stackhouse.*

4. — *to So king of Egypt,*] This So is the same with Sabacon the Ethiopian, mentioned by heathen authors, who, having invaded Egypt, and taken prisoner Boccharis king of the country, caused him to be put to death with great cruelty, and then seized on the kingdom. *Dean Prideaux.*

6. — *and carried Israel away*] Shalmaneser, thus fulfilling the prophecies of Amos and other Prophets, transported the people of the seven western tribes beyond Assyria, and planted them in Media, whither his father had before transplanted the tribes east of Jordan, 2 Kings xv. 29. *Dr. Hales.* Thus in the course of nineteen years was completed the captivity of the ten revolted tribes.

—— *in Halah and in Habor by the river of Gozan,*] Halah, otherwise written Chalach, is thought with great probability to denote the country in the north of Assyria, called by Ptolemy Calachene. Habor, otherwise Chabor, is thought to be a mountainous country between Media and Assyria, called by Ptolemy Chaboras. The river Gozan is thought by most writers to be that which is also called Gauzanites. *Dr. Wells.*

—— *in the cities of the Medes.*] It is probable that this colony was placed in the mountainous part of Media, because it was less peopled than the lower country. Strabo says, that it was chiefly peopled by strangers and by colonies from abroad. *Stackhouse.*

7. *For so it was, that* &c.] Thus did the just providence of Heaven withdraw its wonted protection from a nation which, from the very first instances of its special and miraculous favours, and amidst a long succession of mercies and blessings, frustrated the designs of what was done for them, by forsaking the laws of true religion, and wandering into all the superstitious and idolatrous rites of those very heathens, whom they saw destroyed for similar practices, and whose country was given to the Israelites, expressly for the punishment of their crimes. *Pyle.* Thus an end was put to the kingdom of Israel. The ten tribes now carried into captivity never returned. It is true that some of them took advantage of the liberty given to the Jews under Ezra, to return to their land, and so returned together with the two tribes of Judah and Benjamin; but this never amounted to a full restoration of the ten tribes, the main bulk of them continued in the land of their captivity, where they are still to be found in great numbers. *Stackhouse.*

This entire destruction of the kingdom of Israel is one of the most remarkable events recorded in the Old Testament. Scripture takes particular notice of the cause of this destruction, which was owing not only to Hoshea's conspiracy against the king of Assyria, but chiefly to the ingratitude and idolatry of the Israelites, and their other sins; especially their incorrigible hardness of heart, and repeated contempt of the patience and long-suffering of God, and of the threats and remonstrances of His Prophets. This example should teach all men, that obstinacy in sin, and contempt of God's word, force Him, as it were, at last to execute His threatenings; and that the covenant which He makes with any people, does not hinder Him from rejecting them, and punishing them with the greatest severity, if they continue to offend Him. *Ostervald.*

How terrible was the example of vengeance upon that peculiar people, which God had chosen for himself, out of all the world! All the world had been witnesses of the favours of their miraculous deliverances and protections. All the world have been witnesses of their just confusion. What was it that caused God to cast off His own inheritance? What, but the same cause which made Him cast the angels out of heaven, even their rebellious sins. Those sins dared to emulate in their enormity the greatness of His mercies, no less than they forced the severity of His judgments. What could the just hand of the Almighty do less, than consume a nation so incorrigibly flagitious: a nation so unthankful for mercies; so impatient of remedies; so incapable of repentance; so shamelessly, so lawlessly, wicked! *Bp. Hall.*

9. —*from the tower of the watchmen* &c.] By "the tower of the watchmen" is thought here to be meant small houses, built by the country people, in which they might watch their flocks and produce, and preserve them from wild beasts or robbers: thus the expression of the text signifies that they built high places in all parts, both in the country and in the cities. *Bp. Patrick.* Or the meaning of the expression, "from the tower of the watchmen to the fenced city," is "from one side of the borders of the kingdom to the other;" no part of it, whether more solitary or more frequented, being left free. *Bp. Hall.*

10. —*and groves*] The Hebrew word, which we

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11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof
b Deut. 4. 19. the LORD had said unto them, [b] Ye shall not do this thing.

13 Yet the LORD testified against
† Heb. *by the hand of all.* Israel, and against Judah, † by all the prophets, *and by* all the seers,
c Jer. 18. 11. & 25. 5. & 35. 15. saying, [c] Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and
d Exodus 32. 8. 1 Kings 12. 28. [d] made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

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18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

about 677. 24 ¶ And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they

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translate "groves," ought to be rendered "idols of the groves:" for it signifies, not the grove itself, but the object of worship placed therein. *Selden.* Procopius observes, that though the word is translated "groves" by the Greek translators, yet in other ancient versions it is rendered Ashtaroth. *Bp. Patrick.*

13. *Yet the Lord testified against Israel,* &c.] What aggravated the guilt of this people was, that they never were left without continual warnings, persuasions, and threatenings from Heaven, by the mouth of inspired Prophets, during the whole course of their impieties, to shew them their errours, convince them of their danger, and lead them back to their true interest. But all was in vain with men, who, by the allurements of the pomp and pageantry of heathen worship, by the power of lust and secular views, suffered themselves to be at last abandoned to the worst of those abominations that were most destructive of the honour of God, and the happy constitution of their own religion and government. *Pyle.*

18. *Therefore the Lord* &c.] This course of wicked behaviour at last induced God to abandon them, and deliver up so corrupted a branch of this once favourite nation into the hands of a foreign power, while no part of it was left but the united tribes of Judah and Benjamin, who had yet some further space given them for repentance. *Pyle.*

——*removed them out of his sight:*] That is, from the Holy Land where His temple was, in which He dwelt among them. *Bp. Patrick.*

24.—*from Cuthah, and from Ava,* &c.] The Cuthah here mentioned is supposed by many to be the same with Cush, which is said by Moses to be encompassed by the river Gihon; accordingly it is much the same with the country called by the Greeks Susiana, and which is said to this very day to bear the name of Chusestan. It is difficult to give an account of the city or country called Ava: perhaps it was the same as Ivah, mentioned at chap. xviii. 34: the learned Grotius supposes it was in Bactriana; observing, that Ptolemy mentions a people there under the name of Avadiæ. Sepharvaim is thought to be a city called Sipphara by Ptolemy: the word Sepharvaim has a plural termination in the Hebrew, which belongs to it probably for

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feared not the LORD: therefore the LORD sent lions among them, and slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

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30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 [e] They feared the LORD, and served their own gods, after the manner of the nations || whom they carried away from thence.

e Zeph. 1. 5.

‖ Or, *who carried them away from thence.*

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or

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this reason, that as the river Euphrates ran through the place, it divided it, as it were, into two cities. *Dr. Wells.*

25. — *therefore the Lord sent lions among them,*] If it should be asked, why these new inhabitants were thus punished for not fearing the Lord, while the Israelites, whose guilt was the same, were not so punished: it, may be answered, that the Israelites were indeed addicted to idolatry; but still they believed in the one almighty eternal God, and were far from denying His power and providence; while these new inhabitants had no notions of any objects of religious adoration beyond the empty idols which they worshipped. *Stackhouse.*

26. — *know not the manner of the God of the land:*] They deemed the God of Israel to be of the same kind with their idols, who presided over a particular country and people, and would be honoured with particular rites which were acceptable to Him, and no other. *Bp. Patrick.*

27. — *saying, Carry thither one of the priests*] Accordingly, the king ordered one of the principal Israelite priests, and probably several more under him, to be sent back to teach these new inhabitants the religion and worship of the Israelites, which might be improved as a fair opportunity of embracing the true religion by such of them as were of sincere and more uncorrupt dispositions. *Pyle.* One of the priests of Israel is appointed to be carried back to Samaria, to teach the Assyrian colony the fashions of the God of the land; not for devotion, but for impunity. Vain politicians think to satisfy God by patching up religions. Thus the Assyrian priests teach and practise the worship of their own gods: the Israelitish priest prescribes the worship of the true God; the people will follow both, the one out of liking, the other out of fear. *Bp. Hall.* Here began a new kind of religion, not unlike that of the Israelites, consisting in the worship of the true God, and of a number of false deities. Hence sprang that mutual hatred between the Jews and Samaritans, the former abominating even the name of the latter, and the latter always disowning any kindred with the former in time of adversity, though forward enough to claim it in time of prosperity. *Universal History.*

30. — *the men of Babylon made Succoth-benoth,*] The words "Succoth-benoth" literally mean," the tabernacles or tents of the young women:" and it is supposed, with considerable probability, that these were the places where the young women exposed themselves to prostitution in honour of a Babylonish goddess, called Mylitta. Herodotus gives a particular account of these abominable and detestable practices, which, there is reason to conclude from this passage, the Babylonians introduced into Judea. *Parkhurst, Calmet.*

As to the names of the idols which follow, Nergal, Ashima, &c. various conjectures have been formed; but no information can be given respecting them with any tolerable certainty.

——*the men of Hamath*] There were several cities and countries of this name; probably that which is here meant was a province of Syria, lying on the river Orontes. *Stackhouse.*

32. *So they feared the Lord,*] So they worshipped the Lord God of Israel, together with their idols, making as strange a medley and confusion of religions as the Israelites themselves had before practised in this very country. *Pyle.* Making a formal profession of serving the Lord, they continued the worship of their own false gods. *Bp. Hall.*

Soon after the settlement of these people in Samaria, they were taught the worship of the true God; but, retaining also the worship of their false deities, their religion was for some years a mixture of heathenish and Jewish. In process of time, however, having many of the Israelites incorporated among them, and having built a temple on Mount Gerizim, like to that at Jerusalem, they appear to have abandoned all idolatry, and to have worshipped only the God of Israel. *Bp. Tomline.*

34. *Unto this day they do* &c.] These and the following words relate to the children of Israel, who though

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after their law and commandment which the LORD commanded the children of Jacob, [f] whom he named Israel;

f Gen. 32. 28. 1 Kings 18. 31.

35 With whom the LORD had made a covenant, and charged them, saying, [g] Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

g Judg. 6. 10.

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

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CHAP. XVIII.

1 *Hezekiah's good reign.* 4 *He destroyeth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.* 13 *Sennacherib invading Judah is pacified by a tribute.* 17 *Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.*

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [a] Hezekiah the son of Ahaz king of Judah began to reign.

about 726.

a 2 Chron. 28. 27. & 29. 1. He is called *Ezekias.* Matt. 1. 9.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the †images, and cut down the groves, and brake in pieces the [b] brasen serpent that Moses had made: for unto those days the children of

† Heb. *statues.*

b Numb. 21. 9.

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carried away in captivity, were not at all amended by their calamities, but still neglected the laws of God, and in this sense "feared not the Lord—until this day," that is, until the day when this book was written. *Bp. Patrick.*

41. *So these nations feared the Lord, and served their graven images,*] In the foregoing account of the colony planted in Samaria by the king of Babylon, to supply the place of the ten tribes, we have an instance of heathens, placed probably in the most advantageous circumstances in which it was possible for heathens to be placed, in order to reclaim them from idolatry; introduced to supply the place of one part of God's chosen people who had been expelled for their idolatries, thus brought into immediate contact with the remaining part from whom they could not but learn much of the wonders of Jehovah's power; convinced by their own experience of the necessity of conciliating Him as the supreme guardian God of the country in which they were newly settled, and compelled by their fears to solicit instruction in His law: they received that instruction; the books were placed in their hands, and were from that time uniformly acknowledged by them as of Divine authority. Yet so deeply rooted were their idolatrous propensities, that, although thus favourably circumstanced, with examples of Divine punishment immediately under their observance, instructed in the tenour, and acknowledging the authority of the Divine law, they could not be taught to discern the folly and impiety, or forsake the practice, of associating the worship of the basest idols with that of the great Jehovah. *Dr. Graves.* See note on Ezra iv. 3.

Chap. XVIII. This chapter is to be compared with Isaiah xxxvi. and xxxvii. to ver. 21; also with 2 Chron. xxix, xxx, xxxi, xxxii, where is a fuller account of the reign of Hezekiah.

Ver. 1.— *Hezekiah — began to reign.*] After a race of kings, the best of whom were but careless observers of God's law, and the worst extremely flagitious, it must needs have affected every pious heart with joy and wonder to see such a king as Hezekiah rise up, like a glorious sun after a long season of clouds and darkness, who, though descended from such idolatrous ancestors, had zeal and courage to reform the church and state of Judah, to remove the high places, break down the images, and cut down the groves, and bring the religion to the condition in which it was in the time of David. *Reading.* How seasonably hath the providence of God kept the best man for the worst times! When God has a great work to do, He always knows how to supply Himself with instruments. *Bp. Hall.*

4. — *brake in pieces the brasen serpent*] The reason assigned for Hezekiah's destroying this serpent is, that "the children of Israel burnt incense unto it." We are not to suppose, however, that all along from the days Moses this had been an object of religious worship, since probably such princes as David and Solomon would not have allowed it: the commencement of the superstition must have been of much later date. One inducement to the false worship of this image may probably have been, a mistake of the words of Moses. For whereas it was said at Numb. xxi. 8, that whosoever looked upon it should live; some may have imagined that they could obtain a blessing by means of it, and so may have made it an object of superstitious worship. However, we may imagine that their burning of incense unto it was at first designed only in honour of the true

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Israel did burn incense to it: and he called it Nehushtan.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not † from following him, but kept his commandments, which the LORD commanded Moses.

† Heb. *from after him.*

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7 And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto † Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

† Heb. *Azzah.*

c Chap. 17. 3.

9 ¶ And [c] it came to pass in the fourth year of king Hezekiah, which

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was the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

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10 And at the end of three years they took it: *even* in the sixth year

d Chap. 17. 6.

of Hezekiah, that *is* [d] the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

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12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

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13 ¶ Now [e] in the fourteenth year of king Hezekiah did † Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

e 2 Chron. 32. 1. Is. 36. 1. Ecclus. 48. 18.

† Heb. *Sanherib.*

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave † it to the king of Assyria.

† Heb. *them.*

God, by whose direction Moses made it; but that, in the process of superstition, they worshipped the God of Israel under that image; or, what was worse, substituted a heathen god in His room, which they might the more easily be induced to do, because it was the practice of some neighbouring nations to worship their gods under the form of a serpent. On this account Hezekiah wisely chose rather to lose this memorial of God's mercy to his people in the wilderness, than to suffer it any longer to be abused to idolatrous purposes. *Stackhouse.*

—— *called it Nehushtan.*] Called it by way of contempt, as it were "a piece of brass," *Bp. Hall.* "A brasen bauble." *Dr. Hales.*

Hezekiah laboured under great discouragements to set about the reformation of religion. He had many idols and altars to demolish, which he found established by long prescription under the reigns of most of his predecessors. But herein he acted like a king indeed: not like a servant of men, but a minister of God, whose will he readily performed, as soon as he was invested with power and authority to do it. How sweet is a zeal for the glory of God in the spirit of princes! How greatly does it add to their lustre and dignity, giving us the brightest idea of the Divine image! *Reading.*

5. — *after him was none like him* &c.] This character of Hezekiah relates perhaps to some particular virtue in which he stood distinguished from the rest of the kings of Judah; and that may have been his trusting in the Lord God, (as is here stated,) and not in the help of any foreign forces, as all the other kings are known in some measure to have done. *Calmet.*

7. — *and he rebelled against the king of Assyria,*] The meaning is, that he owned not the authority of the Assyrian king over him, to which Ahaz had basely submitted, chap. xvi. 7; but looked upon himself as a free sovereign in his own kingdom, independent upon him. Still it is plain from ver. 14, that he was not able to maintain himself free from all subjection to the king of Assyria. *Bp. Patrick.*

—— *he rebelled*] Though the word "rebellion" be now generally taken in an evil sense, for a seditious insurrection against lawful governours, yet our translators did not design it should be so taken in this place, but only to denote that this good king would no longer acknowledge himself to be a tributary and dependent of the king of Assyria, which is all the rebellion that is here intended. *Reading.*

10. — *at the end of three years*] Meaning rather "in the third year." It cannot be meant literally at the expiration of three years; for it is related that the siege began in the fourth year of Hezekiah and ended in the sixth. *Bp. Kidder.*

13. — *Sennacherib king of Assyria*] Sennacherib succeeded his father Shalmaneser in the kingdom, after he had reigned about eight years. He is the same whom the Prophet Isaiah (chap. xx. 1) calls Sargon. *Dean Prideaux.*

—— *and took them.*] This God permitted, that Hezekiah might be thereby led to have recourse to God, and that God might exalt more signally His own power and glory. *Bp. Wilson.*

15. — *all the silver that was found in the house of the Lord,*] How hard was good Hezekiah driven ere he

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17 ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a † great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

† Heb. *heavy.*

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the ‖ scribe, and Joah the son of Asaph the recorder.

‖ Or, *secretary.*

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

‖ Or, *talkest.* † Heb. *word of the lips.* ‖ Or, *but counsel and strength are for the war.*

20 Thou ‖ sayest, (but *they are but* † vain words,) ‖ *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

† Heb. *trustest thee.*

21 Now, behold, thou † trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

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22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give ‖ pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

‖ Or, *hostages.*

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

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would be thus bold with his God! Only necessity excuses that from being sacrilege in the son, which was sacrilege in the father. *Bp. Hall.*

17. *And the king of Assyria sent* &c.] Having received the tribute from Hezekiah, Sennacherib turned his arms against Egypt; and after a series of different successes, returned and invested Lachish; and thence, contrary to all faith, and to the agreement subsisting between him and the kings of Judah, sent, as is here related, to demand the surrender of Jerusalem. *Stackhouse.*

—— *by the conduit of the upper pool,*] By the conduit or canal into which water was conveyed from the upper pool, which was in the highway to the field, where the fullers used to spread their cloths for drying. *Bp. Patrick.*

19. *And Rab-shakeh said unto them,*] The name of Rab-shakeh imports that he was by office the king's cup-bearer: by his ready speaking of the Hebrew tongue, it seems probable that he was an apostate Jew, or else one of those who were made captive from Israel. *Dean Prideaux.* See the note on Jer. xxxix. 3.

21. — *even upon Egypt,*] He thought it probable that Hezekiah would seek succour from Egypt, being a neighbouring country, and willing to give assistance, for the purpose of being revenged on the king of Assyria for his late invasion: but he represents Egypt as weak, and unable to succour him. *Bp. Patrick.* The comparison of the broken reed is excellent to denote an ally that is not only weak and unable to help, but dangerous also to those who rely upon him for succour. It has been supposed that the Assyrian orator alludes to the canes or reeds which grow on the banks of the Nile, which, if it be a just idea, gives great beauty to the similitude. *Stackhouse.*

22. *But if ye say unto me,* &c.] He asks how they can place any confidence in the God of their country, or expect any thing but destruction from above, since Hezekiah had pulled down sacred groves and altars, and committed all manner of sacrilege, in order to introduce a worship of his own. So ignorant was this man, or else so audacious, that he called that a crime which was the greatest virtue in Hezekiah. *Pyle.*

23. *Now therefore,—give pledges to my Lord*] These seem to be words of high contempt, and undervaluing of Hezekiah's power. He appears to challenge him to come out and fight with his master, saying, that if he would "give pledges," or security so to use them, he would give him two thousand horses, provided he was able to find the same number of men for them. *Bp. Patrick.*

The interposition of Providence in the government of the Israelites is at all times remarkable. During the period which elapsed between the division of the kingdom, and the captivity of Judah, we find that God had not utterly forsaken His people, but oftentimes gave them very signal deliverances. But it is to be observed, that these deliverances were not effected by their great forces, but by the interposition of God, when their condition was such, that they lost all hope in their own strength, and were willing to rely on God. Thus was Hezekiah delivered at a time when he was so weak, that the Assyrians insolently offered him "two thousand horses, if he on his part were able to set riders upon them." The case will generally be found the same in other instances. *Bp. Sherlock.*

25. *Am I now come up without the Lord*] Rab-shakeh, whether a Jew or not, had learnt the name of their God, and pretended his master had come up with a commission from Him. *Bp. Patrick.* He affirms that "the Lord" was clearly on the side of the Assyrians, from His having already delivered the kingdom of Israel into their power, and subjected so many nations around to the victorious hand of Sennacherib. *Pyle.* How fearful a word was this to Hezekiah! If Rab-shakeh could have been believed, Jerusalem must soon have fallen: for how could it stand out, no less against God than men? Even thus does the great enemy of mankind: if he can but dishearten the soul from a dependence on the God of mercies, the victory is his.

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26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink †their own piss with you?

† Heb. *the water of their feet?*

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, || † Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his || cistern:

|| Or, *Seek my favour.* † Heb. *Make with me a blessing.*

|| Or, *pit.*

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he || persuadeth you, saying, The LORD will deliver us.

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|| Or, *deceiveth.*

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

CHAP. XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.

Lewd miscreants care not how they belie God for their own purposes. *Bp. Hall.*

He seems to speak of "the Lord," or Jehovah, as an inferiour god, or the god of a particular country. He had before said, ver. 22, that *He* would not assist them if He could, because Hezekiah had provoked Him; and he afterwards insinuates, ver. 33, &c. that He could not preserve them if He would, for that none of the gods of the nations had been able to deliver their votaries out of his master's hand. Again, Hezekiah accuses him of speaking blasphemy, which charge would have been ill-founded, if he had merely asserted that he was not come up against the land, without "the God of the Jews;" but was sufficiently justified, on his implying that He whom Hezekiah called "the Lord," was not the Supreme Deity, but only a god of a nation, such a god as the gods of Hamath, Arpad, &c. which were no gods. *Shuckford.*

26. *Then said Eliakim* &c.] Hezekiah's commissioners, perceiving, or at least suspecting, that these ranting expressions might frighten the people that stood within hearing, desired Rab-shakeh to speak in his own language, since he was not sent to treat with the populace, but with the king and the court, who understood well the Syrian tongue. *Pyle.* The Syrian tongue was that which we now call the Chaldee. *Lowth.*

27. — *that they may eat* &c.] To make them know, that he would reduce them to the greatest extremities, if they did not submit to him. *Bp. Patrick.*

32. *Until I come and take you away* &c.] He promises, that, if they would seek the favour of the king of Assyria, by making him a present, and delivering themselves up to his mercy, they should be transported to a better country than that to which the Israelites had been transported; and that, in the mean time, every one should enjoy his own possessions. *Bp. Patrick.*

33. *Hath any of the gods of the nations* &c.] He argues very popularly on the supposition that the God of Israel, the great God of heaven and earth, was like the idols of other nations, who were supposed to preside over some one country or city. *Bp. Patrick.*

37. — *with their clothes rent,*] To express their abhorrence at these audacious insults on their God and their religion. *Pyle.* The insolent blasphemies of Sennacherib hastened his ruin, and induced God to destroy him. God is jealous of His glory, and revenges the insults offered to Him. When therefore we meet, even among Christians, with impious wretches who openly insult the Deity, we may be assured He will not fail to rebuke their boldness, and to inflict severe punishment upon them. *Ostervald.*

Chap. XIX. This chapter is to be compared with 2 Chron. xxxii. and with Isai. xxxvii. 21, to the end.

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14 *Hezekiah's prayer.* 20 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 35 *An angel slayeth the Assyrians.* 36 *Sennacherib is slain at Nineveh by his own sons.*

a Is. 37. 1.

AND [a] it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the houshold, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and ‖ blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

‖ Or, *provocation.*

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant

† Heb. *found.*

that are † left.

5 So the servants of king Hezekiah came to Isaiah.

b Luke 3. 4, called *Esaias.*

6 ¶ And [b] Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

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8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, 710.

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before

Ver. 3. — *for the children are come to the birth*, &c.] He thus represents the present danger of perishing in which they were, unless speedily relieved, to be like that of a woman who, when her child was come to the birth, was so spent that she had not strength to bring forth. *Bp. Patrick.* The meaning is, It is with us as with a woman in travail, who hath not strength to bring forth her birth; extreme calamity hath seized upon us, from which we have no power to deliver ourselves. *Bp. Hall.* It is a proverbial expression probably, denoting present death, or the extremity of danger. *Lowth.*

4. *It may be the Lord thy God will hear* &c.] As if they had said, We have no confidence in ourselves: our arms or our walls are too weak to secure us, and our fears are increased by the consciousness of our guilt; but, though our strength be small, and our sins cry aloud for vengeance, why should the honour of God be vilified and blasphemed? If, therefore, not for our sakes, yet for His own, it may be the Lord will avenge the insolent and profane message of the Assyrian king, which God hath surely heard, but which we tremble to repeat. *Wogan.*

—— *lift up thy prayer for the remnant*] That Judah might not be carried into captivity, as Israel had been.

6. — *Be not afraid* &c.] How ready is the Lord to shew mercy! He had furnished His Prophet with an immediate reply to the king's humble and pious address. He calms their fears, He assures their hopes, He animates their courage, and takes the cause into His own hands; "I will send a blast &c." *Wogan.*

7. *Behold, I will send a blast*] A pestilential blast, which destroyed his army in one night, ver. 35. "And he shall hear a rumour." Perhaps, after that stroke, the report was renewed, that Tirhakah (who is mentioned at ver. 9) was coming against him; which made him hasten away with the small remains of his army to his own country. *Bp. Patrick.* "He shall hear a rumour." A panick fear shall fall upon him, and he shall be alarmed with an uncertain report that some enemy designs to fall upon him, having heard that his army is weakened with so great a loss as that of 185,000 men. *Lowth.*

9. — *king of Ethiopia,*] Rather, king of the Cushites, in Arabia. *Stackhouse.* See the notes on Numbers xii. 1.

14. — *and Hezekiah went up into the house of the Lord*, &c.] Nothing composes the mind under all its trials like that great expedient of opening our grief to Him, who is able to help us, and hath promised never to leave or forsake us. Great, and instructive in the

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the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

† Heb. *given.*

18 And have †cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

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21 This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel.

† Heb. *By the hand of.*

23 † By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down † the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* ‖ the forest of his Carmel.

† Heb. *the tallness,* &c.

‖ Or, *the forest* and *his fruitful field.*

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issue of it, is the example of the good king Hezekiah, who, when he had received that letter of defiance and blasphemy from the king of Assyria, went into the temple, and "spread it before the Lord;" and by his prayer obtained a signal deliverance to himself and his people. We cannot even present ourselves before God, without this good effect, that we are thereby instantly detached from the world which troubles us. We dare not, we cannot, give way to the weaknesses of our nature while His eye is upon us to restrain us. *Jones of Nayland.*

—— *spread it before the Lord.*] Spread it before the sanctuary, where the symbol of God's presence resided. *Bp. Patrick.* Hezekiah had before received an assurance of protection against Sennacherib; yet here we find he does not slight these repeated threatenings, upon a presumption of his interest with God; but, with a becoming modesty, and a humble fear, he lays the affair again before God, and betakes himself to prayer. This teaches us in every emergency, however promising be our prospect of success, not to be too secure, or too presuming; much less to trust to any former acts of piety or devotion; but still to commit all to God by humble prayer. *Woyan.*

15. — *thou art the god — of all the kingdoms of the earth;*] He here directly opposes the blasphemous opinion of the Assyrians before mentioned, (ch. xvii. 27; xviii. 35,) that the God of Israel was only the particular Lord of that country, not the Creator and Sovereign of the whole world. *Bp. Patrick.*

20. — *That which thou hast prayed — I have heard.*] If God before was ready to give the messengers of Hezekiah, ver. 6, an immediate answer by His Prophet, here He shews still greater forwardness to hear and relieve His faithful servant. The king is now favoured with an answer to his prayer; he sends not to the Prophet, but the Prophet sends to him. How great is the effect of pious and repeated prayer! how sweet the influence of Divine mercy! God verifies His attributes by relieving His people that pray to Him; and by a speedy return to their prayers, not only confirms their faith, but improves it into a full assurance of His favour and goodness. *Woyan.*

21. — *The virgin the daughter of Zion* &c.] By "the daughter of Zion" he means the people that inhabited the upper part of the city where the king's palace stood; and by "the daughter of Jerusalem," the people of the lower city, and all that were not comprehended under the name of Zion. He calls the daughter of Zion "a virgin," because this fortress, since the conquest of it by David, had remained inviolable, and had not been taken by any enemy. *Bp. Patrick.*

23. — *With the multitude of my chariots* &c.] This is an admirable description of the boastings of a king, puffed up with great success, and is as much as if he had said, "What place is there into which I cannot make my way; since I have gone, even in my chariots, to the tops of high mountains? Who shall hinder me from cutting down the tallest cedars and firs of Lebanon, marching to the extreme borders of the land, and climbing up to the top of Carmel, (or entering into all the fruitful places of the country,) by making an entire conquest of it?" for *Carmel* often signifies not the mountain of that name, but a fruitful field, in the language of this Prophet; see Isai. x. 18; xvi. 10. *Bp. Patrick.* Cities in the prophetical writings are sometimes metaphorically represented by woods or forests, and the several ranks of inhabitants by the taller and lesser trees which grow there; see Isai. xxxii. 19; x. 34. And this sense perhaps best agrees with the scope of this passage, which is, to set forth the proud brags of the Assyrian in a figure of pompous rhetorick, and to represent him as threatening to take mount Zion and the capital city Jerusalem, and destroy their principal inhabitants. *Lowth.*

—— *I will enter into the lodgings of his borders,*] At Isai. xxxvii. 24, the words are, "I will enter into the height of his border;" I will take possession of the

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24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ‖ besieged places.

‖ Or, *fenced.*

25 ‖ Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

‖ Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*

26 Therefore their inhabitants were † of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up.

† Heb. *short of hand.*

‖ Or, *sitting.*

27 But I know thy ‖ abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

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29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And † the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

† Heb. *the escaping of the house of Judah that remaineth.*

31 For out of Jerusalem shall go forth a remnant, and † they that es-

† Heb. *the escaping.*

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principal parts of his dominions: such were Lebanon and Carmel esteemed. *Lowth.*

—— *the forest of his Carmel.*] The wood or forest, which is "in the midst of Carmel," Micah vii. 14, and which is there spoken of as containing the choicest pastures of Carmel. In the margin Carmel is translated "fruitful field," because, as Carmel was a place noted for great fertility, the word is sometimes taken to signify generally "a fruitful field." *Lowth.*

24. *I have digged* &c.] He boasts that he had marched through deserts, where it was expected that his army would perish with thirst, and yet even there he had digged and found water; implying, that he had overcome difficulties seemingly insuperable, and never failed in executing any design he had undertaken. *Lowth.*

—— *with the sole of my feet have I dried up* &c.] Meaning, that he had gone dry shod with his whole army over great rivers, whose streams he had turned, and so had taken the strongest fortresses. *Bp. Patrick.*

He seems to boast, that he could as easily turn the waters of great rivers, and cause their channels to become dry, as a gardener stops water from flowing any longer in by the sole of his foot. Thus the whole verse may be an allusion to the method of watering by rills, customary in the East. "I have digged and drunk, and caused my army to drink, out of new made rivers, into which I have conducted the waters that used to flow elsewhere, and have laid those old channels dry with the sole of my foot, with as much ease as a gardener digs channels in his garden, and, directing the waters of a cistern into a new channel, stops up with his foot that in which it before ran." In confirmation of this, it is related by Thevenot, that this method of watering by rills is still in use in those countries from which Sennacherib came, continued down no doubt from ancient times, as it is in Egypt. *Harmer.* See the note on Deut. xi. 10. "Strange waters" are those brought from distant parts by pipes or conduits, or by canals dug for the purpose. Sennacherib is represented as boasting of his power, "I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places," or rather "of embankment:" the meaning of which I conceive to be, "I have caused waters to be brought from afar in canals, which I have digged for the supply of my army, which was so numerous as to dry up in its passage even such large rivers, as required a dyke or embankment to guard against their inundations." *Dr. Blayney.*

25. *Hast thou not heard* &c.] These are the words of God, in answer to the boasts of the proud Assyrian, in which He puts him in mind that all his successes ought to be ascribed to God, that His providence overruled these events, and brought them to pass in their appointed time, and made him the instrument of vengeance upon such cities as deserved utter destruction, and weakened the inhabitants so that they were unable to defend themselves. *Lowth.*

27. — *I know thy abode,* &c.] God informs him that none of his designs were hid from His all-seeing eye; that He perfectly knew how much ill will he bore against His city and sanctuary; and as the successes he had obtained were owing to Him, so He could put a stop to them when He pleased. The phrase of going out and coming in, is frequently used in Scripture for leading out armies to war, and bringing them home again. *Lowth.*

28. — *therefore I will put my hook* &c.] I have thee as much in My power as the fisherman can manage the fish, when he has put a hook into his jaws, (see Job xli. 2,) and as the rider can curb the horse and turn him as he pleases, when the bit is in his mouth. *Lowth.*

29. *And this shall be a sign unto thee,*] The Prophet proceeds to assure the king, that, although the Assyrian army had greatly wasted his country and destroyed the fruits of it; and though the ensuing year was the sabbatical year, in which they were neither to sow nor reap, but to live on the natural produce of the ground; yet they should have so good a self-sown crop, as to supply them till they should sow and reap again with peace and plenty. *Pyle.* How abundant is God's mercy to them that fear Him! Here he not only fights for His ancient people, and destroys their enemies, but confirms His promise of mercy by another extraordinary mercy: not only saves them from the misery of death, or captivity, but also from famine and want; restoring the harvest, which the Assyrian invasion had intercepted, and giving them two years' crop for the loss of one; as a sign and a pledge of His future protection and favour. *Wogan.*

30. — *shall yet again take root downward,* &c.] Signifying, that the house of Judah should have firm possession of their own country, and therein increase and multiply and flourish exceedingly. *Bp. Patrick.*

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cape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

c Is. 37. 36. Tob. 1. 21. Ecclus. 48. 21. 1 Mac. 7. 41. 2 Mac. 8. 19.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And [c] it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

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36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of † Armenia. And Esarhaddon his son reigned in his stead.

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† *Ararat.*

31. — *the zeal of the Lord of hosts shall do this.*] His regard for His own honour, and His great love to His people, shall do these wonders; to vindicate His glory from that contempt which was cast upon it by Sennacherib. *Bp. Patrick.*

32. — *thus saith the Lord —, He shall not come* &c.] Impotent men, what are we in the hands of the Almighty? We purpose, He overrules; we talk of great matters, and think we can perform wonders; He blasts our projects, and they vanish with ourselves. *Bp. Hall.*

35. — *the angel of the Lord went out, and smote*] How speedy an execution was this, and how miraculous! No human arm shall have the glory of this victory. It was God that was defiled by this presumptuous Assyrian, it is God that shall right His own wrongs. *Bp. Hall.* Since it is no where expressed in Scripture in what manner this Assyrian army was destroyed, some have thought it was done by a plague, others by thunder and lightning, others by fire from heaven, others by a scorching wind, others by encountering each other in the obscurity of the night; but, by whatsoever means the defeat was effected, we have the authority of Scripture for saying, that it was done by the agency of a destroying angel. *Calmet.* The destruction of the army was probably effected by bringing on them the hot wind which is frequent in those parts, and which often, when it falls on a multitude, destroys vast numbers in a moment, as frequently occurs to those great caravans of Mahometans who go on annual pilgrimages to Mecca. The words of Isaiah, ver. 7, which threatened Sennacherib with a blast, to be sent upon his army by God, seems to denote that this was the method of their destruction. *Dean Prideaux.*

The instrument of vengeance was probably the blast, or hot pestilential south wind, blowing from the deserts of Libya, called the Samum, or Simoom, which is thus described by Mr. Bruce:

"This hot wind is called by the Arabs, *Samum* or *Simoom*. It is generally preceded by an extreme redness in the air, and usually blows from the S. E. or from the S. a little to the east. It appeared in the form of a haze, in colour like the purple part of a rainbow, but not so compressed, or thick: it was a kind of *blush upon the air*. The guide warned the company upon its approach to fall upon their faces, with their mouths close to the ground, and to hold their breath as long as they could, to avoid inhaling the outward air. It moved very rapidly, about twenty yards in breadth, and about twelve feet high from the ground; so that, says Bruce, I had scarcely time to turn about, and fall upon the earth with my head to the northward, when I felt the heat of its current plainly upon my face. We all fell upon our faces, until the Simoom passed on with a gentle ruffling wind. When the meteor or purple haze had passed, it was succeeded by a light air, which still blew so hot as to threaten suffocation, which sometimes lasted three hours, and left the company totally enervated and exhausted, labouring under asthmatick sensations, weakness of stomach, and violent headaches, from imbibing the poisonous vapour." It is remarkable that the blast which destroyed the Assyrians happened at night; whereas the *Simoom* usually blows in the daytime, and mostly about noon, being raised by the intense heat of the sun. *Dr. Hales.*

—— *and when they arose* &c.] That is, when they who survived this dreadful slaughter arose "in the morning," for all were not slain, a small number were reserved to be the witnesses of a judgment so terrible, of a power so invincible, a power so superiour to Sennacherib, who had blasphemed the true God; a power so mighty to save the good Hezekiah, who had trusted in Him. The prodigious number of the slain were so many monuments of mercy to His people, of justice to His enemies, of His eternal power and Godhead to both. The few that remained were not only eye witnesses of this great victory of the true God, and the triumph of His people, but were sent back into their own land, to proclaim and preach it there. *Wogan.*

37. — *smote him with the sword:*] It appears from Tobit i. 18, that Sennacherib, inflamed with rage for his loss and disappointment, grew cruel and tyrannical after his return, especially towards the Israelites, many of whom he caused every day to be slain, and cast into the streets; and that it was his intolerable cruelty which at last made his own family conspire against him. They were his two eldest sons who slew him, and fled in consequence into Armenia; so that Esarhaddon, his third son, reigned in his stead. *Dean Prideaux.*

Such was the tragical end of a king who had prospered to his own ruin; so intoxicated with his own success, and that of his ancestors, as to fancy that all the powers of heaven and earth were chained to his chariot wheels. Let every proud insolent blaspheming wretch, who has used his mouth to pour out horrid blasphemies against Heaven, look upon Sennacherib, and learn to humble himself with the lowliest penitence and meekness before that omnipotent Being, who is thus able to abase the loftiest of the sons of men that shall presume to exalt and magnify themselves against Him. God has declared in a most emphatical manner, that, of all sorts of sinners, He beholds the proud with peculiar indignation and aversion. And such proud men are

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CHAP. XX.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 12 *Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures.* 14 *Isaiah understanding thereof foretelleth the Babylonian captivity.* 20 *Manasseh succeedeth Hezekiah.*

a 2 Chron. 32. 24. Is. 38. 1.

IN [a] those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD,

† Heb. *Give charge concerning thine house.*

† Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah

† Heb. *with a great weeping.*

wept † sore.

4 And it came to pass, afore Isaiah

‖ Or, *city.*

was gone out into the middle ‖ court, that the word of the LORD came to him, saying,

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5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken:

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all they who profanely curse and swear, and treat the Deity and sacred things with irreverent language. Such proud men are they who, being often reproved, harden their hearts, hear the Divine threatenings without receiving due impressions from them, reject the laws of God to follow their own lusts, and do that which is good in their own eyes. Such proud men are they who, being considerable in this world, demean themselves as if they were above the worship of God, and endeavour to persuade or terrify others to depart from some duty of piety or virtue out of respect to them; and so to please them rather than God. Such proud men are they who depend, in any circumstances, on their arms, their numbers, their wealth, their skill, or any creature, more than their Creator, and are not careful to see that their undertakings be pleasing to God, and to engage His assistance and blessing, as their main and first support. Let such look upon Sennacherib, and learn to fear God. For they are in the same way of destruction with him: and, though it may not overtake them in this world, it is reserved for them in the next: for God beholdeth the proud afar off; He will never suffer them to dwell in His presence. *Reading.*

Chap. XX. This chapter is to be compared with 2 Chron. xxxii. 24, &c. and Isaiah xxxviii. and xxxix.

Ver. 1. *In those days was Hezekiah sick*] Though this sickness of Hezekiah is thus placed after the defeat and death of Sennacherib, yet it plainly happened before that time; for the promise is made at ver. 6, that Jerusalem should be delivered out of the hands of the king of Assyria. It probably happened, indeed, in the very same year; and the sacred writer deferred the account of it in order that he might give the history of Sennacherib in one continued view. *Calmet.*

2. — *turned his face to the wall,*] The beds of the Hebrews were placed with their sides against the wall of the chamber; which illustrates this expression of Hezekiah's turning his face to the wall to pray. *Fleury.*

3. — *And Hezekiah wept sore.*] Hezekiah might be sufficiently excused for his excessive grief on this occasion, from considering how natural to man is the love of life, and how deeply implanted in our frame and constitution is the fear of death. But we should further reflect, that the denunciation against him, "thou shalt die," was not absolute and irreversible; it implied a tacit condition that, provided he duly humbled himself and repented, the time of his death would be deferred. *Stackhouse.*

The best of men cannot strip himself of some flesh; and, while nature has an undeniable share in him, he cannot but retain some sense of the sweetness of life, of the horrors of dissolution. Both these were in Hezekiah, but neither of them could transport him to such excess of grief: they were higher feelings which swayed so holy a prince; a tender care of the glory of God, a strong pity for the church of God. *Bp. Hall.*

4. — *into the middle court,*] Either the middle court of the king's house, or the middle of the city, as in the margin: it is not material which sense is taken. *Bp. Patrick.*

7. — *And they took and laid it on the boil,*] Whatever may have been Hezekiah's disorder, and whatever the quality of the medicine applied, it is plain there was special Divine interposition in the whole affair, both from the speediness of the cure, and the nature of the sign which God gave Hezekiah, in order to convince him of it. *Stackhouse.*

—— *and he recovered.*] In the speedy healing of Hezekiah, and the miracles wrought by God in his behalf, we see the efficacy of the prayers of good men, to procure the mercies of God and revoke His threatenings. We likewise see how God keeps in His own hand the lives of all men, and prolongs or shortens them as He pleases. *Osterwald.*

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shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and [b] he brought the shadow ten degrees backward, by which it had gone down in the † dial of Ahaz.

b Is. 38. 8. Ecclus. 48. 23.

† Heb. *degrees.*

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12 ¶ [c] At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

c Is. 39. 1.

13 And Hezekiah hearkened unto them, and shewed them all the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his ‖ † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

‖ Or, *spicery.*

‖ Or, *jewels.* † Heb. *vessels.*

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

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15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [d] shall be carried into Babylon: nothing shall be left, saith the LORD.

d Chap. 24. 13. & 25. 13. Jer. 27. 19.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD which

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11. — *ten degrees backward,*] Ten *measures* of some size; hours or half hours, or, as some have thought, quarters of an hour. *Bp. Patrick.* We cannot be certain what portion of time is meant by these degrees; for the division of the day into hours seems not to have been so ancient. *Lowth.* It is as impossible to explain this miracle on any known principles of astronomy and natural philosophy, as the standing still of the sun and moon in Joshua's time. *Dr. Hales.* See notes on Josh. x. 12.

—— *in the dial of Ahaz.*] Probably a dial in Jerusalem, then well known, which was called by the name of Ahaz. *Bp. Hall.* It has been the subject of much debate of what nature this sundial of Ahaz was, and how far the knowledge of astronomy then subsisting could have led to the construction of a regular sundial. The word in Hebrew signifies properly steps or stairs; and many have supposed that it was a kind of ascent to the gate of the palace, marked at proper distances with figures, shewing the division of the day, rather than a regular piece of dial work. *Univ. Hist.*

12. — *sent letters and a present*] This message seems to have been sent principally for two reasons: first, to enquire about the miracle of the sun's shadow going backward on the dial; for the Chaldeans, being above all other nations given to the study of astronomy, were naturally very curious in their inquiries into such matters: and, second, to enter into an alliance with him against Sennacherib, whose growing power was feared with good reason by the Babylonians, as well as the Jews. It appears to have been for the purpose of making him set the greater value on his alliance, that Hezekiah shewed those ambassadours all the riches of his house, his treasury, armour, and stores for war. *Dean Prideaux.*

—— *had heard that Hezekiah had been sick.*] And most probably of the manner of his recovery, and of the miracle wrought for the confirmation of it. *Bp. Wilson.*

15. — *there is nothing among my treasures*] This he did in "the pride of his heart," mentioned at 2 Chron. xxxii. 26, which occasioned the Prophet to denounce against him the judgment which follows.

O Hezekiah, what means this impotent ambition? Can thy heart be so vain as to be thus lifted up with thy wealth? Didst thou not see that heaven was at thy beck while thou wert humbled; and shall a little earthly dross have power over my soul? Can the flattering applause of strangers let thee loose into a proud joy, when the late message of God's Prophet resolved thee into tears? O God, if thou keep us not, we are sure to perish. *Bp. Hall.*

17. *Behold the days come,* &c.] As Hezekiah, by this display of his wealth, shewed much vanity and pride of mind, God sends him this rebuking message, and at the same time a prophecy of what the Babylonians would afterwards do to his family, in order to the humbling of that pride with which he was then elated. *Dean Prideaux.*

18. — *they shall be eunuchs* &c.] They shall wait upon the king of Babylon as his servants. This was partly fulfilled in the instance of Daniel and his companions, Dan. i. 1. *Bp. Patrick.*

19. — *Good is the word of the Lord*] Hezekiah received this prediction with great humility and religious composure of mind; acknowledging the justice of the Divine judgment on so sinful a nation, and owning he had reason to be thankful that it was not inflicted in his own time, and that he was favoured with the privilege of living and dying in peace. *Pyle.* He acknowledges that he had well deserved a speedy judgment on himself, in his own person, although God in His mercy had not proceeded thus far against him, but, notwithstanding his offence, had promised him peace during his whole life, and a continuance of His wonted grace. This rod was smart, yet good Hezekiah kisses it. His own conscience struck him no less than the mouth of the Prophet: meekly therefore does he yield to the Divine correction. He says to the Prophet, "Good is the word of the Lord which thou hast spoken." Thou hast

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thou hast spoken. And he said, ‖ *Is it* not *good*, if peace and truth be in my days?

‖ Or, *Shall there not be peace and truth*, &c.

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

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about 698.

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

1 *Manasseh's reign.* 3 *His great idolatry.* 10 *His wickedness causeth prophecies against Judah.* 17 *Amon succeedeth him.* 19 *Amon's wicked reign.* 23 *He being slain by his servants, and those murderers slain by the people, Josiah is made king.*

about 698. a 2 Chron. 33. 1.

MANASSEH [a] *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high b Chap. 18. 4. places [b] which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

c Jer. 32. 34. 4 And [c] he built altars in the house of the LORD, of which the LORD said, [d] In Jerusalem will I put my name.

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d 2 Sam. 7. 13.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [e] In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

e 1 Kings 8. 29. & 9. 3. chap. 23. 27.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 [f] Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before

f Jer. 15. 4.

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spoken the word but from the Lord. It is not thine, but His; and being His, it must needs be, like Himself, good: good because it is just, for I have deserved more and worse; good because it is merciful, for I suffer not according to my deserts. *Bp. Hall.*

——*if peace and truth be in my days?*] At Isaiah xxxix. 8, the words are, "For there shall be peace and truth in my days." He esteemed it so great a favour that God delayed that punishment which He might have inflicted presently, and prolonged for a considerable time the tranquillity of his kingdom. *Lowth.*

Chap. XXI. This chapter is to be compared with 2 Chron. xxxiii.

Ver. 1. *Manasseh was twelve years old*] As Manasseh was only a minor of twelve years old when he came to the throne, it was probably his misfortune to fall into the hands of guardians and ministers who were ill affected to his father's reformation, and took care to breed him up in the worst principles, as to religion and government. *Dean Prideaux.*

3. *For he built up again the high places*] How dreadful are the outrages of this wicked son of Hezekiah! What havock does he make in the church of God! as if he had been born to ruin religion; as if his only happiness had been to tear in one day that holy web which his father had been weaving nine and twenty years. The zeal of Hezekiah in demolishing the high places had honoured him above all his predecessors, and now the first act of his son is to rebuild them. That mischief may be done in a day, which many ages cannot redress. *Bp. Hall.*

4. —*in the house of the Lord,*] In the very sanctuary itself; for the two courts of the Lord's house are mentioned in the next verse.

9. —*to do more evil than did the nations*] Thus under Manasseh the wickedness of the Israelites grew to such a height, that it exceeded all that had been done by the Canaanites, whom God expelled to make room for these very Israelites. *Bp. Patrick.*

10. —*by his servants the prophets,*] The prophets who are supposed to have been living in this king's reign, are Hosea, Joel, Nahum, Habbakuk, and some say Obadiah; and, who was the greatest of all, Isaiah. *Stackhouse.* It is an ancient tradition among the Jews, that the last of these Prophets suffered martyrdom under this prince, by being cruelly sawn asunder: and, whereas St. Paul in his Epistle to the Hebrews, chap. xi. 37, reckons among the torments undergone by the Prophets of old times, that of being sawn asunder, it has been generally thought that he alludes to the death of Isaiah. *Dean Prideaux.*

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him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both [g] his ears shall tingle.

g 1 Sam. 3. 11.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, † wiping *it*, and turning *it* upside down.

† Heb. *he wipeth and turneth it upon the face thereof.*

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem † from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

† Heb. *from mouth to mouth.*

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

h 2 Chron. 33. 20.

18 And [h] Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

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19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

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20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house. 641.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [i] Josiah his son reigned in his stead.

i Matt. 1. 10. called *Josias.*

CHAP. XXII.

1 Josiah's good reign. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.

JOSIAH [a] *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath. 641. a 2 Chron. 34. 1.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father,

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12. — *both his ears shall tingle.*] What ear can but tingle indeed at the mention of so dreadful a revenge? Can there be a worse judgment than desolation, captivity, desertion, spoil and torture of prevailing enemies? However other cities and nations may have undergone these disasters without wonder; yet that all this should befall Thy Jerusalem, O God, the place which Thou hast chosen to Thyself out of the whole earth, the lot of Thine inheritance, the seat of Thy Divine presence; it is sufficient to amaze all eyes and all ears! *Bp. Hall.*

13. — *I will stretch over Jerusalem* &c.] This is a metaphor taken from those who set out men's lots and portions by drawing a line to divide them. The meaning is, that He would give to Jerusalem the same measure which He had given to Samaria.

—— *the plummet of the house of Ahab:*] Meaning that, as they had imitated the sin of Ahab, so they should suffer his punishment, whose house was utterly destroyed. It seems to be a metaphor taken from builders who measure with a line and plummet what part of a building should stand and what be demolished. *Bp. Patrick.* The meaning of the expressions in this verse is, I will take the same course with Jerusalem that I have taken with Samaria, and with the wicked house of Ahab, which I have utterly rooted out from before Me. *Bp. Hall.* Respecting the execution of this threat, and other circumstances relating to Manasseh, see 2 Chron. xxxiii.

17. — *the rest of the acts of Manasseh,*] See particularly the account of his being carried to Babylon, and being afterwards restored to Jerusalem, at 2 Chron. xxxiii. 11—19, &c.

Chap. XXII. This chapter is to be compared with 2 Chron. xxxiv.

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and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the † door have gathered of the people:

† Heb. *threshold.*

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

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8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have † gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

† Heb. *melted.*

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hil-

Ver. 3. — *in the eighteenth year*] The eighteenth year of his reign, not of his age, as we are told at 2 Chron. xxxiv. 8.

7. — *there was no reckoning made*] They were men of such approved honesty, that there was no need to call them to any account as to their method of laying out the money. *Bp. Patrick.*

8. — *I have found the book of the law*] Meaning, an authentick copy of the law written by Moses, as is expressed at 2 Chron. xxxiv. 14; that copy probably which by God's command was laid up in the most holy place, Deut. xxxi. 24, &c. *Bp. Patrick.* We are not to conclude that the people had at this time no copies of the law among them; they probably had several, though some imperfect and corrupt: and the high priest rejoiced on finding the original, because by it all the other copies might be corrected; and the more, because he had found it at a time when the king was about to make a reformation in religion, and when therefore he could not but look upon it as a remarkable providence. *Stackhouse.* It is probable, from the circumstances of the history, that, at this time of finding the book of the law by Hilkiah, copies of the law were very scarce; and that this, to his surprise, was an authentick and original copy. *Dr. S. Clarke.* The ignorance of the law, which seems now to have prevailed, may be sufficiently accounted for from the history of the preceding reigns; for Manasseh had been an idolatrous king for a long series of years, and he wanted neither power nor inclination to destroy the copies of the law, had they been secreted by the servants of the true God. The law, after being so long concealed, would be unknown to very many of the Jews; and thus the solemn reading of it by Josiah would awaken his own and the people's earnest attention. The copy produced was probably the original, written by Moses, which would excite still greater veneration. The distance of time was not such as to make it incredible that the copy now found was that written by Moses himself: for there was certainly not a greater interval from the death of Moses to the death of Josiah than 950 years; and we have manuscripts existing among us at the present day of greater age than this. *Dr. Kennicott.*

11. — *had heard the words of the book*] It is generally agreed that the part which Shaphan read to the king was taken out of the book of Deuteronomy; and it is supposed, not without probability, that chapters xxviii, xxix, and xxx, were those which he turned to on this occasion; for therein is contained a renewal of the covenant which Moses, as mediator, had made between God and the people of Israel at mount Horeb: and there are those terrible threats against the transgressors of the law, whether prince or people, which affected Josiah so much. *Calmet.*

—— *that he rent his clothes.*] Being alarmed when he heard the dreadful threatenings against the transgressors of the law. *Bp. Patrick.* By the behaviour of the king, as also of the high priest, on this occasion, it might be thought to appear that neither of them had seen a copy of the law before, which shews into how corrupt a state the church of the Jews was then sunk, till this good king reformed it. For although Hezekiah kept scribes on purpose to collect and write out copies of the Holy Scriptures, yet, through the iniquity of the times that afterwards followed in the reigns of Manasseh and Amon, they had either been so destroyed, or else so neglected and lost, that there were none left in the land, unless in a few private hands, where they were kept and concealed, till this copy was found in the temple. *Dean Prideaux.* Or perhaps we may conclude, that it was the great reverence which Josiah bore to the original copy of the law written by Moses, as well as the seasonable and remarkable finding of it at this time, that awakened and quickened him to a more attentive consideration of all the passages contained in it than he had ever bestowed before, either in reading or hearing the ordinary copies of the law. *Stackhouse.* As soon as the good king hears the words of the book of the law, and especially those dreadful threats of judgment denounced against the idolatries of his Judah, he rends his clothes, to shew his heart rent with sorrow and fearful expectation of those plagues, and washes his bosom with tears. He

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kiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the † wardrobe; (now she dwelt in Jerusalem ‖ in the college;) and they communed with her.

† Heb. *garments.*
‖ Or, *in the second part.*

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

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17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this

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does but once hear the law read, and is thus humbled; humbled for his father's sins, for the sins of his people: on the contrary, how many of us, after the menaces of God's law have been frequently impressed upon our guilty souls, continue yet insensible of our danger. The very reading of the law thus affects Josiah; the preaching of it stirs not us. The sins of others struck thus deep upon him; we are not affected with our own sins. *Bp. Hall.*

14. — *unto Huldah the prophetess,*] This is the only mention we have of this prophetess. It certainly contributes much to her renown that she was consulted on this weighty occasion, when both Jeremiah and Zephaniah were Prophets alive at the same time in Judah. Or perhaps these Prophets did not happen to be at hand so as to be applied to with sufficient despatch. *Stackhouse.*

—— *in the college;*)] The word which we translate "college," is in the margin of the Bible rendered "the second part." For there were three walls about Jerusalem; within the first lived artificers and common people; within the second, persons of better sort, wise men, Prophets, &c.; and within the third was the mountain of the Lord. It is thought then that the sacred writer speaks of the middle part as the residence of Huldah. *Bp. Patrick.*

16. — *I will bring evil upon this place,*] In how bad a case men may be, and yet think themselves not only safe but happy! These Jews had forgotten their old revolts; and now, having framed themselves to holy courses, promised themselves nothing but peace, when the prophetess foresees and foretells their approaching ruin. *Bp. Hall.*

19. *Because thine heart was tender,* &c.] Some observe, that here are four tokens mentioned of a true repentance and conversion to God: first, softness of heart, which is opposed to the hardness arising from disbelief of God's threatenings; secondly, great humility, arising from a sense of his own unworthiness. These two are inward: the others were outward tokens of this inward sense; the rending of his clothes, and the tears which he shed for his own and the people's offences. *Bp. Patrick.*

20. — *thou shalt be gathered into thy grave in peace;*] The phrase of "going to the grave in peace," is of some latitude, admitting of more constructions than one. Josiah died in peace during the publick tranquillity, before the troubles of his nation came on; he lived not "to see the evil brought on this place." He was taken away from the evil to come, was peaceably interred, and left his nation in a peaceable condition. So much Huldah the prophetess intended and signified; and so much was actually fulfilled. *Dr. Waterland.* Though he was slain in battle, chap. xxiii. 29, yet he went to his grave in peace, because, as the following words explain, he did not live to see the calamities of the nation, but left it in a peaceable condition. *Bp. Patrick.* This answer of the prophetess is deserving of particular attention. She informed the king, that the iniquities of the Jews were come to such a height that the Divine threatenings would soon be put in execution, and that, before they were so, God would remove him from life. This affords us these two lessons: the one is, that when the wickedness of men is past remedy, neither the endeavours nor the prayers of the righteous can prevent the judgments of God from taking their course; the other is, that death is not always a mark of God's displeasure, and that He sometimes shortens the lives of those He most loves, that they may not be involved in the judgments He intends to pour down on the heads of the wicked. *Ostervald.* What a gracious mixture was here of mercy with severity; severity to Judah, mercy to Josiah! Judah will be plagued, and become a desolation and a curse; Josiah will be quietly housed in his grave before this storm fall upon Judah.

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place. And they brought the king word again.

CHAP. XXIII.

1 *Josiah causeth the book to be read in a solemn assembly.* 3 *He reneweth the covenant of the Lord.* 4 *He destroyeth idolatry.* 15 *He burnt dead men's bones upon the altar of Beth-el, as was foreprophesied.* 21 *He kept a most solemn passover.* 24 *He put away witches and all abomination.* 26 *God's final wrath against Judah.* 29 *Josiah, provoking Pharaoh-nechoh, is slain at Megiddo.* 31 *Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoiakim king.* 36 *Jehoiakim's wicked reign.*

a 2 Chron. 34. 30.

AND [a] the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, † both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

† Heb. *from small even unto great.*

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

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4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he † put down † the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the ‖ planets, and to all the host of heaven.

† Heb. *caused to cease.*
† Heb. *chemarim.*
‖ Or, *twelve signs*, or, *constellations.*

6 And he brought out the [b] grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

b Chap. 21. 7.

7 And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove † hangings for the grove.

† Heb. *houses.*

8 And he brought all the priests out of the cities of Judah, and defiled

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His eye will not see what his people must feel. It is enough that the expectation of these evils afflicts him; the feeling of them will not. *Bp. Hall.*

Chap. XXIII. This chapter is to be compared with 2 Chron. xxxiv, xxxv, and xxxvi; also with Jer. xxv, xxvi, and xxvii.

Ver. 3.—*stood by a pillar,*] To which his throne was adjoining; see chap. xi. 14.

—— *and made a covenant before the Lord,*] He that found himself exempted from vengeance by his repentance and deep humiliation, would fain find the same way for the deliverance of his people. The same words of the law, therefore, which had wrought on his heart, are by him caused to be publickly read in the ears of Judah and Jerusalem. The assembly is universal, of priests, Prophets, people, both small and great. Because the sin was such, the danger was such; that no man may complain that he has wanted information, the law of God sounds in every ear. The people want not an example, as of sorrow, so of amendment. Good Josiah stands by the pillar and renews his solemn covenant with God: the people cannot for shame refuse to second him. Even they who expect destruction do not withdraw their obedience. God's children may not be sullen under His corrections; but, whether they expect or feel correction, must be no other than dutiful to His awful hand. *Bp. Hall.*

6. — *brought out the grove*] That is, the image of the grove, or the idol Ashtaroth; see note at chap. xvii. 10. Having ground the ashes to powder, he threw them on the sepulchres of the dead, which by law were accounted most unclean places, not to be touched by any body, that so none might attempt to gather them up, or keep any part as a sacred or superstitious relick. *Pyle.*

It is quite amazing to think how the whole kingdom could be so overrun with wickedness and idolatry in the short time of Amon's reign: yet so it happened; and the Prophet Zephaniah gives a dreadful catalogue of the licentiousness and irreligion which then prevailed, Zephan. iii. 1, &c. *Univ. Hist.*

7. — *the women wove hangings*] To hide probably the unnatural and abominable ceremonies of their idolatrous worship. *Univ. Hist.*

8. *And he brought all the priests out of the cities*] So great and general had been the apostacy and falling away from the true religion in the preceding reigns, that the very priests had joined in the corruption of the times, and not only burnt incense in the high places, contrary to the law of Moses, but even officiated in the most impious rites of idolatry; and so, instead of ministers of the most high God, made themselves the ministers of devils. These Josiah did not put to death, but (as it is said) "brought them out of the cities of Judah." He took them as it were captive, and brought them to Jerusalem. Then it is added, ver. 9, "They came not up to the altar" that was there; that is, they were not admitted to the honour, nor restored to the

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the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the ‖ chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

‖ Or, *eunuch, or, officer.*

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [c] Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ‖ brake *them* down from thence, and cast the dust of them into the brook Kidron.

c Chap. 21. 5.

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‖ Or, *ran from thence.*

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ‖ the mount of corruption, which [d] Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

‖ That is, the mount of Olives.

d 1 Kings 11. 7.

14 And he brake in pieces the † images, and cut down the groves, and filled their places with the bones of men.

† Heb. *statues.*

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself,

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full exercise of their functions, but only to the most inferiour parts of their office, that so they might "bear their iniquity," as Ezekiel expresses it, chap. xliv. 10—14; that is, might bear that mark of degradation as a punishment of their crime, and a perpetual badge of their infamous fall. *Wogan.*

—— *the high places of the gates*] The high places of the gates seem to have been erected there to offer incense to those tutelar gods, unto whom their idolatrous kings had committed the protection of the city; and there, it is thought, the governour of the city had his private idol, and a portable altar for its worship. This Josiah did not spare, but made the greatest men see the impartiality of his zeal against idolatry. *Bp. Patrick.*

9. *Nevertheless the priests* &c.] As to such of the priests as had been no further guilty than in worshipping the true God in the unlawful way of private altars, &c. he mixed some mercy with his severity; for though he would not admit them for the future to officiate in the temple service, yet he allowed them to be maintained, with the other priests, out of the offerings, and other revenues of the altar. *Pyle.*

10. — *Topheth, — in the valley of the children of Hinnom,*] The valley of the children of Hinnom was a pleasant place nigh unto Jerusalem, dedicated to the idol Molech, where they used to make their children pass through the fire. The spot where this was done was called Topheth, signifying Tympanum, a tabor, or kind of drum, because the priests of that idol played upon tabors at the time of sacrificing, that so the children's cries and shrieks might not be heard. *Wogan.*

Gehinnom, or the valley of Hinnom, having formerly belonged to the sons of Hinnom, lay to the south, and perhaps to the east, of Jerusalem, and was part of the bounds between the tribes of Benjamin and Judah. This place became infamous on account of the people passing their children here through the fire to Molech, the god of the Ammonites: it was also called Topheth, which signifies some musical instrument, which they sounded, that the cries of the children might not be heard; and it is thought that the name of Gehenna is given to hell from this place, on account of the diabolical sacrifices that were offered here. *Bp. Pococke.*

11. — *took away the horses* &c.] What these horses and chariots of the sun were, whether only statues or images of horses, or real living ones; or whether, if real ones, they were kept to be sacrificed to the sun, or for some other pompous purposes relating to the honour paid to the sun, is very much disputed amongst the learned; and there is very little certainty to be gathered respecting them from any ancient historians. *Pyle.* The Persians consecrated white horses and chariots to the sun: perhaps the Jews had now adopted this among other heathenish idolatries. *Univ. Hist.*

12. — *on the top of the upper chamber of Ahaz,*] It appears they were not satisfied with the publick altars they had made, in a vast number of high places; but, the roofs of the houses being flat, they made altars there; see Jerem. xix. 13; xxxii. 29; and particularly on the king's palace, where they worshipped the sun, moon, and stars. But the altars were not spared by Josiah, even though they were on the king's house. *Bp. Patrick.*

13. — *the mount of corruption,*] This is probably thought to mean (as the margin states) the mount of Olives, which, from the notorious instances of idolatrous worship practised upon it, went by the name of the mount of corruption. Some however understand it to mean a different mount, lying on the south or south-west of Jerusalem near mount Sion, and separated from it by the valley, called in Scripture the valley of Hinnom. *Dr. Wells.* The mount of Olives has three points or summits, the centre of which, being the highest, was

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he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the [e] word of the LORD which the man of God proclaimed, who proclaimed these words.

e 1 Kings 13. 2.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones † alone, with the bones of the prophet that came out of Samaria.

† Heb. *to escape.*

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

‖ Or, † *sacrificed.*

20 And he ‖ slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [f] Keep the passover unto the LORD your God, [g] as *it is* written in the book of this covenant.

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f 2 Chron. 35. 1. 1 Esd. 1. 1.
g Exod. 12. 3. Deut. 16. 2.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

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24 ¶ Moreover the *workers with* familiar spirits, and the wizards, and the ‖ images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of [h] the law which were written in the book that Hilkiah the priest found in the house of the LORD.

‖ Or, *teraphim.*

h Lev. 20. 27. Deut. 18. 11.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

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set apart for the worship of Ashtaroth, and other idols. *Dr. E. D. Clarke.*

16. — *took the bones out of the sepulchres,*] In order to make it sure that the place might not be afterwards used as a place of idolatrous worship, he caused the bones of all the men of note, whether priests, prophets, or others, who had been promoters of that idolatry, to be dug out of their graves and thrown together upon the place, to pollute it as much as possible, and render it odious and contemptible. And thus was that remarkable prophecy, pronounced about 350 years before, concerning this altar, (1 Kings xiii. 1, 2,) now exactly and literally fulfilled. *Pyle.*

—— *which the man of God proclaimed,*] About 350 years before this happened, when Jeroboam first established his false worship in this place. *Bp. Wilson.* See note at 1 Kings xiii. 2.

19. — *which the kings of Israel had made*] This reformation Josiah extends to the kingdom of Israel as well as that of Judah. As the ten tribes had now gone into captivity, the ancient right which David and his posterity had to the whole kingdom of Israel (before it was divided by Jeroboam) devolved upon Josiah. The people who escaped the captivity were united with his subjects, and put themselves under his protection. It is true the kings of Assyria were the lords and conquerors of the country; but, from the time of Manasseh's restoration, (2 Chron. xxxiii. 13,) they seem to have conferred on the kings of Judah a sovereignty in all the land of Canaan, as it was exercised in the days of David and Solomon. *Stackhouse.*

20. — *burned men's bones upon them,*] Which according to the ideas then prevailing, was the highest pollution of their altars, ver. 13. 14. *Bp. Patrick.*

22. *Surely there was not holden such a passover*] These words, taken in a literal sense, must denote that this passover which was celebrated by two tribes only, was more numerously attended and more magnificent than all those that were observed in the days of David and Solomon, in the most happy and flourishing state of the Jewish monarchy, and when the whole twelve tribes were met together to solemnize that feast. It may not be amiss therefore to allow, that, in these expressions, there is a kind of exaggeration not unusual in sacred as well as profane authors. For it is a usual form of expression to say, "Never was so much splendour and magnificence seen;" when we mean no more than that the thing we speak of was very splendid and magnificent. Unless we suppose with some, that a preference is given to this passover above the rest in respect to the *exact* observation of the rites and ceremonies belonging to it, which at other times, were performed according to custom, several things being either altered or omitted; whereas, at this, every thing was performed according to the prescribed form of the law; from which, since the finding of this authentick copy of it, Josiah enjoined them not to vary one tittle. *Stackhouse.* The piety of Josiah, in all that he now did, is the more remarkable, as God had told him that the destruction of his kingdom was determined, and that he himself should shortly die; and yet he did not abate in his zeal, but still called upon the people to return to the true service of God, and employed the remainder of his days in acts of piety and religion. Thus every good man, in whatever circumstances he may be placed, and whatever the event of things may be, takes care to be always engaged in his duty, and dedicates his whole life, and all the powers which God has given him, to promote His glory and the publick good. *Ostervald.*

25. — *like unto him was there no king*] Indeed no king

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26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the † provocations that Manasseh had provoked him withal.

† Heb. *angers.*

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [i] My name shall be there.

i 1 Kings 8. 29. & 9. 3. chap. 21. 7.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

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29 ¶ [k] In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

610. k 2 Chron. 35. 20.

30 And his servants carried him in a chariot dead from Megiddo, and

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that ever sat upon the throne of Judah made such a speedy alteration in the face of affairs as this prince did: his intentions were hearty and serious toward a reformation, from the moment he was thoroughly informed in the truth of his religion from the authentick copy of the books of Holy Scripture; his prudence and courage kept pace with his zeal, so that nothing was wanting on the part of this consummate prince to render his kingdom happy. *Pyle.* It may be asked, Is it intended by this expression to prefer Josiah before David and Hezekiah, who were incomparably the best kings of all that went before him? This perhaps may not be intended; although there are some blemishes recorded of David and Hezekiah, while we read of none in the life of Josiah. But, if we consider how horribly the people were corrupted in religion and in morals when Josiah came to the throne; how the usurping idols had filled the very temple of God and the holy city with their images and altars; and how princes, priests, and all orders of men were become their votaries; if we compute the difficulties with which he had to struggle, and how quickly he surmounted them all, having finished the reformation of Israel and Judah at an age when other kings usually began to reign, we may indeed, with the greatest justice, and without lessening the character of others, call Josiah an incomparable prince. *Reading.*

26. *Notwithstanding the Lord turned not*] The great misfortune was, that, as to the generality of the court and people, all this seeming reformation was nothing but shew and pretence, a mere compliance with the vigour and resolution of their prince; their hearts were never firmly in it; but, as plainly appears by the event, they were ready to revolt again into their old idolatry and vice, upon the first opportunity. They complied with Josiah's religion, but their real inclinations were to the old corruptions of Manasseh: for which reason God still resolved to deliver up this part of His chosen people also to the power of a foreign monarch. *Pyle.*

29. *In his days Pharaoh-nechoh — went up*] It was in the thirty-first year of king Josiah, that Necho marched with a great army towards the Euphrates, to make war on the Medes and Babylonians, who had recently dissolved the Assyrian empire and destroyed Nineveh: his object appears to have been to put a stop to their growing greatness, which had become so formidable as to raise the jealousy of their neighbours. *Dean Prideaux.*

——*king Josiah went against him;*] It has been thought by some, that Josiah engaged rashly and unadvisedly in this enterprise, from an excessive confidence in the merit of his own righteousness; but this is a supposition unworthy of so religious a prince. It is more probable that the kings of Judah had, from the time of Manasseh's restoration, bound themselves by oath to adhere to the kings of Babylon against all their enemies: and, in recompense for this, they seem to have had conferred upon them by the Assyrians the parts of the land of Canaan which had been possessed by the ten tribes. It seems certain that Josiah possessed the whole land of Israel, as David and Solomon possessed it, before the separation of the ten tribes; for his reformation extended through every part of it, and seems to have been every where conducted with the same authority. It is remarkable too, that the battle with the king of Egypt was fought at Megiddo, a town of the tribe of Manasseh, lying in the middle of the kingdom of Israel, where Josiah would have had nothing to do, if he had not been king of that kingdom as well as of Judah. Allowing then this compact to have subsisted between Josiah and the king of Babylon, he would have been guilty of a breach of fidelity if he had not endeavoured to stop the progress of the king of Egypt. *Dean Prideaux.*

It may be a doubt whether king Josiah was not guilty of a want of trust in God, in his warlike preparations against the king of Egypt. Josiah has so good a character in Scripture, that both Jews and Christians have been at a loss to account for the unfortunate end he came to, being slain in battle against the king of Egypt. The learned Dr. Prideaux has justified his conduct in opposing the passage of the king of Egypt, because it was a service due to the king of Assyria, to whom Josiah was a vassal. Be it so; yet his duty to the king of Assyria could not dissolve his dependence on a higher Master: he went to war as vassal of the king of Assyria, but did he ask counsel of God as King of Judah? Or was he attended to the war with such forces only, as the king of Judah might lawfully use? See Deut. xvii. 16; xx. 1; and the notes there. That he had chariots and horsemen, appears plainly from the account of his death, 2 Chron. xxxv. 24; for he was wounded in one chariot, and removed into another to be carried off: and it is very probable that there were chariots and horsemen many in his army, since there appears no scruple in him upon this head. That this was the true, or the only cause of his misfortune, I dare not affirm; for I have no express authority to support me in affirming it: but this I see, that he was found in the day of battle, not with the equipage of a king of Judah, but surrounded with forces, which the law of God had forbidden him to trust to, and which had often proved a strength fatal to his ancestors. *Bp. Sherlock.* See the note on 1 Kings x. 28.

——*slew him at Megiddo,*] See the note at chap. xxii. 20. With Josiah perished all the glory, honour, and prosperity of the Jewish nation. For after that nothing else ensued but a dismal scene of God's judgments on the land, till at length all Judah and Jerusalem were swallowed up by them in a woful destruction. The death of so excellent a prince was deservedly lamented by all his people, and by none more than Jeremiah the Prophet, who had a thorough sense of the

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Before CHRIST 610.

brought him to Jerusalem, and buried him in his own sepulchre. And [1] the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

1 2 Chron. 36. 1.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, ‖ that he might not reign in Jerusalem; and † put the land to a tribute of an hundred talents of silver, and a talent of gold.

‖ Or, *because he reigned.*
† Heb. *set a mulct upon the land.*

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to [m] Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

m Matt. 1. 11. called *Jakim.*

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

610. 36 ¶ Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

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37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIV.

1 Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill unto the utter destruction of Judah.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. 606. 603.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [a] according to the word of the LORD, which he spake † by his servants the prophets. 600.

a Chap. 20. 17. & 23. 27.
† Heb. *by the hand of.*

3 Surely at the commandment of the LORD, came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled Jerusalem

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greatness of the loss, and also a full foresight of the great calamities that were afterwards to follow upon the whole people of the Jews; and therefore, while his heart was full with the view of both, he wrote a song of lamentation upon this doleful occasion, as he afterwards did another upon the destruction of Jerusalem. *Dean Prideaux.*

Who doth not now pity and lament the untimely end of Josiah? who will not be affected to see a religious, just, virtuous prince, snatched away in the vigour of his age? After all our lamentation, Providence, that directed the shaft against him, intends the wound for a stroke of mercy. The God, whom Josiah serves, looks through his death at his glory; and, by this sudden violence, will deliver him from the view and participation of the miseries of Judah. O the wonderful goodness of the Almighty, whose judgments are always merciful! How happily has Josiah gained by this change! Instead of a froward people, he is now associated with saints and angels. Instead of a fading and corruptible crown, he now enjoys one that is eternal. *Bp. Hall.*

33. — *put him in bands at Riblah*] As Riblah is mentioned to be "in the land of Hamath," it could not be in Canaan, as some have supposed. It may have been Antioch or Apamea, or some other place on the river Orontes. *Dr. Wells.* It appears from Josephus, that Pharaoh-nechoh had good success against the Babylonians; and, returning after three months, he dealt with Jehoahaz as is here related. *Dean Prideaux.*

34. — *turned his name to Jehoiakim,*] It was no unusual thing for conquerors to change the names of persons whom they had vanquished in war, in order to shew their absolute power over them. But Archbishop Usher has remarked, that the king of Egypt gave to Eliakim the name of Jehoiakim, thereby to testify that he ascribed his victory over the Babylonians to Jehovah the God of Israel, by whose incitement (as he pretended, 2 Chron. xxxv. 21, 22,) he undertook the expedition. *Stackhouse.*

Chap. XXIV. This chapter is to be compared with 2 Chron. xxxvi. and with Jer. xxv—xxviii.

Ver. 1. — *Nebuchadnezzar king of Babylon*] He was son of Nabo-polassar king of Babylon, and was taken by his father into partnership of the empire, for the purpose of conducting an army into Syria and Palestine, which revolted against his authority. *Stackhouse.*

From this time, Before Christ 606, (see the margin,) is to be dated the commencement of the Babylonish captivity, which, according to the prediction of Jeremiah, was to last seventy years. This was about 115 years after the destruction of the kingdom of Israel. *Bp. Tomline.*

2. — *and sent them against Judah*] God is said to

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Before CHRIST 600.

with innocent blood; which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

599. 6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

b Dan. 1. 1. 10 ¶ [b] At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the

† Heb. *came into siege.* city † was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

599. 12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his

‖ Or, *eunuchs.* ‖ officers: and the king of Babylon took him in the eighth year of his reign.

c Chap. 20. 17. Is. 39. 6. 13 [c] And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

Before CHRIST 599.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

d 2 Chron. 36. 10. Esther 2. 6. 15 And [d] he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his

‖ Or, *eunuchs.* ‖ officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

599. e Jer. 37. 1. & 52. 1. 17 ¶ And [e] the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

593. 20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

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have sent them against Judah, because they came up against it by His special order and dispensation; as the next verse states. *Bp. Patrick.*

6. — *slept with his fathers.*] This expression merely means, that he died. It is not meant that he was buried with his fathers; for he was not buried, as Jeremiah had foretold, chap. xxii. 18, 19. See 2 Chron. xxxvi. 6. *Bp. Wilson.*

8. *Jehoiachin was eighteen years old*] There is a material difference between this verse and 2 Chron. xxxvi. 9, where it is stated, that he was but eight years old when he began to reign. But the two passages may be easily reconciled, as may many other similar discrepancies, by supposing that his father took him to reign together with him; and that, for the first ten years out of the eighteen mentioned, he thus reigned in conjunction with his father. *Stackhouse.*

17. — *changed his name to Zedekiah.*] The name Zedekiah signifies *the justice of the Lord.* They intended by this name to put him continually in mind of the vengeance which he was to expect from the justice of the Lord his God, if he violated that fidelity which he had sworn, in the name of God, to observe towards his conqueror. *Dean Prideaux.*

It is to this day the custom among the Eastern people to assume a new and different name on particular occurrences in their life. *Harmer.*

20. *For through the anger of the Lord*] God was so highly displeased with this wicked people, that he permitted Zedekiah to break his faith with Nebuchadnezzar, and to rebel against him, forgetting for what cause he changed his name. It is probable that he was persuaded to his revolt by the ambassadours which the kings of Edom, Moab, Ammon, Tyre, and Sidon, sent to him, to throw off the yoke of the king of Babylon, Jer. xxvii. 2—4. The king of Egypt also, it is probable, promised him help; see Ezek. xvii. 15. And Hananiah, a false prophet, assured him that God would in two years' time break the yoke of the king of Babylon, and bring back all the vessels of the house of God, with Jeconiah and all the captives; see Jer. xxviii. 1—4. Jeremiah indeed proved that he made them trust

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CHAP. XXV.

1 *Jerusalem is besieged.* 4 *Zedekiah taken, his sons slain, his eyes put out.* 8 *Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity,* 13 *spoileth and carrieth away the treasures.* 18 *The nobles are slain at Riblah.* 22 *Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt.* 27 *Evil-merodach advanceth Jehoiachin in his court.*

a Jer. 39. 1. & 52. 4.

AND it came to pass [a] in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

588. b Jer. 52. 6.

3 And on the ninth *day* of the [b] *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

Before CHRIST 588.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they † gave judgment upon him.

† Heb. *spake judgment with him.*

7 And they slew the sons of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

† Heb. *made blind.*

8 ¶ And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, ‖ captain of the guard, a servant of the king of Babylon, unto Jerusalem:

‖ Or, *chief marshal.*

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the † fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

† Heb. *fallen away.*

12 But the captain of the guard

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in a falsehood, by predicting his death that very year, which accordingly fell out, ver. 5, 16, 17. But they still persisted in their vain hopes, as there were other deceivers, who "prophesied falsely in God's name," Jer. xxix. 8, 9. *Bp. Patrick.*

Chap. XXV. This chapter is to be compared with several chapters of Jeremiah, particularly with xxxii, xxxiv, xxxvii. to xlii, lii; and with 2 Chron. xxxvi.

Ver. 4. — *by the way of the gate between two walls,*] In the relation of the same event in Jeremiah, it is said, "They went by the way of the king's garden, by the gate betwixt the two walls." It appears that the besieged made their escape by some way between the wall and the outworks, which the enemy did not suspect. It is probable that the king's garden faced the country, and that there was some private and imperceptible gate, in a part where the besiegers kept a less strict watch, for the very reason of its leading towards the plain, where their complete escape was the less practicable. *Stackhouse.* See the note on Jer. xxxix. 4.

6. — *they gave judgment upon him.*] A great council, it is probable, was called, who passed a solemn sentence upon him, in condemning him as a rebellious subject. Thus was fulfilled the prophecy of Jeremiah, that he should see the king of Babylon and speak with him, Jer. xxxii. 4; xxxiv. 3. *Bp. Patrick.*

7. — *and put out the eyes of Zedekiah.*] Thus were consistently fulfilled the two seemingly different and contrary predictions of Jeremiah and Ezekiel concerning him: the one, that he should be carried to Babylon, Jer. xxxii. 5; the other, that he should *not see* Babylon, Ezek. xii. 13.—for he was carried thither blind. *Pyle.*

On this event Josephus thus remarks: This may serve to convince, even the ignorant, of the power and wisdom of God, and of the constancy of His counsels through all the various ways of His operations. It may likewise shew us, that God's foreknowledge of things is certain, and His providence regular in the ordering of events. The example of Zedekiah, besides, holds forth to us a most instructive proof of the danger of our giving way to the notions of sin and infidelity, which deprive us of the means of discerning God's judgments, even though ready to fall upon us.

9. *And he burnt the house of the Lord,*] What pity it was to see the Holy of Holies, into which none might enter but the high priest once a year, now thronged with Pagans, the vails rent, the sacred ark of God violated and defaced, the tables overturned, the altars broken down, the pillars demolished, the pavements digged up, yea, the very ground where that famous pile stood, deformed! Four hundred and thirty-six years had that temple stood and beautified the earth and honoured Heaven: now it is turned into rude heaps. There is no prescription to be pleaded for the favour of the Almighty. Only that temple, not made with hands, is eternal in the heavens. Thither will He graciously bring His faithful servants, for the sake of that glorious High Priest, who has once for all entered into that Holy of Holies. *Bp. Hall.*

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left of the poor of the land *to be* vine-dressers and husbandmen.

13 And [c] the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

c Chap. 20. 17. Jer. 27. 22.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

† Heb. *the one sea.*

16 The two pillars, † one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

d 1 Kings 7. 15. Jer. 52. 21.

17 [d] The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the † door:

† Heb. *threshold.*

19 And out of the city he took an ‖ officer that was set over the men of war, and five men of them that † were in the king's presence, which were found in the city, and the ‖ principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

‖ Or, *eunuch.*

† Heb. *saw the king's face.*

‖ Or, *scribe of the captain of the host.*

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

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21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ [e] And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

e Jer. 40. 5, 9.

23 And when all the [f] captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

f Jer. 40. 7.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed † royal, came, and ten men with him, and [g] smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

588.

† Heb. *of the kingdom.*

g Jer. 41. 2.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that*

562.

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13. *And the pillars of brass* &c.] It appears that Nebuchadnezzar carried away the riches and furniture of the temple at three different times: first, in the third year of Jehoiakim, Dan. i. 2, these were the vessels which his son Belshazzar profaned, (Dan. v. 2,) and which Cyrus restored to the Jews (Ezra i. 7,) to be set up in the temple when rebuilt; secondly, in the reign of Jehoiachin he again took the city, and cut in pieces a great part of the vessels of gold which Solomon had made, 2 Kings xxiv. 13; thirdly, in the eleventh year of Zedekiah, as is here related, he pillaged the temple once more. It is somewhat strange that, among the other furniture, we find no mention made of the ark of the covenant, which of all other things was held most sacred; but it was probably burnt together with the temple in this last desolation. *Stackhouse.*

18. — *the second priest,*] Whom the Jews call *Sagan,* who was the deputy of the high priest in the case of sickness, or any thing which made him incapable of officiating. *Bp. Patrick.*

21. — *smote them, and slew them*] He probably did this because he looked upon them as the king's principal counsellors, who had advised him to rebel against him. *Bp. Patrick.*

25. — *and smote Gedaliah,* &c.] See these events more fully related in Jer. xl, xli, xlii, xliii.

27. *And it came to pass* &c.] As a conclusion of the history of the two kingdoms of the Israelitish nation, there is here added what befell Jehoiachin, the first captive king in Babylon after the death of Nebuchadnezzar. That great prince was no sooner dead, than his son and successor, Evil-merodach, "lifted up the head of Jehoiachin;" that is, released him out of prison, after a melancholy confinement of thirty-seven years. *Pyle.*

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Before CHRIST 562.

Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake † kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

† Heb. *good things with him.*

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

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30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

—— *Evil-merodach*] His proper name was Merodach; he seems to have been called Evil-merodach, that is, "foolish Merodach," because he was a very profligate and vicious prince. *Dean Prideaux.*

30. — *all the days of his life.*] Evil-merodach made himself so intolerable in his government, that at length his own relations conspired against him, and put him to death. *Dean Prideaux.*

O Jerusalem, Jerusalem, the wonder of all times, the paragon of nations, the glory of the earth, the favourite of Heaven; how art thou now become an heap of ashes a spectacle of desolation, a monument of ruin! Thou hast drunk that bitter cup of God's vengeance, if less early, yet no less deeply, than thy sister city, Samaria. How carefully had thy God forewarned thee: and lo, judgments, the fruits of thy iniquities, have now overtaken thee! Both cities lie together in the dust; both are made a curse to all posterity. What place will the justice of God spare, if Jerusalem, His delight, perished and was cut off for her wickedness! *Bp. Hall.*

We have now seen the end of that glorious kingdom, and of the entire Israelitish monarchy, after it had stood 468 years from the time when David began to reign, 388 years from the revolt of the ten tribes, and 134 years from the destruction of the divided kingdom of Israel; and after it had long continued under the sunshine of the Divine protection, which nothing could have eclipsed but their almost constant and horrid ingratitude, and their invincible propensity to imitate the idolatries and witcheries of other nations; crimes which, though as abominable to God as they were universally practised by mankind, yet seemed to have flowed from a purer source, though corrupted by degrees to this vast height by the amazing degeneracy of mankind. *Univ. Hist.*

The most remarkable circumstance of all these events is, that the holy temple itself was involved in this destruction; and that God suffered the Babylonians to profane and burn that house, which was dedicated to Him, after they had spoiled it of its most precious things. In this manner God was pleased to punish the Jews, who had profaned the temple and His service; and to shew at the same time that the legal service which was there established, was not always to subsist; and that the worship which was then abolished for a time, should be for ever abolished at the coming of the Messiah, by the last destruction of Jerusalem and the temple, and by the dispersion of the Jews. Thus were at last accomplished the threatenings which God had denounced against His people; a great example of His tremendous judgments on those who abuse His patience and mercy, and obstinately persist in their sins. *Ostervald.*

The following Chapters from the second Book of Kings are appointed for Proper Lessons on Sundays and Holydays:

CHAP. II.	Ascension-day,	Evening.
—— V.	11th Sunday after Trinity,	Morning.
—— IX.	ditto,	Evening.
—— X.	12th Sunday after Trinity,	Morning.
—— XVIII.	ditto,	Evening.
—— XIX.	13th Sunday after Trinity,	Morning.
—— XXIII.	ditto,	Evening.

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THE FIRST BOOK

OF THE

CHRONICLES.

INTRODUCTION.

THE two books of Chronicles formed but one in the Hebrew canon, which was called the book of Diaries or Journals. In the Septuagint version they were called, the books of "things omitted;" and they were first named the books of Chronicles by St. Jerome. They are supposed to be designed as a kind of supplement to the preceding books of Scripture, to supply such important particulars as had been omitted, because inconsistent with the plan of former books. They are generally, and with much probability, attributed to Ezra, whose book which bears his name is written with a similar style of expression, and appears to be a continuation of them. Ezra may have compiled these books, by the assistance of Haggai and Nehemiah, from historical records, and the accounts of contemporary Prophets. The former part of the first book of Chronicles contains a great variety of genealogical tables, beginning with Adam, and in particular gives a circumstantial account of the twelve tribes, which must have been very valuable to the Jews after their return from captivity. The descendants of Abraham, Isaac, Jacob, and David, from all of whom it was predicted that the Saviour of the world should be born, are here marked with precision. These genealogies occupy the first nine chapters, and in the tenth is recorded the death of Saul. From the eleventh chapter to the end of the book, we have a history of the reign of David, with a detailed statement of his preparations for the building of the temple, of his regulations respecting the priests and Levites, and his appointment of musicians for the publick service of religion.

The books of Chronicles, though they contain many particulars related in preceding books, and supply several circumstances omitted in preceding accounts, are not to be considered merely as an abridgment of former histories, with some supplementary additions, but as books written with a particular view; in consistency with which, the author sometimes disregards important particulars in those accounts from which he might have compiled his work, and adheres to the design proposed, which seems to have been to furnish a genealogical sketch of the twelve tribes, deduced from the earliest times: in order to point out those distinctions which were necessary to discriminate the mixed multitude that returned from Babylon; to ascertain the lineage of Judah; and to re-establish on their ancient footing the pretensions and functions of each individual tribe. The authority of the books is established by the accommodation of a prophetick passage selected from it to the character of our Saviour by St. Paul, 1 Chron. xvii. 13; xxii. 10; Heb. i. 5; and by a positive prophecy of the eternity of Christ's kingdom, 1 Chron. xvii. 14, as well as by other occasional predictions, chap. xxii. 9, 10. *Dr. Gray. Bp. Tomline.*

Before CHRIST 4004, &c.

CHAP. I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

a Gen. 5. 3, 9.

ADAM, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.

5 ¶ [b] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

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b Gen. 10. 2.

6 And the sons of Gomer; Ashchenaz, and ‖ Riphath, and Togarmah.

‖ Or, *Diphath*, as it is in some copies.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖ Dodanim.

‖ Or, *Rodanim*, according to some copies.

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba,

Chap. I. ver. 1. *Adam, Sheth,* &c.] As it was one of the useful designs of the following collection out of the Israelite histories, first, to uphold the great fact of the creation of the world, and the propagation of mankind as derived from the first pair; and secondly, to preserve the distinction of the Israelite tribes and families, so as to set forth to posterity the genealogy of Christ the Messiah, in the line of David, agreeably to the ancient prophecies concerning Him, and to make it appear that this genealogy of the Israelite nation has not been lost

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and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

c Gen. 10. 8. 10 And Cush [c] begat Nimrod: he began to be mighty upon the earth.

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

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and

d Deut. 2. 23. [d] Caphthorim.

13 And Canaan begat Zidon his firstborn, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

e Gen. 10. 23. & 11. 10. 17 ¶ The sons of [e] Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and || Meshech.

|| Or, *Mash*, Gen. 10. 23.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one *was* || Peleg; because in his days the earth was divided: and his brother's name *was* Joktan.

|| That is, *Division.*

f Gen. 10. 26. 20 [f] And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

g Luke 3. 24. 24 ¶ [g] Shem, Arphaxad, Shelah,

h Gen. 11. 15. 25 [h] Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

i Gen. 17. 5. 27 [i] Abram; the same *is* Abraham.

28 The sons of Abraham; [k] Isaac, and [l] Ishmael.

Before CHRIST 4004, &c.

k Gen. 21. 2, 3.

l Gen. 16. 11.

29 ¶ These *are* their generations: The [m] firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

m Gen. 25. 13 to 17.

30 Mishma, and Dumah, Massa, || Hadad, and Tema,

about 1853.

|| Or, *Hadar*, Gen. 25. 14.

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

35 ¶ The sons of [n] Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

n Gen. 36. 9, 10.

36 The sons of Eliphaz; Teman, and Omar, || Zephi, and Gatam, Kenaz, and Timna, and Amalek.

|| Or, *Zepho*, Gen. 36. 12.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and || Homam: and Timna *was* Lotan's sister.

|| Or, *Heman*, Gen. 36. 22.

40 The sons of Shobal; || Alian, and Manahath, and Ebal, || Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

|| Or, *Alvan*, Gen. 36. 23.

|| Or, *Shepho*, Gen. 36. 23.

41 The sons of Anah; [o] Dishon. And the sons of Dishon; || Amram, and Eshban, and Ithran, and Cheran.

o Chap. 2. 31.

|| Or, *Hemdan*. Gen. 36. 26.

42 The sons of Ezer; Bilhan, and

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by their dispersion during the Babylonish captivity; it was thought proper to begin this book with giving an entire view of all that is necessary, in the descent of mankind in general, and of the Israelite families in particular. *Pyle.* The author mentions only their names briefly; but, as it is to be understood at the beginning that Adam begat Sheth, Sheth begat Enos, &c. so of those which follow. Adam, it is known from Genesis, had two sons before he had Sheth; but, as one of them was murdered without issue, and the other accursed so that all his descendants perished in the flood, therefore Sheth only, and those who came from him, are mentioned. *Bp. Patrick.*

17. — *and Uz, and Hul,* &c.] These were not the sons of Shem, but his grandsons, by Aram his youngest son, as appears from Gen. x. 23. However, it is extremely common, as has been remarked before, in Scripture, to call grandsons by the name of sons. *Bp. Patrick.*

24. — *Shem, Arphaxad,* &c.] These are repeated from ver. 17, 18, for the purpose of shewing how Abraham was descended from Shem, who was the most eminent of the sons of Noah, and whom he solemnly blessed, as the Messiah was to spring from him, Gen. ix. 26. This promise of the Messiah was transferred from Adam to Sheth, from Sheth to Shem, from Shem to Eber, from whom, as some think, the Hebrew nation derived their name, and who, above all nations in the world, had this gracious promise committed to their trust. *Bp. Patrick.*

36. — *Timna, and Amalek.*] Rather Timna-Amalek,

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Zavan, *and* ‖ Jakan. The sons of Dishan; Uz, and Aran.

‖ Or, *Achan.* Gen. 36. 27.

43 ¶ Now these *are* the [p] kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

about 1676.

p Gen. 36, 31.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

q Gen. 36. 37.

48 [q] And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

‖ Or, *Hadar.* Gen. 36. 39. ‖ Or, *Pau,* Gen. 36. 39.

50 And when Baal-hanan was dead, ‖ Hadad reigned in his stead: and the name of his city *was* ‖ Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

about 1496.

r Gen. 36. 40.

51 ¶ Hadad died also. And the [r] dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAP. II.

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

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THESE *are* the sons of ‖ Israel; [a] Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

‖ Or, *Jacob.*

a Gen. 29. 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of [b] Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of [c] Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

b Gen. 38. 3. & 46. 12.

c Gen. 38. 2.

4 And [d] Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five.

d Gen. 38. 29, 30. Matth. 1. 3.

5 The sons of [e] Pharez; Hezron, and Hamul.

e Ruth 4. 18.

6 And the sons of Zerah; ‖ Zimri, [f] and Ethan, and Heman, and Calcol, and ‖ Dara: five of them in all.

‖ Or, *Zabdi,* Josh. 7 1:

f 1 Kings 4. 31.

‖ Or, *Darda.*

7 And the sons of Carmi; ‖ Achar the troubler of Israel, who transgressed in the thing [g] accursed.

‖ Or, *Achan.*

g Josh. 6. 19. & 7. 1, 25.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and ‖ Ram, and ‖ Chelubai.

‖ Or, *Aram,* Matth. 1. 3.

10 And Ram [h] begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

‖ Or, *Caleb,* ver. 18.

h Ruth 4. 19.

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

about 1090.

13 ¶ [i] And Jesse begat his firstborn Eliab, and Abinadab the second, and ‖ Shimma the third,

i 1 Sam. 16. 6.

‖ Or, *Shammah,* 1 Sam. 16. 9.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.

about 1471.

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife,

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in one word, being the name of his son by Timna his concubine. *Bp. Patrick.*

43. *Now these are the kings that reigned*] Esau's posterity, having routed the clans or tribes, changed the government into a monarchy, which lasted for a considerable time; but when the monarchy, in the turn of human affairs, was come to an end, ver. 51, they still kept up a sort of government in the country, under distinct lords or dukes over particular districts. See Gen. xxxvi. 31—43. *Pyle*

Chap. II. ver. 15. — *David the seventh:*] It appears from 1 Sam. xvi. 10, 11, that David was at that time the eighth son of Jesse. It is probable that one of the sons was dead before he came to the kingdom.

18. — *Caleb the son of Hezron*] It is evident that this is not Caleb whom Moses sent to search out the land of Canaan, for he was the son of Jephunneh, of whom an account is given below at chap. iv. 15. This person is called Chelubai at ver. 9. of this chapter. *Bp. Patrick.*

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and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [k] Bezaleel.

k Exod. 31. 2.

21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he † married when he *was* threescore years old; and she bare him Segub.

† Heb. *took.*

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 [l] And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.

l Numb. 32. 41. Deut. 3. 14. Josh. 13. 30.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

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36 And Attai begat Nathan, and Nathan begat [m] Zabad,

m Chap. 11. 41.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

about 1471, &c.

42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [n] Achsa.

n Josh. 15. 17.

50 ¶ These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; || Haroeh, *and* || half of the Manahethites.

|| Or, *Reaiah*, chap. 4. 2. || Or, *half of the Menuchites*, or, *Hatsi-hammenuchoth.*

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, || Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

|| Or, *Atarites*, or, *crowns of the house of Joab.*

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55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [o] Kenites that came of Hemath, the father of the house of [p] Rechab.

o Judges 1. 16.

p Jer. 35. 2.

CHAP. III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

NOW these were the sons of David, which were born unto him in Hebron; the firstborn [a] Amnon, of Ahinoam the [b] Jezreelitess; the second ‖ Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by [c] Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 [d] And these were born unto him in Jerusalem; ‖ Shimea, and Shobab, and Nathan, and Solomon, four, of ‖ Bath-shua the daughter of ‖ Ammiel:

6 Ibhar also, and ‖ Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and ‖ Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and [e] Tamar their sister.

10 ¶ And Solomon's son *was* [f] Rehoboam, ‖ Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, ‖ Ahaziah his son, Joash his son,

12 Amaziah his son, ‖ Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the firstborn ‖ Johanan, the second ‖ Jehoiakim, the third ‖ Zedekiah, the fourth Shallum.

16 And the sons of [g] Jehoiakim: ‖ Jeconiah his son, Zedekiah [h] his son.

17 ¶ And the sons of Jeconiah; Assir, † Salathiel [i] his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAP. IV.

1, 11 *The posterity of Judah by Caleb the son of Hur.* 5 *Of Ashur the posthumous son of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The posterity of Shelah.* 24 *The posterity and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in mount Seir.*

THE sons of Judah; [a] Pharez, Hezron, and ‖ Carmi, and Hur, and Shobal.

2 And ‖ Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.

5 ¶ And [b] Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haa-

about 1053, &c.

a 2 Sam. 3. 2.

b Josh. 15. 56.

‖ Or, *Chileab*, 2 Sam. 3. 3.

c 2 Sam. 3. 5.

d 2 Sam. 5. 14.

‖ Or, *Shammua*, 2 Sam. 5. 14.

‖ Or, *Bath-sheba*, 2 Sam. 11. 3.

‖ Or, *Eliam*, 2 Sam. 11. 3.

‖ Or, *Elishua*, 2 Sam. 5. 15.

‖ Or, *Beeliada*, chap. 14. 7.

e 2 Sam. 13. 1.

f 1 Kings 11. 43. & 15. 6.

‖ Or, *Abijam*, 1 Kings 15. 1.

‖ Or, *Azariah*, 2 Chron. 22. 6. & 21. 17.

‖ Or, *Uzziah*, 2 Kings 15. 30.

‖ Or, *Jehoahaz*, 2 Kings 23. 30.

‖ Or, *Eliakim*, 2 Kings 23. 34.

‖ Or, *Mattaniah*, 2 Kings 24. 17.

g Matt. 1. 11.

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‖ Or, *Jehoiachin*, 2 Kings 24. 6. or, *Coniah*, Jer. 22. 24.

h 2 Kings 24. 17. being his uncle.

† Heb. *Shealtiel.*

i Matt. 1. 12.

† Heb. *Hizkijahu.*

1300, &c.

a Gen. 38. 29. & 46. 12.

‖ Or, *Chelubai*, chap. 2. 9. or, *Caleb*, Chap. 2. 18.

‖ Or, *Haroeh*, chap. 2. 52.

b Chap. 2. 24.

Chap. III. ver. 16. — *Zedekiah his son.*] Zedekiah is called the son of Jeconiah in a political sense, because he succeeded him, for he was really his uncle, 2 Kings xxiv. 17. *Bp. Wilson.*

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hashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name ‖ Jabez, saying, Because I bare him with sorrow.

‖ That is, *sorrowful.*

10 And Jabez called on the God of Israel, saying, † Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest † keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

† Heb. *If thou will*, &c.

† Heb, *do* me.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ‖ Ir-nahash. These *are* the men of Rechah.

‖ Or, *the city of Nahash.*

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; ‖ Hathath.

‖ Or, *Hathath, and Meonothai,* who *begat* &c.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the ‖ valley of ‖ Charashim; for they were craftsmen.

‖ Or, inhabitants *of the valley.* ‖ That is, *craftsmen.*

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, ‖ even Kenaz.

‖ Or, *Uknaz.*

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife ‖ Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

‖ Or, *the Jewess.*

‖ Or, *Jehudijah,* mentioned before.

19 And the sons of *his* wife ‖ Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah [c] the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

c Gen. 38. 1, 5.

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22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, ‖ Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

‖ Or, *Jemuel*, Gen. 46. 10. Exod. 6. 15.

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, † like to the children of Judah.

† Heb. *unto.*

28 And they dwelt at [d] Beer-sheba, and Moladah, and Hazar-shual,

d Josh. 19. 2.

29 And at ‖ Bilhah, and at Ezem, and at ‖ Tolad,

‖ Or, *Balah*, Josh. 19. 3. ‖ Or, *Eltolad*, Josh. 19. 4.

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and ‖ Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

‖ Or, *Hazar-susah*, Josh. 19. 5.

32 And their villages *were*, ‖ Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

‖ Or, *Ether*, Josh. 19. 7.

33 And all their villages that *were* round about the same cities, unto ‖ Baal. These *were* their habitations, and ‖ their genealogy.

‖ Or, *Baalath beer*, Josh. 19. 8. ‖ Or, *as they divided themselves by nations among them.*

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These † mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

† Heb. *coming.*

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39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAP. V.

1 *The line of Reuben (who lost his birthright) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men and habitations of Gad.* 18 *The number and conquest of Reuben, Gad, and the half of Manasseh.* 23 *The habitations and chief men of that half tribe.* 25 *Their captivity for their sin.*

1300, &c.

NOW the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he [a] defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

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a Gen. 35. 22. & 49. 4.

2 For [b] Judah prevailed above his brethren, and of him *came* the [c] chief || ruler; but the birthright *was* Joseph's:)

b Gen. 49. 9, 10.
c Mic. 5. 2. Matt. 2. 6.
|| Or, *prince.*

3 The sons, *I say*, of [d] Reuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

d Gen. 46. 9. Exod. 6. 14. Num. 26. 5.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom || Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

|| Or, *Tiglathpileser,* 2 Kings 15. 29. & 16. 7.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of || Shema, the son of Joel, who dwelt in [e] Aroer, even unto Nebo and Baal-meon:

|| Or, *Shemaiah,* verse 4.
e Josh. 13. 15, 16.

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in

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Chap. IV. ver. 39. — *the entrance of Gedor,*] There was a place of this name belonging to Judah, mentioned at Josh. xv. 58, and another called Gederah, appertaining to the same tribe, mentioned at ver. 36. of the same chapter; out of which perhaps Judah had not driven the old inhabitants. But from the circumstance mentioned in the next verse, that "they of Ham had dwelt there of old," Bochart was inclined to think that Gedor is some place in Arabia, where, as he demonstrates, some of the posterity of Ham settled. *Bp. Patrick.*

41. *And these written by name* &c.] Their names were recorded at ver. 34—37: now the time is mentioned when the events took place, in the reign of Hezekiah king of Judah, that is, as some understand it, a little before the ten tribes were carried into captivity, or rather perhaps some time after it, when these Simeonites who were mixed with Judah, finding themselves much straitened, engaged in this expedition. *Bp. Patrick.*

42. *And some of them, — went to mount Seir,*] They settled themselves in the country of the Edomites, near mount Seir, being forced to seek for subsistence abroad, either when the Assyrians invaded their country, or after that event. They then smote the Amalekites that were escaped, that is, who remained after the destruction of their nation by Saul and David; and they "dwelt there unto this day," the king of Babylon not disturbing them in their new possessions. *Bp. Patrick.*

Chap. V. ver. 2. — *but the birthright was Joseph's:*] As Reuben was the eldest son of Jacob, his posterity were, in course, to have enjoyed the privileges of seniority; but he having forfeited that claim by a crime against his father, the double portion which he would have received was given to the two sons of Joseph. Still the dignity and preeminence were allotted to the famous tribe of Judah. In this tribe was to be seen the long succession of princes and rulers, and out of this was promised the greatest of all princes, the Messiah. And this is the reason why Judah's genealogy was here first set down before those of either Reuben or Joseph. *Pyle.*

3. *The sons, — of Reuben*] Among the sons of Reuben succeeded the following persons, who in their several ages were the heads of the tribe; for all in the succession are not mentioned. *Pyle.*

9. — *the entering in of the wilderness from the river Euphrates:*] The entrance of the wilderness of Kedemoth, Deut. ii. 26, which extended "from the river Euphrates." *Bp. Patrick.*

10. — *the Hagarites,*] The Ishmaelites descended from Hagar, who inhabited Arabia Deserta.

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their tents † throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of [f] Bashan unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [g] Sharon, upon † their borders.

17 All these were reckoned by genealogies in the days of [h] Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, † of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the [i] Hagarites, with [i] Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

21 And they † took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a [k] whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of [l] Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto [m] Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 16 *The families of Gershom, Merari, and Kohath.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

THE sons of Levi; [a] || Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; [b] Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

f Josh. 13. 11.

† Heb. *upon all the face of the east.*

g Chap. 27. 29.

† Heb. *their goings forth.*

h 2 Kings 15. 5, 32.

† Heb. *sons of valour.*

i Gen. 25. 15.

† Heb. *led captive.*

† Heb. *souls of men*, as Numb. 31. 35.

† Heb. *men of names.*

k 2 Kings 17. 7.

about 771. l 2 Kings 15. 19.

about 740.

m 2 Kings 17. 6.

about 1300, &c.

a Gen. 46. 11. Exod. 6. 16.

|| Or, *Gershom.* ver. 16.

b Lev. 10. 1.

17. *All these were reckoned*] The short abstract here made of their genealogies is taken out of the publick registers, or muster-rolls, made of this tribe, the one in the reign of Jeroboam, and the other in that of Jotham. *Pyle.*

25. *And they transgressed* &c.] These, together with the other Eastern tribes, being probably the first beginners of the national apostasy from the religion of the true God, and the ringleaders to epidemical idolatry, were the first who, in the just course of Providence, were delivered up to the arms of the Assyrian monarchs, in whose territories they lie scattered up and down to this day. *Pyle.*

Chap. VI. ver. 1. *The sons of Levi;*] The genealogy of Levi divides itself into the branches derived from the three sons of that patriarch, whose posterity were appropriated to the holy services of the tabernacle and temple. The chief heads, in the lines of their several families, are here set down, as recorded in the foregoing books of the sacred history, with such alterations and diversity of names, as length of time, or the manner

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5 And Abishua begat Bukki, and Bukki begat Uzzi,
6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,
7 Meraioth begat Amariah, and Amariah begat Ahitub,
8 And Ahitub begat Zadok, and
c 2 Sam. 15. 27. [c] Zadok begat Ahimaaz,
9 And Ahimaaz begat Azariah, and Azariah begat Johanan,
10 And Johanan begat Azariah, (he *it is* that executed the priest's
† Heb. *in the house.* d 1 Kings 6. 2 Chron. 3. office † in the [d] temple that Solomon built in Jerusalem:)
11 And Azariah begat Amariah, and Amariah begat Ahitub,
12 And Ahitub begat Zadok, and
‖ Or, *Meshullam*, chap. 9. 11. Zadok begat ‖ Shallum,
13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,
e Neh. 11. 11. 14 And Azariah begat [e] Seraiah, and Seraiah begat Jehozadak,
15 And Jehozadak went *into captivity*, f 2 Kings 25. 18. [f] when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.
g Exod. 6. 16. ‖ Or, *Gershon*, verse 1. 16 ¶ The sons of Levi; [g] ‖ Gershom, Kohath, and Merari.
17 And these *be* the names of the sons of Gershom; Libni, and Shimei.
18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.
19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.
20 Of Gershom; Libni his son,
h Verse 42. Jahath his son, [h] Zimmah his son,
‖ Or, *Ethan*, verse 42. ‖ Or, *Adaiah*, verse 41. 21 ‖ Joah his son, ‖ Iddo his son, Zerah his son, Jeaterai his son.
‖ Or, *Izhar*, ver. 2, 18. 22 The sons of Kohath; ‖ Amminadab his son, Korah his son, Assir his son,
23 Elkanah his son, and Ebiasaph his son, and Assir his son,
24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
25 And the sons of Elkanah;
i See ver. 35, 36. [i] Amasai, and Ahimoth.
26 *As for* Elkanah: the sons of Elkanah; ‖ Zophai his son, and Nahath his son,

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27 Eliab his son, Jeroham his son, Elkanah his son.
‖ Or, *Zuph*, 1 Sam. 1. 1.
28 And the sons of Samuel; the firstborn ‖ Vashni, and Abiah.
‖ Called also *Joel*, verse 33. & 1 Sam. 8. 2. 29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
30 Shimei his son, Haggiah his son, Asaiah his son.
about 1260, &c. 31 And these *are they* whom David set over the service of song in the house of the LORD, after that the
k Chap. 16. 1. [k] ark had rest.
32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.
† Heb. *stood.* 33 And these *are* they that † waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,
34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
37 The son of Tahath, the son of Assir, the son of [l] Ebiasaph, the son
l Exod. 6. 24. of Korah,
38 The son Izhar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,
40 The son of Michael, the son of Baaseiah, the son of Malchiah,
41 The son of Ethni, the son of Zerah, the son of Adaiah,
42 The son of Ethan, the son of Zimmah, the son of Shimei,

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and custom of the Hebrews, may be supposed to have produced, and such addition of particulars, as the design of this historical collection required. *Pyle.*

31. *And these are they whom David set* &c.] Out of these Levites David, as soon as he had settled the ark at Jerusalem, chose a considerable number to be singers at the publick worship. He divided them into three principal classes, electing a certain number out of each line of the sons of Levi, with a chief master of the choir at the head of each class. To these he assigned their several distinct places at the tabernacle. The first class was of the family of the famous Samuel, (Shemuel, ver. 33,) who was of the line of Kohath, with Heman at their head. The second class of the family of Gershom, with Asaph for their chief. The third of the line of Merari, with Ethan at their head. In this order they continued in the tabernacle-service under David, and afterwards in the temple built by Solomon. *Pyle.*

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43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: Ethan the son of ‖ Kishi, the son of Abdi, the son of Malluch,

‖ Or, *Kushaiah*, chap. 15. 17.

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

1444, &c.

49 ¶ But Aaron and his sons offered [m] upon the altar of the burnt offering, and [n] on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

m Lev. 1. 9.

n Exod. 30. 7.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 ‖ Hilem with her suburbs, Debir with her suburbs,

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59 And ‖ Ashan with her suburbs, and Beth-shemesh with her suburbs:

‖ Or, *Holon*, Josh. 21. 15.

60 And out of the tribe of Benjamin; Geba with her suburbs, and ‖ Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

‖ Or, *Ain*, Josh. 21. 16.

‖ Or, *Almon*, Josh. 21. 18.

61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely*, *out of* the half *tribe* of Manasseh, [o] by lot, ten cities.

o Josh. 21. 5.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [p] twelve cities.

p Josh. 21. 7, 34.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 [q] And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

q Josh. 21. 21.

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the

49. *But Aaron and his sons*] As it was the prerogative of Aaron's family to be appointed to the higher office of offering up incense and sacrifices upon God's altar, the priests in the great court, and the high priest in the most holy place, as appointed by the law of Moses; so from Aaron, the first anointed high priest for the tabernacle, to the time of David, (whose succession is the principal subject of this history,) there were twelve high priests in the line of Eleazar, as is here named. *Pyle.*

60. — *were thirteen cities.*] The whole number was thirteen: eleven only are mentioned here; two more, Juttah and Gibeon, being added at Josh. xxi. 16, 17. *Bp. Patrick.*

61. *And unto the sons of Kohath,*] The names of the Levitical cities follow to the end of the chapter, the same as in Josh xxi. with such allowances for the alteration or different pronunciation of the names of places, as length of time naturally produces in all languages and countries. *Pyle.*

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family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, ‖ Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

‖ Or, *Bozor*, Josh. 21. 35.

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

1 *The sons of Issachar,* 6 *of Benjamin,* 13 *of Naphtali,* 14 *of Manasseh,* 20, 24 *and of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 23 *Beriah is born.* 28 *Ephraim's habitations.* 30 *The sons of Asher.*

NOW the sons of Issachar, *were,* [a] Tola, and Puah, Jashub, and Shimrom, four,

a Gen. 46. 13. Numb. 26. 23.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit,* of Tola: *they were* valiant men of might in their generations; [b] whose number *was* in the days of David two and twenty thousand and six hundred.

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b 2 Sam. 24. 1, 2.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons* of [c] Benjamin; Bela, and Becher, and Jediael, three.

c Gen. 46. 21.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers,* fit to go out for war *and* battle.

12 Shuppim also, and Huppim, the children of ‖ Ir, *and* Hushim, the sons of ‖ Aher.

‖ Or, *Iri*, verse 7.

‖ Or, *Ahiram*, Numb. 26. 38.

13 ¶ The sons of Naphtali; Jahziel,

Chap. VII. ver. 6. *The sons of Benjamin; — three.*] In the next chapter, ver. 1, 2, five sons of Benjamin are mentioned. They were ten in all, as we read at Gen. xlvi. 21. Thus either five of them died without issue, or their families were extinct, or their genealogies lost. *Bp. Patrick.*

12. — *and Hushim, the sons of Aher.*] The word Aher signifies "another" in Hebrew; whence these words admit of being translated, "Hushim, son of another tribe or family," meaning the tribe of Dan; for Hushim is mentioned as his only son, Gen. xlvi. 23; and, unless the tribe of Dan is mentioned here, it is wholly omitted in these genealogies, which is very improbable; and this is the most proper place for mentioning that tribe, before Naphtali, the brother of Dan by the same mother, Bilhah. *Bp. Patrick, Dr. Wells, Pyle.*

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and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

d 1 Sam. 12. 11.

17 And the sons of Ulam; [d] Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

‖ Or, *Nun*, Numb. 13. 9.

27 ‖ Non his son, Jehoshuah his son.

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward [e] Naaran, and westward Gezer, with the † towns thereof; Shechem also and the towns thereof, unto ‖ Gaza and the towns thereof:

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e Josh. 16. 7.

† Heb. *daughters.*

‖ Or, *Adasa*, 1 Mac. 7. 45.

29 And by the borders of the children of [f] Manasseh, Beth-shean and her towns, Taanach and her towns, [g] Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

f Josh. 17. 7.

g Josh. 17. 11.

30 ¶ [h] The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

h Gen. 46. 17.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

CHAP. VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

1400, &c.

NOW Benjamin begat [a] Bela his firstborn, Ashbel the second, and Aharah the third,

a Gen. 46. 21. Numb. 26. 38.

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14. — *whom she bare:*] That is, whom his wife bare, for his concubine is opposed to her in the next words. Asriel was the great grandson of Manasseh; see Numb. xxvi. 29, &c.

23. — *because it went evil* &c.] For the name Beriah signifies, "In an evil condition." *Bp. Patrick.*

28. — *unto Gaza and the towns*] Rather, as the margin gives, unto "Adasa" and her towns; for the border of Ephraim could not reach to Gaza. *Dr. Wall.*

Chap. VIII. ver. 1. *Now Benjamin begat Bela his firstborn,*] As the tribe of Benjamin was that from which

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2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, ‖ Addar, and Gera, and Abihud,

‖ Or, *Ard*, Gen. 46. 21.

4 And Abishua, and Naaman, and Ahoah,

‖ Or, *Shupham*, Numb. 26. 39.

5 And Gera, and ‖ Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they re-

b Chap. 2. 52.

moved them to [b] Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal:

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and

‖ Or, *Shema*, ver. 13.

Shimrath, the sons of ‖ Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

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24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the ‖ father of Gibeon; whose [c] wife's name *was* Maachah:

‖ Called *Jehiel*, chap. 9. 35.

c Chap. 9. 35.

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ‖ Zacher.

‖ Or, *Zechariah*, chap. 9. 37.

32 And Mikloth begat ‖ Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

‖ Or, *Shimeam*, chap. 9. 38.

33 ¶ And [d] Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and ‖ Esh-baal.

d 1 Sam. 14. 51.

‖ Or, *Ish-bosheth*, 2 Sam. 2. 8.

34 And the son of Jonathan *was* ‖ Merib-baal; and Merib-baal begat Micah.

‖ Or, *Mephibosheth*, 2 Sam. 4. 4.

35 And the sons of Micah *were*, Pithon, and Melech, and ‖ Tarea, and Ahaz.

‖ Or, *Tahrea*, chap. 9. 41.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Shearíah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and

Saul the first king of Israel, and the predecessor of David, descended, whose particular family and succession to the throne form the chief subject of this history; and as this tribe alone was united to the tribe of Judah, making up with it that monarchy of Judah, which was held by the line of David; a more particular account of the genealogy of this tribe is here given, especially in that line from which the race of Saul was derived. *Pyle.*

12. — *built Ono, and Lod,*] These two cities are joined together in other places, being neighbouring cities; see Ezra ii. 33; Nehem. vii. 37; xi. 35. Lod is probably the same as Lydda. *Dr. Lightfoot.*

40. — *archers,*] The expression in the original here means, "those that tread the bow," because the steel bows which were then in use were so strong as not to admit of being drawn by the hands, but it was the cus-

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had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

CHAP. IX.

1 *The original of Israel's and Judah's genealogies.* 2 *The Israelites,* 10 *the priests,* 14 *and the Levites, with Nethinims, which dwelt in Jerusalem.* 27 *The charge of certain Levites.* 35 *The stock of Saul and Jonathan.*

1200, &c. SO all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

about 536. 2 ¶ Now the first inhabitants that *dwelt* in their possessions in their cities *were,* the Israelites, the priests, Levites, and the Nethinims.

a Neh. 11. 1. 3 And in [a] Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

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8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; † very able men for the work of the service of the house of God.

† Heb. *mighty men of valour.*

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

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tom for the person using them to sit down and press them with his feet, pulling the arrow with both his hands that it might fly with the greater force. *Bp. Patrick.*

Chap. IX. ver. 1. *So all Israel* &c.] Thus has been given a brief genealogy of the whole Israelite nation, as it stood in the ancient records of the two monarchies of Israel and Judah.

2. *Now the first inhabitants that dwelt*] Here follows an account of those who returned into their own land with Zerubbabel, upon the decree of Cyrus, 2 Chron. xxxvi. 22, 23. They were divided, as is here expressed, into four descriptions of persons. The first are Israelites, that is, some of the ten tribes who were carried into Assyria and Media, and now chose to come back with their brethren of Judah. The second and third sort were priests and Levites, whose ancestors formerly officiated in the temple at Jerusalem. And the fourth were Nethinim, that is, such under servants as David had appointed to assist the Levites in waiting on the house of God. The word Nethinim signifies "persons given or appointed." *Pyle.*

—— *Nethinims.*] The Nethinim were originally the Gibeonites, who, having obtained by artifice a league of peace with the Israelites soon after they came into Canaan, were condemned by Joshua to the lowest and most laborious offices belonging to the service of the tabernacle, as drawing water, fetching wood for the service of the altar, &c. Josh. ix. 23. We never find them called Nethinim before David's time; but afterwards, when the Israelites had enlarged their conquests, and probably added persons from other nations to these vassals of the sanctuary, they obtained this name. They seem not to have been treated like slaves, but rather as the lowest order of servants of the sanctuary, having no doubt embraced the Jewish religion. At their return from the Babylonish captivity, (Nehem. xi. 3,) they were placed in cities with the Levites. It appears, indeed, there were but few which chose to return, probably on account of the lowness of their condition among the Israelites. We read of no more than 220 who came with Ezra, (Ezra viii. 20,) and 392 with Zerubbabel, (Ezra ii. 58;) in which latter number are included "the children of Solomon's servants." *Dr. Jennings.*

3. — *children of Ephraim, and Manasseh;*] We have here a plain proof that many out of those tribes returned from Babylon, together with the tribe of Judah. *Dr. Wall.*

10. *And of the priests;* &c.] The second description of persons who returned were priests, several of the heads of whose families are here named. These were persons of great skill in the services and sacrifices of the Mosaical law, and of great courage to defend it (ver. 13.) against such enemies as were likely to oppose it on their first return from captivity. One of these, Ahitub, was "the ruler of the house of God," ver. 11; that is, though he was not high priest, he was a man of eminent authority in that order. It appears from Ezra iii. 2, Haggai i. 1, that Jeshua or Joshua was high priest at the time. *Pyle.*

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15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the † gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

† Heb. *thresholds.*

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer † did ordain in their || set office.

† Heb. *founded.*
|| Or, *trust.*

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

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26 For these Levites, the four chief porters, were in *their* || set office, and were over the || chambers and treasuries of the house of God.

|| Or, *trust.*
|| Or, *storehouses.*

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should † bring them in and out by tale.

† Heb. *bring them in by tale, and carry them out by tale.*

29 *Some* of them also *were* appointed to oversee the vessels, and all the || instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

|| Or, *vessels.*

30 And *some* of the sons of the priests made [b] the ointment of the spices.

b Exod. 30. 23.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the || set office over the things that were made || in the pans.

|| Or, *trust.*
|| Or, *on flat plates, or, slices.*

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the † shewbread, to prepare *it* every sabbath.

† Heb. *bread of ordering.*

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for † they were employed in *that* work day and night.

† Heb. *upon them.*

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* [c] Maachah:

c Chap. 8. 29.

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

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17. *And the porters*] Rather the guards, as the Hebrew word more properly signifies. The next verse tells us, that they waited "in the king's gate eastward," that is, where the king's gate formerly was. This shews that the tabernacle which they erected since their return from the captivity was not on mount Moriah, but in Zion. It is probable that they erected this tabernacle immediately after their return, till the temple could be built, being unwilling to remain for any time without a place of publick worship. *Bp. Patrick.*

20. *And Phinehas the son of Eleazar* &c.] He "was the ruler over them in time past," that is, when they marched through the wilderness, &c. before he was high priest; and "the Lord was with him," so that even then he was held in great esteem. This seems to be here noticed to shew that Shallum's office was no mean office. *Dr. Wells.*

22. *All these which were chosen* &c.] Thus, in the temporary tabernacle erected after the return from captivity, all these Levites had their posts and offices assigned to them, exactly in the same manner as they had been arranged by David, with the advice of the famous Prophet Samuel. They had all, by a certain number at a time, their several charges, and were constantly relieved by others that came out of the villages to supply their places "after seven days from time to time," ver. 25. *Pyle.*

35. *And in Gibeon dwelt* &c.] The account now returns to the genealogy of Saul; and a repetition here takes place of what had before been given at chap. viii.

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37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

d Chap. 8. 33. 39 [d] And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*,

e Chap. 8. 35. Pithon, and Melech, and Tahrea, [e] *and Ahaz.*

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

CHAP. X.

1 *Saul's overthrow and death.* 8 *The Philistines triumph over Saul.* 11 *The kindness of Jabesh-gilead towards Saul and his sons.* 13 *Saul's sin, for which the kingdom was translated from him to David.*

1056. a 1 Sam. 31. 1, 2. NOW [a] the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down ‖ slain in mount Gilboa.

‖ Or, *wounded.*

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and ‖ Abinadab, and Malchi-shua, the sons of Saul.

‖ Or, *Ishui*, 1 Sam. 14. 49.

3 And the battle went sore against Saul, and the † archers † hit him, and he was wounded of the archers.

† Heb. *shooters with bows.* † Heb. *found him.*

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and ‖ abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

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‖ Or, *mock me.*

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he † committed against the LORD, [b] *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, [c] to enquire *of it;*

† Heb. *transgressed.* b 1 Sam. 15. 23.

c 1 Sam. 28. 7.

29, &c. It is supposed to be repeated in order to form the connexion with the history of Saul in the following chapter. *Pyle.*

Chap. X. ver. 1. *Now the Philistines* &c.] Here the author of this book passes over all the time of Moses, Joshua, the Judges, and Samuel, and begins at the death of Saul and reign of David. *Dr. Wall.*

The account of the death of Saul is here repeated, from 1 Sam. xxxi, in the same words, and with very little difference. It is introduced to make way for the history of David, (which is mainly intended in the rest of this book,) who by Saul's death was advanced to the crown. *Bp. Patrick.*

13. *So Saul died for his transgression*] Thus expired the reign and succession of this unhappy prince, whose rash and ungoverned spirit led him into those impieties, for which God, in great justice, transferred the crown from his family, to that of the very person from whom he had received so great services, and whom notwithstanding he treated with such unparalleled envy and oppression. *Pyle.* Saul "died for his transgression:" his two greatest transgressions (one against the express command of God delivered by Samuel, and the other against a known law of Moses) were his sparing the Amalekites, and his consulting the witch of En-dor; which were plain proofs of his want of regard to God. For "he inquired not of the Lord," as the next verse states, that is, he did not pay that regard and reverence to Him which he ought; he did in fact inquire of Him,

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14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of † Jesse.

† Heb. *Isai.*

CHAP. XI.

1 *David by a general consent is made king at Hebron.* 4 *He winneth the castle of Zion from the Jebusites by Joab's valour.* 10 *A catalogue of David's mighty men.*

1048.

THEN [a] all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

a 2 Sam. 5. 1.

2 And moreover † in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ‖ feed my people Israel, and thou shalt be ruler over my people Israel.

† Heb. *both yesterday and the third day.*

‖ Or, *rule.*

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD † by [b] Samuel.

† Heb. *by the hand of.*

b 1 Sam. 16. 13.

4 ¶ And David and all Israel [c] went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.

c 2 Sam. 5. 6.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be † chief and captain. So Joab the son of Zeruiah went first up, and was chief.

† Heb. *head.*

7 And David dwelt in the castle; therefore they called ‖ it the city of David.

‖ That is, *Zion*, 2 Sam. 5. 7.

8 And he built the city round about, even from Millo round about: and Joab † repaired the rest of the city.

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9 So David † waxed greater and greater: for the LORD of hosts *was* with him.

† Heb. *revived.* † Heb. *went in going and increasing.*

10 ¶ [d] These also *are* the chief of the mighty men whom David had, who ‖ strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel.

d 2 Sam. 23. 8.

‖ Or *held strongly with him.*

11 And this *is* the number of the mighty men whom David had; Jashobeam, ‖ an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

‖ Or, *son of Hachmoni.*

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at ‖ Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

1047.

‖ Or, *Ephes-dammim*, 1 Sam. 17. 1.

14 And they ‖ set themselves in the midst of *that* parcel, and delivered it, and slew the [e] Philistines; and the LORD saved *them* by a great ‖ deliverance.

‖ Or, *stood.*

e 2 Sam. 23. 13.

‖ Or, *salvation.*

15 ¶ Now ‖ three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

‖ Or, *three captains over the thirty.*

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem,

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(1 Sam. xxviii. 6,) but not with a religious mind. *Bp. Patrick.*

Chap. XI. ver. 1. *Then all Israel gathered themselves*] Between the death of Saul and the settlement of David on the throne, many transactions took place which are recorded in 2 Sam. i, ii, iii, and iv. At length, David received the addresses of the whole nation, desiring that he would take the crown upon him in just reward of his many eminent services, and agreeably to the predictions of the prophet Samuel. *Pyle.*

10. *These—are the chief of the mighty men*] The sacred writer, having touched upon David's promotion to the throne, and his settlement in Zion, thought fit next to record who those valiant men were, that assisted him in his advancement, and helped to establish him in his authority; of whom a particular account is also given at 2 Sam. xxiii. 8, &c. *Bp. Patrick.*

11. — *lifted up his spear against three hundred*] At 2 Sam. xxiii. 8, it is stated that "he lift up his spear against *eight hundred*, whom he slew at one time." Some have supposed that an errour in the number has crept into one of the passages; or perhaps it may be plainer to interpret, that he slew 300 with his own hand, and thereby routed the enemy, in which flight 500 more were slain during the pursuit. *Bp. Patrick.*

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Before CHRIST 1047.

that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

† Heb. *with their lives.*

20 ¶ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 [f] Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

f 2 Sam. 23. 19, &c.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, † who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

† Heb. *great of deeds.*

23 And he slew an Egyptian, † a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

† Heb. *a man of measure.*

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

‖ Or, *Harodite*, 2 Sam. 23. 25.

27 Shammoth the ‖ Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

Before CHRIST 1047.

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar ‖ the son of Haggeri,

‖ Or, *the Haggerite.*

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the ‖ son of Shimri, and Joha his brother, the Tizite,

‖ Or, *Shimrite.*

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAP. XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

NOW [a] these *are* they that came to David to Ziklag, † while he yet kept himself close because of Saul the son of Kish: and they *were*

about 1058. [a] 1 Sam. 27. 1.

† Heb. *being yet shut up.*

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26. *Also the valiant men* &c.] The rest that here follow make up the thirty famous soldiers in David's army, with an addition of some others, whose exploits made them worthy to be left on record. There are some changes and additions, with respect to the names of several of them, which must be accounted for by length of time and accidental circumstances. *Pyle.*

By comparing this list of names with the parallel list in 2 Sam. xxiii, it is easy to perceive that several mistakes in regard to the proper names have been made by transcribers. *Dr. Wells.*

Chap. XII. ver. 1. — *they that came to David to Ziklag,*] The sacred writer, having now mentioned the

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among the mighty men, helpers of the war. Before CHRIST about 1058.

2 *They were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of ‖ Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, ‖ Or, *Hasmaah.*

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men †of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* †as swift as the roes upon the mountains; † Heb. *of the host.* † Heb. *as the roes upon the mountains to make haste.*

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh. Before CHRIST about 1058.

14 These *were* of the sons of Gad, captains of the host: ‖one of the least *was* over an hundred, and the greatest over a thousand. ‖ Or, *one that was least could resist an hundred, and the greatest a thousand.*

15 These *are* they that went over Jordan in the first month, when it had †overflown all his [b] banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west. † Heb. *filled over.* [b] Josh. 3. 15.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out †to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall †be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no ‖wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*. † Heb. *before them.* † Heb. *be one.* ‖ Or, *violence.*

18 Then †the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. † Heb. *the spirit clothed Amasai.* about 1056.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, [c] He will fall to his master Saul †to *the jeopardy of* our heads. [c] 1 Sam. 29. 4. † Heb. *on our heads.*

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principal commanders of David's army, at and after the time of his accession to the throne, and having left their great achievements on honourable record, proceeds to do justice to the memory of those brave persons who stood by him in his lowest condition, and joined him in his exile during his persecution under Saul. Of these no mention has been made in the books of Samuel or Kings. *Pyle.*

2. — *even of Saul's brethren*] The circumstance here mentioned is remarkable, that these persons who took part with David were of the kindred of Saul. They were probably moved so to act by some extraordinary cause, either by the great virtues of David, or by abhorrence of the persecution raised against an innocent man, or by regard to the words of Samuel concerning David's right to the kingdom. *Bp. Patrick.*

8. — *into the hold to the wilderness*] There are several holds or inaccessible places mentioned, where David secured himself from Saul's persecution. See 1 Sam. xxii. 4; xxiii. 14; xxiv. 22. Perhaps however the text may still be referring to Ziklag. *Bp. Patrick.*

— *whose faces were like the faces of lions,*] This expression may be understood to signify the fierceness of their countenances; or rather perhaps, as is preferable, the undauntedness of their courage. *Pyle.*

15. — *that went over Jordan in the first month,*] This is mentioned as a proof and instance of their undaunted valour, that they ventured to swim over Jordan in the most dangerous season, and "put to flight all them of the valleys, &c." that is, some of the neighbouring people who had seized the opportunity of invading and spoiling the land thereabout, perhaps when Saul was engaged in an enterprise against the Philistines. *Bp. Patrick.*

18. *Then the spirit came upon Amasai,*] That is, God moved him with an heroical boldness and resolution to profess, in the name of them all, their fidelity to David in such pathetical words as convinced him of their good intentions towards him. *Bp. Patrick.*

19. — *but they helped them not:*] See 1 Sam. xxix. 1. &c. where it is related, that the Philistines refused the assistance of David and his companions, from suspecting their good faith.

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Before CHRIST about 1056.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

‖ Or, *with a band.*

21 And they helped David ‖ against the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

1048.

23 ¶ And these *are* the numbers of the ‖ † bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

‖ Or, *captains*, or, *men.*
† Heb. *heads.*

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready ‖ armed to the war.

‖ Or, *prepared.*

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the † kindred of Saul, three thousand: for hitherto † the greatest part of them had kept the ward of the house of Saul.

† Heb. *brethren.*
† Heb. *a multitude of them.*

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, † famous throughout the house of their fathers.

† Heb. *men of names.*

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

Before CHRIST 1048.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, ‖ expert in war, with all instruments of war, fifty thousand, which could ‖ keep rank: *they were* † not of double heart.

‖ Or, *rangers of battle*, or, *ranged in battle.*
‖ Or, *set the battle in array.*
† Heb. *without a heart and a heart.*

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, ‖ expert in war, forty thousand.

‖ Or, *keeping their rank.*

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* ‖ meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

‖ Or, *victual of meal.*

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20. *As he went to Ziklag*, &c.] Others of the tribe of Manasseh, whose names are here mentioned, joined him at the very point of time when "the band of (Amalekite) rovers" had destroyed his fortunes and carried his family into slavery, which great loss these valiant commanders helped to repair. See 1 Sam. xxx. *Pyle.*

22. *For at that time*] Namely, after the battle in which Saul was slain. *Dr. Wells.*

32. — *men that had understanding of the times,*] The meaning of these words has been the subject of doubt. Some have supposed them to imply such a skill in computing the years and months, as enabled them exactly to determine the time of all festivals, the new moons, the passover, &c. *Houbigant.* But a more probable sense seems to be, that these men of Issachar now gave proof of their knowledge of the times, or fit seasons of action, in telling the rest of the nation that this was the proper season for making David king, when Saul's family was dead; and that he was the person most likely to subdue the Philistines, by whom they had been so often beaten. *Bp. Patrick, Pyle.* Or generally, men who had political prudence to discern and embrace the fit seasons for all actions. *S. Clarke.*

40. — *and on oxen,*] The mention of oxen as beasts of burden is remarkable; but the same custom still obtains in the East. Dandini expresses surprise at seeing them so employed in the neighbourhood of Tripoli in Syria. *Harmer.*

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Before CHRIST 1045.

CHAP. XIII.

1 *David fetcheth the ark with great solemnity from Kirjath-jearim.* 9 *Uzza being smitten, the ark is left at the house of Obed-edom.*

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, † let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* † in their cities *and* suburbs, that they may gather themselves unto us:

† Heb. *let us break forth* and *send.*

† Heb. *in the cities of their suburbs.*

3 And let us † bring again the ark of our God to us: for we enquired not at it in the days of Saul.

† Heb. *bring about.*

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So [a] David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

[a] 1 Sam. 7. 1. 2 Sam. 6. 2.

6 And David went up, and all Israel, to [b] Baalah, *that is,* to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it.*

[b] Josh. 15. 9.

7 And they † carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

† Heb. *made the ark to ride.*

8 And David and all Israel played before God with all *their* might, and with † singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

† Heb. *songs.*

9 ¶ And when they came unto the threshingfloor of ‖ Chidon, Uzza put forth his hand to hold the ark; for the oxen ‖ stumbled.

‖ Called *Nachon,* 2 Sam. 6. 6.

‖ Or, *shook it.*

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the [c] ark: and there he died before God.

[c] Numb. 4. 15.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called ‖ Perez-uzza to this day.

‖ That is, *The breach of Uzza.*

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David † brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

† Heb. *removed.*

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed [d] the house of Obed-edom, and all that he had.

[d] As chap. 26. 5.

CHAP. XIV.

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives, and children.* 8 *His two victories against the Philistines.*

NOW [a] Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

about 1043.

[a] 2 Sam. 5. 11, &c.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took † more wives at Jerusalem: and David begat more sons and daughters.

† Heb. *yet.*

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

‖ Or, *Eliada.* 2 Sam. 5. 16.

8 ¶ And when the Philistines heard that [b] David was anointed king over

[b] 2 Sam. 5. 17.

Chap. XIII. ver. 3. — *let us bring again the ark of our God*] It is stated in 2 Sam. v, vi, that this took place after what is mentioned in the next chapter respecting the wars of Hiram and David with the Philistines. And thus probably it happened; only David, as became a good king whose first care is about religion, took advice, as soon as he came to the crown, of the elders of his people, concerning the bringing up the ark of God, which was not put in execution till some time afterwards.

—— *for we enquired not at it in the days of Saul.*] The words in the Hebrew may be translated, "We enquired not about it in the days of Saul:" meaning, that they were not solicitous in those days to find a fit place for the residence of the ark of God, where they might conveniently attend upon His worship and service, being hindered by perpetual wars, and not sufficiently concerned about religion. *Bp. Patrick.*

For what follows in this chapter, see the notes on 2 Sam. vi.

Chap. XIV. ver. 4. — *these are the names of his children*] Two more names are mentioned here than were given at 2 Sam. v. Probably two of the children died

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Before CHRIST about 1043.

all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

1047.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place ‖ Baal-perazim.

‖ That is, *a place of breaches.*

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, [c] and come upon them over against the mulberry trees.

c 2 Sam. 5. 23.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 *David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michal despiseth him.*

Before CHRIST 1042.

AND *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

† Heb. It is *not to carry the ark of God, but for the Levites.*

2 Then David said, † None ought to carry the [a] ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

a Numb. 4. 2. 15.

about 1042.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his ‖ brethren an hundred and twenty:

‖ Or, *kinsmen.*

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

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in their infancy, and on that account were not there mentioned. *Pyle.* See the notes on 2 Sam. v. for the rest of this chapter.

17. — *into all lands;*] Into a great many lands; for in this restrained sense the Hebrew word rendered *all* is frequently used. *Bp. Patrick.*

Chap. XV. ver. 1. *And David made him houses*] The history now returns to the transactions of David at Jerusalem, which were left off at chap. xiii. The king having "made him houses," that is, having completed all the apartments of his palace, and prepared a new tabernacle for the reception of the ark, resolved to move it thither. *Pyle.*

2. — *None ought to carry the ark — but the Levites:*] The former miscarriage, when they brought up the ark from Kirjath-jearim, had taught David to treat it with greater reverence, and to have it carried on the shoulders of the priests, according to the prescription of the law at Num. iv. 15. *Bp. Patrick.*

13. — *for that we sought him not after the due order.*] This good king does not wholly excuse himself and lay

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Before CHRIST about 1042.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as [b] Moses commanded according to the word of the LORD.

[b] Exod. 25. 14.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

[c] Chap. 6. 33. 17 So the Levites appointed [c] Heman the son of Joel; and of his brethren, [d] Asaph the son of Berechiah; and of the sons of Merari their brethren, [e] Ethan the son of Kushaiah;

[d] Chap. 6. 39.

[e] Chap. 6. 44.

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‖ on the Sheminith to excel.

‖ Or, *on the eighth to oversee.*

22 And Shenaniah, chief of the Levites, ‖ *was* for † song: he instructed about the song, because he *was* skilful.

‖ Or, was *for the carriage: he instructed about the carriage.* † Heb. *lifting up.*

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

Before CHRIST about 1042.

25 ¶ So [f] David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

[f] 2 Sam. 6. 12, 13, &c.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ‖ song with the singers: David also *had* upon him an ephod of linen.

‖ Or, *carriage.*

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

CHAP. XVI.

1 *David's festival sacrifice.* 4 *He ordereth a choir to sing thanksgiving.* 7 *The psalm of thanksgiving.* 37 *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.*

about 1042.

SO [a] they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

[a] 2 Sam. 6. 17.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine.*

4 ¶ And he appointed *certain* of the Levites to minister before the ark

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all the blame upon others, but places himself in the number of those who were careless in this matter. For it was his duty as well as theirs to give due attention to the law, and to pray to God for His direction. *Bp. Patrick.*

20. — *with psalteries on Alamoth;*] Or the words may be translated, "together with Alamoth." What is meant by Alamoth is uncertain; but, from its being joined with psalteries, it is thought to mean a musical instrument. *Bp. Patrick.*

21. — *with harps on the Sheminith*] Or "together with the Sheminith." The Hebrew Sheminith refers to the number eight, whence some understand by it an instrument with eight strings, or an instrument which sounds the note called an octave by musicians. *Simonis.*

26. — *when God helped the Levites*] When God enabled them to discharge their duty without any gross errour or disaster befalling them. *Pyle.* Or, when He encouraged them in their work with some comfortable sign of His approbation. *S. Clarke.*

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Before CHRIST about 1042.

of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel † with psalteries and with harps; but Asaph made a sound with cymbals;

† Heb. *with instruments of psalteries and harps.*

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

Ps. 105. 1.

8 [b] Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

c Gen. 17. 2. & 26. 3. & 28. 13.

16 *Even of the* [c] *covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance;

† Heb. *the cord.*

† Heb. *men of number.*

19 When ye were but † few, [d] even a few, and strangers in it.

d Gen. 34. 30.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, [e] he reproved kings for their sakes,

Before CHRIST about 1042.

22 *Saying*, [f] Touch not mine anointed, and do my prophets no harm.

e Gen. 12. 17. & 20. 3.

f Ps. 105. 15.

23 [g] Sing unto the LORD, all the earth; shew forth from day to day his salvation.

g Ps. 96. 1.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods [h] of the people *are* idols: but the LORD made the heavens.

h Lev. 19. 4.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 [i] O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

i Ps. 107. 1. & 118. 1. & 136. 1.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever. And all [k] the people said, Amen, and praised the LORD.

k Deut. 27. 15.

37 ¶ So he left there before the

Chap. XVI. ver. 8. *Give thanks unto the Lord,* &c.] This hymn is entirely made up of parts of three psalms which occur in the book of Psalms, where the notes upon them will be given. Part of Psalm cv. makes up all from ver. 8 to ver. 22 of this chapter inclusively; Psalm xcvi. makes up all from ver. 23 to ver. 33; and Psalm cvi. ver. 1, 47, 48, makes up the three last verses of this hymn, that is, ver. 34, 35, 36, of this chapter. *Dr. Wells.*

36. — *all the people said, Amen,*] At the conclusion of this hymn, all the people expressed their hearty concurrence in every part of it, and their wish that God might be for ever praised in the same manner, by saying Amen. Hence we observe the great antiquity of

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Before CHRIST about 1042.

ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually †morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

† Heb. *in the morning and in the evening.*

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* †porters.

† Heb. *for the gate.*

43 And all the people departed every man to his house: and David returned to bless his house.

CHAP. XVII.

1 *Nathan first approving the purpose of David, to build God an house,* 3 *after by the word of God forbiddeth him.* 11 *He promiseth him blessings and benefits in his seed.* 16 *David's prayer and thanksgiving.*

about 1042. a 2 Sam. 7. 1, &c.

NOW [a] it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

Before CHRIST about 1042.

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but †have gone from tent to tent, and from *one* tabernacle *to another.*

† Heb. *have been.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* †from following the sheep, that thou shouldest be ruler over my people Israel:

† Heb. *from after.*

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 [b] I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

b 2 Sam. 7. 14, 15.

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this custom of saying Amen at the conclusion of our prayers and benedictions. We find from Nehem. viii. 6, that this custom was continued after the captivity. *Bp. Patrick.* See note on Deut. xxvii. 15.

42. *And with them Heman and Jeduthun with trumpets*] It should be translated, "And with them (Heman and Jeduthun) there were trumpets and cymbals." *Bp. Patrick.*

Chap. XVII. ver. 5. — *I — have gone from tent to tent,* &c.] In the parallel place at 2 Sam. vii. 6, it is said, "I have walked in a tent and in a tabernacle;" the meaning of both is the same, that the ark of the Divine Presence was kept in a moveable tent, and not in a fixed temple. *Bp. Patrick.* The expression, "I have gone from tent to tent," may allude to the removal of the tent from one place to another; "I have gone

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Before CHRIST about 1042.

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* † great things.

† Heb. *greatnesses.*

20 O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

Before CHRIST about 1042.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, † hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

† Heb. *hast revealed the ear of thy servant.*

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore ‖ let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

‖ Or, *it hath pleased thee.*

CHAP. XVIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadarezer and the Syrians.* 9 *Tou sendeth Hadoram with presents to bless David.* 11 *The presents and the spoil David dedicateth to God.* 13 *He putteth garrisons in Edom.* 14 *David's officers.*

NOW after this [a] it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

about 1040. [a] 2 Sam. 8. 1, &c.

2 And he smote Moab; and the

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from one place where the tent was pitched, to another place where it was pitched again." *Dr. Wells.*

14. — *in mine house and in my kingdom*] It is very observable, that in the parallel passage at 2 Sam. vii. 16, God speaking to David says, "thine house" and "thy kingdom;" whereas here he says, "Mine house" and "My kingdom." This confirms what was there noted, that this passage principally refers to the Messiah, of whom David was a type and figure. *Bp. Patrick.*

The general meaning of this passage (ver. 11—15.) is, That although, in order to shew David and the whole nation how little desirous God was of having a temple, David should not be the man to erect it, yet a commission to erect it should be given to his next successor, whom Providence would bless with a numerous royal issue, and from them would raise at the last that great Prince and Saviour, whose dominion was to be endless, and of universal benefit to mankind. *Pyle.* To which of all the sons of mortal man can this promise be judged applicable? Does it not naturally lead us to acknowledge that singularly illustrious Person who was also in a more eminent sense the Son of God? *Dr. Berriman.*

16. — *David the king came and sat before the Lord,*] Niebuhr informs us, that "in presence of superiours, an Arab sits with his two knees touching each other, and with the weight of his body resting upon his heels." This describes the attitude of David, when he *sat* before the Lord. *Fragments to Calmet.*

17. — *and hast regarded me according to the estate* &c.] In the parallel place at 2 Sam. vii. 19, instead of these words, it is expressed, "Is this the manner of men, O Lord?" The meaning is, that it was not after the manner of men to treat a poor shepherd as if he were a prince; but in this manner God had dealt with David. *Bp. Patrick.*

In the remainder of this chapter the expressions are the same as at 2 Sam. vii, with the exception of here and there a little variation.

Chap. XVIII. ver. 1. *Now after this*] This chapter is repeated from 2 Sam. viii, with some slight variations, as to names particularly. For instance, we have, ver. 1, "Gath and her towns," instead of Methegammah; also, ver. 8, "Tibbath and Chun," instead of Betah and Berothai; in all which cases we conclude that the places were called by different names. *Bp. Patrick.*

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Before CHRIST about 1040.

Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote || Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

|| Or, *Hadadezer*, 2 Sam. 8. 3.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of † Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

† Heb. *Darmesek.*

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from || Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [b] Solomon made the brasen sea, and the pillars, and the vessels of brass.

|| Called in the book of Samuel *Betah and Berothai.*
b 1 Kings 7. 23. 2 Chron. 4. 15.

9 ¶ Now when || Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

|| Or, *Toi*, 2 Sam. 8. 9.

10 He sent || Hadoram his son to king David, || to enquire of his welfare, and † to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer † had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

|| Or, *Joram*, 2 Sam. 8. 10.
|| Or, *to salute.*
† Heb. *to bless.*
† Heb. *was the man of wars.*

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

Before CHRIST about 1040.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, || recorder.

|| Or, *remembrancer.*

16 And Zadok the son of Ahitub, and || Abimelech the son of Abiathar, *were* the priests; and || Shavsha was scribe;

|| Called *Ahimelech*, 2 Sam. 8. 17.
|| Called *Seraiah*, 2 Sam. 8. 17. and *Shisa*, 1 Kings 4. 3.

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief † about the king.

† Heb. *at the hand of the king.*

CHAP. XIX.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are villanously entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 16 *Shophach, making a new supply of the Syrians, is slain by David.*

NOW [a] it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

about 1037.
a 2 Sam. 10. 1, &c.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

† Heb. *In thine eyes doth David,* &c.

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

† Heb. *to stink.*

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Before CHRIST about 1037.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

about 1037.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

† Heb. *the face of the battle was.*

‖ Or, *young men.*

10 Now when Joab saw that † the battle was set against him before and behind, he chose out of all the ‖ choice of Israel, and put *them* in array against the Syrians.

† Heb. *Abishai.*

11 And the rest of the people he delivered unto the hand of † Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

about 1036.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the ‖ river: and ‖ Shophach the captain of the host of Hadarezer *went* before them.

‖ That is, *Euphrates.*

‖ Or, *Shobach*, 2 Sam. 10. 16.

Before CHRIST about 1036.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured.* 4 *Three giants are slain in three several overthrows of the Philistines.*

about 1035. a 2 Sam. 11. 1.

† Heb. *at the return of the year.*

AND [a] it came to pass, that † after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

about 1033. b 2 Sam. 12. 26.

† Heb. *the weight of.*

2 And David took the [b] crown of their king from off his head, and found it † to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

Chap. XIX. ver. 7. — *thirty and two thousand chariots,*] The meaning must probably be, so many foot soldiers who fought in chariots; for no soldiers are mentioned; and at 2 Sam. x. 6, it is expressly stated that they hired 20,000 footmen of Zobah, and 12,000 men of Ish-tob, which together make up the number 32,000. *Bp. Patrick.* The words admit of being translated "thirty and two thousand with chariots." *Dr. Waterland, Houbigant.*

Chap. XX. ver. 1. *And it came to pass, that after the year* &c.] In this part of the history, the account of David's adultery with Bath-sheba intervenes at 2 Sam. xi; but, as that transaction is there so fully related, it is in the book of Chronicles wholly omitted. *Bp. Patrick.*

3. — *and cut them with saws,* &c.] It is not said that David did thus to all the people, nor is any thing more implied than that he did thus to some of them; and it is certain, from 2 Chron. xx, &c. that he did not wholly extirpate the children of Ammon. It is probable that David was thus remarkably severe on some of the chil-

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Before CHRIST about 1018.

4 ¶ And it came to pass after this, [c] that there ‖† arose war at ‖ Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of ‖ the giant: and they were subdued.

c 2 Sam. 21. 18.
‖ Or, *continued.*
† Heb. *stood.*
‖ Or, *Gob.*
‖ Or, *Rapha.*

5 And there was war again with the Philistines; and Elhanan the son of ‖ Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

‖ Called also *Jaare-oregim*, 2 Sam. 21. 19.

6 And yet again [d] there was war at Gath, where was † a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was † the son of the giant.

d 2 Sam. 21. 20.
† Heb. *a man of measure.*

† Heb. *born to the giant*, or, *Rapha.*

7 But when he ‖ defied Israel, Jonathan the son of ‖ Shimea David's brother slew him.

‖ Or, *reproached.*
‖ Called *Shammah*, 1 Sam. 16. 9.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad chooseth the pestilence.* 14 *After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gad's direction, purchaseth Ornan's threshingfloor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague.* 28 *David sacrificeth there, being restrained from Gibeon by fear of the angel.*

1017.

AND [a] Satan stood up against Israel, and provoked David to number Israel.

a 2 Sam. 24. 1, &c.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

Before CHRIST 1017.

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 † And God was displeased with this thing; therefore he smote Israel.

† Heb. *And it was evil in the eyes of the LORD concerning this thing.*

8 And David said unto God, [b] I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

b 2 Sam. 24. 10.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I † offer thee three *things*: choose thee one of them, that I may do *it* unto thee.

† Heb. *stretch out.*

11 So Gad came to David, and said unto him, Thus saith the LORD, † Choose thee

† Heb. *Take to thee.*

12 Either three years famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD de-

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dren of Ammon, as a retaliation or punishment for some horrid cruelties of which they had been guilty towards his Israelitish subjects, although we are not particularly informed what these cruelties were. It appeared from the notes on 2 Sam. xii. 31, that some learned men wish to vindicate David from the charge of cruelty, by explaining the text there in the sense of his putting them to labour under saws, &c. Those who favour this opinion read in the present passage, instead of "cut them with saws, &c." he "ruled them by the saws, by the harrows, &c." that is, made them slaves, and condemned them to these servile employments. *Parkhurst.*

4. — *that there arose war at Gezer* &c.] At this place followed the several transactions and disasters of David's affairs for the space of about thirteen years, which are to be supplied from the second book of Samuel, from chap. xii. to chap. xxi. 15, &c. *Pyle.*

Chap. XXI. ver. 1. *And Satan stood up* &c.] See the notes at 2 Sam. xxiv. 1. On the phrase "stood up against Israel," it should be remarked, that standing up was the posture of those who charged and accused any person of a crime in a court of justice; see 1 Kings xxii. 21. Thus the allusion here may be, that Satan is represented as bringing some sin to the charge of the Israelites, which he laid before God as a reason for punishing them. For this is the manner of the Holy Scripture, thus to bring things down, and accommodate them to the lowest capacities. *Bp. Patrick.*

9. — *Gad, David's seer,*] See the note on 2 Chron. xxxiii. 19.

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stroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very ‖ great *are* his mercies: but let me not fall into the hand of man.

‖ Or, *many.*

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

c 2 Sam. 24. 16.

15 And God sent an [c] angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of ‖ Ornan the Jebusite.

‖ Or, *Araunah,* 2 Sam. 24. 18.

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

d 2 Chron. 3. 1.

18 ¶ Then the [d] angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ‖ And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

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‖ Or, *When Ornan turned back and saw the angel, then he and his four sons with him hid themselves.*

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, † Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

† Heb. *Give.*

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost.

25 So [e] David gave to Ornan for the place six hundred shekels of gold by weight.

e 2 Sam. 24. 24.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering,

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20. *And Ornan turned back, and saw the angel;*] This book, it will be observed, supplies many circumstances omitted in the account given in the book of Samuel; and amongst these is the circumstance of Ornan, or Araunah, having himself seen the angel; for there it was only mentioned that David saw him. *Bp. Patrick.*

23. — *and the threshing instruments for wood,*] That is, to burn the sacrifice of the oxen. The threshing instrument used in the East is not like a flail, but is a sledge, drawn by two oxen, and driven by a man seated in a chair fixed on the sledge. Such instruments as these might serve to accomplish the purpose of consuming the sacrifice, which our flails could not have done, unless they were used in a very great number. *Fragments to Calmet.*

25. — *six hundred shekels of gold*] See note at 2 Sam. xxiv. 24.

26. — *he answered him — by fire*] In a similar manner God testified His acceptance of the sacrifices of Gideon and Elijah; and this was the highest and plainest token of His gracious acceptance of any sacrifice. *Bp. Patrick.*

28. — *then he sacrificed there.*] David, finding how acceptable to God this place was, concluded it was his

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were at that season in the high place at [f]Gibeon.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

f Chap. 16. 39. 2 Chron. 1. 3. 1 Kings 3. 4.

CHAP. XXII.

1 *David, foreknowing the place of the temple, prepareth abundance for the building of it.*
6 *He instructeth Solomon in God's promises, and his duty in building the temple.*
17 *He chargeth the princes to assist his son.*

THEN David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

a Chap. 29. 1.

5 And David said, [a]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

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6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [b]Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

b Chap. 28. 3. 2 Sam. 7. 13.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be || Solomon, and I will give peace and quietness unto Israel in his days.

|| That is, *peaceable.*

10 He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be

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duty to continue to offer up such sort of sacrifices as these in it, since God had in a manner consecrated it to His service by so special a testimony of His Divine favour and acceptance. Accordingly, though the tabernacle with the altar was still at Gibeon, yet the king made this for the future the place of his worship. And here it was that he appointed the temple to be built. See the next chapter, ver. 1, 2, &c. and 2 Chron. iii. 1. *Pyle.*

30. — *He was afraid because of the sword of the angel*] As he thought that God had now consecrated to His service the threshingfloor of Araunah, he thought there might still be danger that the angel might smite Jerusalem if he did not continue to worship God there, and if he went to the altar at Gibeon. The altar which he had now erected was set up, by the express command of God, as well as that of Moses; and he probably knew that God intended a temple should be built on this spot to His perpetual honour. *Bp. Patrick.*

Chap. XXII. ver. 1. — *This is the house*] This is the place where the temple must be built. *Dr. Wall.* From the tokens of acceptance which God had been pleased to afford, David concluded that this was the place in which "the house of the Lord God" was to be built, which he had purposed to erect himself, and which was now to be intrusted to his son Solomon; and that in this place was to be "the altar of the burnt offering" which was to be made. *Dr. Wells.*

2. — *the strangers that were in the land*] The proselytes to the Jewish religion, who were probably better skilled in the arts and works which follow, than the Israelites themselves. *Bp. Patrick.*

5. — *Solomon my son* &c.] It hence appears, that it was well known he intended Solomon for his successor. *Bp. Patrick.* The main considerations which, as David here states, determined him to make this early provision for the building of the temple, were, the great magnificence of the intended structure, and the uncommon care which would be required to accomplish it properly; which he concluded would be too weighty a concern for so young a prince as Solomon would be at his accession to the throne. *Pyle.*

8. — *because thou hast shed much blood upon the earth*] Though this reason for David's being forbidden to build the house of God is not mentioned in the book of Samuel, (see 2 Sam. vii. 12, &c.) yet it is recorded here, to shew perhaps that, although the wars of David were warranted by God, and succeeded through His gracious aid in an extraordinary manner, yet it did not so well accord with the majesty of God, to have a temple built by one who had shed so much blood, as by one whose reign passed in quietness and peace. *Bp. Patrick.*

There is a particular reflection to be made on God's not approving of David's building the temple at Jerusalem, because he had been a man of war, and had shed much blood. We may hence conclude, that God, who is a God of peace, does not delight in blood; that even just and necessary wars are a great evil; and that by peace and tranquillity, rather than by confusion and trouble, His kingdom is promoted and advanced. *Osterwald.*

10. — *I will establish the throne — for ever.*] In the proper and full sense of the words, this can only belong to Christ: for Solomon reigned only forty years; and, after that, his kingdom was torn to pieces. Ac-

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with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

‖ Or, *in my poverty.*

14 Now, behold, ‖ in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without [c] weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

c As ver. 3.

15 Moreover *there are* workmen with thee in abundance, hewers and ‖ workers of stone and timber, and all manner of cunning men for every manner of work.

‖ That is, *masons and carpenters.*

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

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19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAP. XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and distribution of the Levites.* 7 *The families of the Gershonites.* 12 *The sons of Kohath.* 21 *The sons of Merari.* 24 *The office of the Levites.*

SO when David was old and full of days, he [a] made Solomon his son king over Israel. 1015.

a Chap. 28. 5.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites. 1015.

3 Now the Levites were numbered from the age of [b] thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. about 1045.

b Numb. 4. 3.

4 Of which, twenty and four thousand *were* ‖ to set forward the work

‖ Or, *to oversee.*

cordingly the author of the Epistle to the Hebrews applies this expression to Christ, Heb. i. 5. *Bp. Patrick.*

13. *Then shalt thou prosper*, &c.] David here gives to his son the truly valuable instruction to improve his happy advantages, and to be discouraged by no difficulties in doing his duty; and always to remember that his own, and the kingdom's prosperity, depended solely and entirely on the piety and justice of his government, and upon his and their scrupulous regard to the laws of their religion. *Pyle.*

14. — *in my trouble*] In my reign, which has been full of various troubles. *Dr. Wells.*

—— *an hundred thousand talents of gold*, &c.] This sum, when added to those of chap. xxix. 3—5, &c. is so prodigious, that many judicious writers have come to the conclusion, either that the talents here spoken of were another sort of talent, of far less value than those mentioned by Moses, or else that some errour as to the numbers may have been introduced into the text; for these sums amount to no less than 800 millions sterling of our money. *Pyle.*

The Hebrew word for "talent," signifies a cake or mass of metal. The account here given of the vast wealth prepared by David appears incredible, if we allow the talent mentioned to be that of which Moses speaks, and to be of the value which is commonly supposed. As to an errour in the numbers, it should be mentioned that Josephus, the Jewish historian, states them at 10,000 talents of gold, and 100,000 talents of silver, which is a tenth part of what we read in our present copies of this text. The Arabick version says, "Gold a thousand talents, and silver a thousand talents." At the same time we should remember, that, in an age when princes were accustomed to hoard up vast quantities of gold and silver, as Eastern princes do still, it is by no means improbable that David, in his many successful wars with various great nations, might amass a quantity of treasure which to us appears prodigious. *Parkhurst.*

Chap. XXIII. ver. 2. *And he gathered together all the princes*] He called together a general assembly of the heads of the nation, to whom he gave the scheme he had been formerly projecting for the regular courses of the priests and Levites in the temple service, as a method of preventing the inconveniences he had observed in the usual manner of performing it. *Pyle.*

David was well aware of what vast consequence the establishment of the publick worship of God, in true piety and purity, was to the virtue and happiness of a people; inasmuch as all religion depends upon it, and would without it absolutely fail amongst men, in the space of a few years. He therefore judged it advisable to allure men to it, by all the advantages of a graceful, solemn, and delightful magnificence; as the sacred writer proceeds to describe in this and the following chapters. *Dr. Delaney.*

3. *Now the Levites were numbered*] It was appointed by law, Numb. iv. 3; viii. 24, &c. that the Levites were to be called up to enter on their duties at the age

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of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David,* to praise *therewith.*

c Exod. 6. 16. chap. 6. 1, &c. 2 Chron. 8. 14. & 29. 25. † Heb. *divisions.*

6 And [c] David divided them into † courses among the sons of Levi, *namely,* Gershon, Kohath, and Merari.

d Chap. 26. 21. ‖ Or, *Libni,* chap. 6. 17.

7 ¶ Of the [d] Gershonites *were,* ‖ Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

‖ Or, *Zizah,* ver. 11.

10 And the sons of Shimei *were,* Jahath, ‖ Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

† Heb. *did not multiply sons.*

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah † had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

e Exod. 6. 20. f Exod. 28. 1. Hebr. 5. 4.

13 The sons of [e] Amram; Aaron and Moses: and [f] Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

g Exod. 2. 22.

14 [g] Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 [h] The sons of Moses *were,* Gershom, and Eliezer.

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h Exod. 18. 3, 4.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were,* [i] Rehabiah ‖ the chief. And Eliezer had none other sons; but the sons of Rehabiah † were very many.

i Chap. 26. 25. ‖ Or, *the first.* † Heb. *were highly multiplied.*

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their ‖ brethren the sons of Kish took them.

‖ Or, *kinsmen.*

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

k Numb. 10. 24.

24 ¶ These *were* the sons of [k] Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [l] twenty years and upward.

l Numb. 1. 3.

25 For David said, The LORD God of Israel hath given rest unto his people, ‖ that they may dwell in Jerusalem for ever:

‖ Or, *and he dwelleth in Jerusalem,* &c.

26 And also unto the Levites: they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

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27 For by the last words of David the Levites *were* † numbered from twenty years old and above:

† Heb. *numbers.*

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of twenty-five or thirty, and were to be discharged at the age of fifty. *Pyle.*

12. *The sons of Kohath;*] From the family of Kohath, the head of the second class, descended Moses and Aaron: Aaron and his posterity were honoured with the priesthood; but Moses, ver. 14, though the most eminent Prophet and governour that ever the Israelitish nation had, left his children in no higher situation than that of simple Levites, who spread into numerous families, the chief of which will be mentioned. *Pyle.*

14. *Now concerning Moses* &c.] Such was the wonderful humility and modesty of this great man, that he did not aim at obtaining high situations for his posterity: which circumstance is perhaps here noted, to the end that none amongst the Israelites might presume, on account of their noble descent, to meddle with the priesthood, which was settled in the family of Aaron. *Bp. Patrick.*

24. — *as they were counted — from the age of twenty years*] It appears that the Levites were twice numbered and registered in the time of David, as they had anciently been in the time of Moses. At the first poll, ver. 3, they were not taken into the service till the age of thirty; but afterwards, on the king considering that the service of the temple would require more hands than that of the tabernacle, and would at the same time be more light and easy, from the circumstance of there being no ark and tabernacle to carry about from place to place, he ordered, at the second poll, all to be summoned from the age of twenty, in order that they might be employed in some easy and familiar business, till they were fit to go through all the offices that belonged to them. *Pyle.*

25. — *dwell in Jerusalem for ever:*] It must always be remembered, that these expressions, of their dwelling in Jerusalem "for ever," imply the condition of their continued obedience to God, in which if they failed, they would be expelled from their habitations. *Bp. Patrick.*

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28 Because † their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

† Heb. *their station was at the hand of the sons of Aaron.*

29 Both for the shewbread, and for [m] the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in* the ‖ pan, and for that which is fried, and for all manner of measure and size;

m Chap. 9. 29, &c. Lev. 6. 21.

‖ Or, *flat plate.*

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAP. XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW *these are* the divisions of the sons of Aaron. [a] The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

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a Lev. 10. 1.

2 But [b] Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

b Numb. 3. 4. & 26. 61.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one † principal

† Heb. *house of the father.*

29. —*for all manner of measure and size;*] The standards of all measures and weights were kept in the sanctuary, in the custody of the Levites, of whom it was the duty to see that they were kept with exactness. Hence we frequently read of "the shekel of the sanctuary," by which is meant the shekel of the true standard. It should be observed, that in a similar manner the standard weights and measures used anciently to be kept in Pagan temples, and, in later times, in Christian churches. *Bp. Patrick.*

Chap. XXIV. ver. 1. *Now these are the divisions*] David, having settled the courses of the Levites, ordered, in much the same manner, those of the priests, as their families were severally derived from the only two sons of Aaron who survived, Eleazar and Ithamar. *Pyle.*

These courses of the priests, many of the Hebrew doctors assert, were first ordained by Moses, who, as they relate, established them eight in number, four of the line of Eleazar, and four of the line of Ithamar; then Samuel added eight more, and made them sixteen; and David added other eight, and made them twenty-four. However, it is certain that the first time the Scripture speaks of any courses, it makes mention of twenty-four, and that David is recorded as the founder and distributor of them. These courses served under the first temple, and continued in their ministry till the Babylonish captivity; but it is generally allowed that no more than four of them returned from that captivity. Every one of these courses ministered its week from sabbath to sabbath. The course which went out did not depart till the sabbath was over, and that which came in, entered when it began. They served a week only at a time, so that the attendance of each course was required twice in the year. As these courses were determined by lot, so every particular priest had his office appointed to him by the same method. Thus the lot determined who should attend the altar of incense, who should feed the fire, who carry out the incense; and so of all other parts of the service. *Lewis.*

3. — *Zadok* —, *Ahimelech*] These two were the chief persons in David's days of the posterity of those sons of Aaron, Eleazar and Ithamar.

5. *Thus were they divided by lot,* &c.] To prevent all jealousy and ground of complaint, the selection of persons was determined by lot, the most usual and ancient method of choosing to sacred offices. The "governours of the sanctuary" probably were the principal ministers about holy things: in the expression "the governours of the house of God," there is no word for *house* in Hebrew; they seem to have been "the chief judges." *Bp. Patrick.*

This appointment of separate courses for the priests and Levites, according to which they were to officiate by turns, carried one great national advantage with it; (and possibly many more not now to be understood;) namely, that this weekly circulation of priests and Levites tended to diffuse a general acquaintance amongst the different inhabitants of the kingdom.

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houshold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the

c Luke 1. 5. eighth to [c] Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of* [d] *Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

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d Chap. 23. 19. & 26. 31.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAP. XXV.

1 *The number and offices of the singers.* 8 *Their division by lot into four and twenty orders.*

about 1015.

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

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19. *These were the orderings* &c.] Thus were they ranged into their weekly courses, under the high priest, the successor of Aaron for the time being, who had the inspection over them, and took care that there should be no confusion or interfering amongst them. *Pyle.*

20. *And the rest of the sons of Levi* &c.] The author here speaks again of the Levites who were before named in chap. xxiii, to distinguish them from the priests, and to shew that they had all their places assigned to them by lot. Some names are here mentioned as descended from Merari, which are mentioned no where else; but we can have no reasonable doubt, that the author of this book derived them from authentick records. *Bp. Patrick.*

31. — *the principal fathers over against their younger brethren.*] This is obscurely expressed; but the meaning is, that the elder and younger had their places by lot, not by seniority of houses: they that were of greater dignity drew lots against those who were of less; and all were to take their courses as they chanced to fall, to the elder or to the younger family. *Bp. Patrick.*

Chap. XXV. ver. 1. — *the captains of the host*] We cannot understand by this expression the commanders in war, since it would be absurd to think that they interfered in arranging the service of the temple. We must therefore understand to be meant the companies of priests, who waited on the service of God at the temple; the captains or chief leaders of whom, together with David, divided the singers, as is hereafter related. *Thorndike.*

—— *who should prophesy* &c.] That is, should sing the psalms which David and other Prophets composed. For these young men were not actually Prophets; but are on this account said to "prophesy," because they

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2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ‖ Asarelah, the sons of Asaph under the hands of Asaph, which prophesied † according to the order of the king.

‖ Otherwise called *Jesharelah*, verse 14.

† Heb. *by the hands of the king.*

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ‖ Zeri, and Jeshaiah, Hashabiah, and Mattithiah, ‖ six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

‖ Or, *Izri*, verse 11.

‖ With Shimei mentioned, verse 17.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ‖ Uzziel, ‖ Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

‖ Or, *Azareel*, verse 18.

‖ Or, *Shubael*, verse 20.

5 All these *were* the sons of Heman the king's seer in the ‖ words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

‖ Or, *matters.*

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries and harps, for the service of the house of God, † according to the king's order to Asaph, Jeduthun, and Heman.

† Heb. *by the hands of the king.*

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

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14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

CHAP. XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had charge of the treasures.* 29 *Officers and judges.*

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sang in the service of God those divine prophetical hymns, which were composed by men divinely inspired. "The number of the workmen according to their service" should rather be translated, "The number of the men of the ministry (that is, of those who ministered in singing and playing on instruments) according to their service was as follows." *Bp. Patrick.*

3. — *the sons of Jeduthun; — six,*] Only five names are mentioned; that of Shimei (as the margin states) seems to have been omitted by a transcriber, and is given at ver. 17. *Dr. Wall.*

5. — *to lift up the horn.*] That is, at stated times to blow aloud with trumpets made of horn: this seems to be the most natural sense of the expression, though some have understood it to mean figuratively the singing of hymns to magnify the power, greatness, and

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CONCERNING the divisions of the porters: Of the Korhites *was* ‖ Meshelemiah the son of Kore, of the sons of ‖ Asaph.

‖ Or, *Shelemiah*, verse 14.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

‖ Or, *Ebiasaph*, chap. 9. 19. & 6. 37.

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nathaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed ‖ him.

‖ That is, Obed-edom, as chap. 13. 14.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)

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11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, ‖ as well the small as the great, according to the house of their fathers, for every gate.

‖ Or, *as well for the small as for the great.*

14 And the lot eastward fell to ‖ Shelemiah. Then for Zechariah his son, a wise counseller, they cast lots; and his lot came out northward.

‖ Called *Meshelemiah*, verse 1.

15 To Obed-edom southward; and to his sons the house of † Asuppim.

† Heb. *gatherings.*

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going ‖ up, ward against ward.

‖ See 1 Kings 10. 5. 2 Chron. 9. 4, 11.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house

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exaltation of David's kingdom, as we find power and exaltation frequently expressed in Scripture by a horn. *Bp. Patrick.*

Chap. XXVI. ver. 1. — *of the porters:*] By these are meant the guards of the several outward gates and passages of the temple, who were to attend there in their several turns, to open and shut them, to keep out all profane persons, and to prevent any thing that might be done to the prejudice of the peace, safety, and purity of that sacred place. *Pyle.* The office of these porters was not an ignoble one, as the use of the word *porter* among us might seem to imply; they were a sort of standing guard about the temple, who had the care of its treasures, as follows at ver. 20, 26: officers and judges were chosen from them, ver. 29, 30, which shews that they were eminent persons, and some amongst them were wise counsellors, ver. 14. *Bp. Patrick.*

15. — *the house of Asuppim.*] It is not to be determined what is meant by "the house of Asuppim." A probable opinion is, that it was a treasury, because it comes from a word which signifies "to gather or collect;" also because Obed-edom (whose sons are here said to be placed at the house of Asuppim) is stated in 2 Chron. xxv. 24, to have the custody of the treasures of the temple. As to its situation, there is reason to conclude that Asuppim were two gates in the western wall of the temple, and that the house of Asuppim was a large building, that ran between them, containing various apartments for laying up the treasure and utensils belonging to the temple. It ought however to be remarked generally, that it is a most difficult matter to ascertain aright the different parts of the temple, the situation of its different buildings, the charges of the several porters, &c.; there is so much variety of expression respecting them in Scripture, and so little explanation relating to them can be derived from other writers. *Dr. Lightfoot.*

16. — *the gate Shallecheth,*] The word Shallecheth signifies literally "a casting up:" this gate is here stated to be "by the causeway of the going up;" which "going up" is probably the ascent that Solomon made for his own passage up to the temple, 1 Kings x. 5; 2 Chron. ix. 4; and the causeway is that which Josephus means when he says, "a gate led to the king's house from the temple, the valley betwixt being filled up for the passage," which was a great work, from the extent and depth of the valley. Thus we may conclude that the gate was called Shallecheth, or "the casting up," from the causeway that was cast up to lead to it from the king's palace, this being his ordinary way to the temple. *Dr. Lightfoot.*

18. *At Parbar westward,*] Many think the name of this gate to be the same with Parvar, which betokens "suburbs," and that it had its name from leading to the suburbs of Zion, which were distinguished and parted from Zion by a wall. *Dr. Lightfoot.*

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of God, and over the treasures of the † dedicated things.

21 *As concerning* the sons of ‖ Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* ‖ Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 † Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* † officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and † affairs of the king.

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† Heb. *holy things.*

‖ Or, *Libni*, chap. 6. 17.

‖ Or, *Jehiel*, chap. 23. 8.

† Heb. *over the charge.*

† Heb. *Out of the battles and spoils.*

† Heb. *thing.*

CHAP. XXVII.

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *David's several officers.*

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

20. — *the treasures of the house* &c.] By "the treasures of the house of God" are meant such things as were of ordinary use and employment in the temple; together with money or vessels voluntarily offered for the repair of the house of God, and the advancement of the service there. By the "treasures of the dedicated things" are meant all that the different kings and commanders had consecrated and dedicated to divine uses; which lay as a stock for the temple, and as monuments of their devotion. *Bp. Patrick.*

24. — *the son of Gershom*, &c.] The descendant of Gershom, &c. This is the only honour that we read of hitherto, as conferred upon any of the posterity of Moses. Shelomith, mentioned at ver. 26, is another of his posterity, preferred to a great office. *Bp. Patrick.*

29. — *were for the outward business*] That is, the business without the city of Jerusalem, as distinguished from that of the other Levites, the singers, porters, &c. whose business was within the city. *Bp. Patrick.* These were to be Levites of the greatest ability and authority, who were to reside in the country, to be a sort of magistrates, or assessors to the magistrates, in each town, for the purpose of contributing to the preservation of good order, both in civil and religious matters. *Pyle.*

30. — *in all the business of the Lord,*] "The business of the Lord," no doubt, was to take care of all things pertaining to religion; among which divine employments, the chief probably was, to judge the people according to the law of God, and to see their sentence put in execution. The "service of the king" appears to mean, the collection of his tribute, and perhaps the publication of his orders and commands. *Bp. Patrick.*

32. *And his brethren, men of valour*, &c.] Although the eastern Canaan was much less in circumference than the western; yet, as it lay at a greater distance from the capital, and the temple, and might therefore be subject to greater neglects and more frequent disorders, the number of Levite officers appointed to take care of it amounted to the number of 2700. *Pyle.*

Chap. XXVII. ver. 1. *Now the children of Israel* &c.] After the settlement of ecclesiastical affairs, here is an account given how the militia (if this term may be allowed) of the kingdom was settled, in such an order as might be serviceable. They were distributed into twelve legions, consisting each of 24,000 men, who were commanded by one of the chief of the fathers. Under these were the captains of thousands, being twenty-four in

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2 Over the first course for the first month *was* Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* ‖ Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

‖ Or, *Dodo*, 2 Sam. 23. 9.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a ‖ chief priest: and in his course *were* twenty and four thousand.

‖ Or, *principal officer.*

6 This *is that* Benaiah, *who was* [a] mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

a 2 Sam. 23. 20, 22, 23. chap. 11. 24.

7 The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

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13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* ‖ Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

‖ Or, *Heled*, chap. 11. 30.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

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every legion: under these again, centurions or captains of hundreds, under whom were inferiour officers. Each of these generals attended with the legions one month, for the security of the king and kingdom; at the end of which they marched off, and another legion with its general succeeded. Thus their course came round but once a year, for one month, which was by no means burdensome. It is thought that this order was instituted in the beginning of David's reign, but was interrupted by the many foreign wars in which he was engaged, and not renewed till his last years, when he left the kingdom thus governed and arranged to his son Solomon. *Bp. Patrick.*

3. *Of the children of Perez*] The above-mentioned Jashobeam was of the children of Pharez, the son of Judah; which tribe therefore had the honour of having the first chief commander chosen out of it. *Bp. Patrick.*

5. — *Benaiah, — a chief priest:*] Rather, a chief prince or ruler; for it is certain that neither Benaiah nor his father was either high priest or second priest; but Abiathar and Zadok were in those offices. *Bp. Patrick.*

16 *Furthermore over the tribes*] Besides these military commands, there was a principal head over each tribe, who had the chief authority in it, under the king. The tribes are here reckoned up according to the birthright of the patriarchs, from whom they are named. *Pyle.*

22. — *of the tribes of Israel.*] That is, of the above-mentioned tribes. It is remarkable that the tribes of Gad and Asher are omitted; and of this circumstance no certain account can be given. The most probable explanation is, that they were governed by the ruler of some neighbouring tribe: Asher, being a very small tribe, might be put under the command of either Naphtali or Zebulun, next adjoining to it; and Gad might be under that of Reuben. *Bp. Patrick.*

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23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because [b] there fell wrath for it against Israel; neither † was the number put in the account of the chronicles of king David.

about 1017.

b Chap. 21. 7. 2 Sam. 24. 5, &c.

† Heb. *ascended.*

about 1015.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

† Heb. *over that which was of the vineyards.*

27 And over the vineyards *was* Shimei the Ramathite: † over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the sycomore trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counseller, a wise man, and a ‖ scribe: and Jehiel the ‖ son of Hachmoni *was* with the king's sons:

‖ Or, *secretary.* ‖ Or, *Hachmonite.*

33 And Ahithophel *was* the king's counseller: and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada, the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

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CHAP. XXVIII.

1 *David in a solemn assembly having declared God's favour to him, and promise to his son Solomon, exhorteth them to fear God.* 9, 20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and silver for the materials.*

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and ‖ possession of the king, and of his sons, with the ‖ officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

‖ Or, *cattle.* ‖ Or, *eunuchs.*

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me* I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:

3 But God said unto me, [a] Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed † blood.

a 2 Sam. 7. 5, 13. 1 Kings 5. 5. chap. 22. 1.

† Heb. *bloods.*

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen [b] Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

b Gen. 49. 8. 1 Sam. 16. 13. Ps. 78. 68.

5 [c] And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

c Chap. 23. 1.

23. — *from twenty years old and under:*] King David never attempted to get a perfect account of the whole body of the Israelite nation, but only endeavoured to obtain a list of those capable of bearing arms, contenting himself with the knowledge that they were vastly numerous, agreeably to the Divine promise made to Abraham, Gen. xv. 5. Even that muster-roll of his, (see the next verse,) of men of twenty years old and upwards, made by Joab, chap. xxi. was very imperfect; for it was left unfinished "because there fell wrath for it against Israel," that is, because the Prophet denounced the anger of God on account of it; and there never was any complete register of this kind entered on the publick records of the kingdom. *Pyle.*

28. — *over the cellars of oil*] Dr. Chandler says, that the modern Greeks keep their oil in large earthen jars sunk in the ground, in the areas before their houses. This custom, it may be thought from this passage, obtained among the Jews. It is certain from Jer. xli. 8, that they buried it sometimes in the earth, in times of danger, for the purpose of concealment. *Harmer.*

Chap. XXVIII. ver. 2. — *and for the footstool of our God,*] It should rather be translated, "even for the footstool of our God," the ark being so called, as being the resting-place of the symbol of His presence. *Jos. Mede, Bp. Patrick.*

5. — *of all my sons, — he hath chosen Solomon*] Thus

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6 And he said unto me, [d] Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

d 2 Sam. 7. 13. 2 Chron. 1. 9.

7 Moreover I will establish his kingdom for ever, if he be † constant to do my commandments and my judgments, as at this day.

† Heb. *strong.*

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for [e] the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

e 1 Sam. 16. 7. Ps. 139. 2. & 7. 9. Jer. 11. 20. & 17. 10 &20. 12.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

† Heb. *of all that was with him.*

12 And the pattern † of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

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13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [f] cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

f 1 Sam. 4. 4. 1 Kings 6. 23, &c.

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the choice of Solomon to the throne before his elder brothers proceeded entirely from God, not from David or from the people, (see chap. xxix. 1; 1 Kings viii. 20; 2 Chron. i. 1.) David clears up this matter to the people, for the purpose of proving to them that the fundamental law of nature, the right of elder birth, was not altered by him, but by God, who took the matter into His own disposal. *Bp. Wilson.*

9. *And thou, Solomon* &c.] David instructs his son to "know the God of his father," that is, to acknowledge and to love Him; also to "serve him with a perfect heart and a willing mind," shewing him thereby that his love was to be expressed by obedience to God, and that entirely and cheerfully, out of choice, and not by constraint; not to gain the good opinion of men, but the favour of God: for hearty piety, and not the outward appearance of it merely, is the surest support of a prince's power and authority; and will dispose his servants to love and reverence him as sincerely as he does God. David proceeds to press him with two arguments for sincerity in his obedience; the first, because "the Lord searcheth all hearts," that is, cannot be deceived with external services, but looks into the heart, and discerns the most secret motions there; the second, because "if thou seek Him He will be found of thee," that is, God bestows His blessings on men, only on the condition of their hearty obedience: as we behave towards Him, so will He behave towards us. *Bp. Patrick.*

12. — *the pattern of all that he had by the spirit,*] That is, of all things inspired into him by the Spirit of God. As the temple was to be sacred for the worship of the Supreme Being, and for the residence of the symbol of His presence, it was fit that it should not be merely of human but of Divine contrivance as was the tabernacle built by Moses. On this account God suggested to David by His Spirit, as appears from these words, the pattern according to which He would have it constructed in all its parts. *Bp. Patrick.*

18. — *the chariot of the cherubims,*] As God is represented in Scripture, as sitting upon the ark, between the cherubim that covered it; and, in some passages, as riding upon the cherubim, Ps. xviii. 10, which is of the same signification with His reigning or ruling in majesty and triumph, Ps. xcix. 1; therefore these cherubim are called His chariot, and are described in Ezek. i. as having wheels. It is possible that the sacred historian may here be alluding to this last description. *Pyle.* The Hebrew word translated *chariot* signifies, generally,

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19 All *this, said David,* the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 And David said to Solomon his son, Be strong and of good courage, and do *it:* fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1 *David, by his example and intreaty,* 6 *causeth the princes and people to offer willingly.* 10 *David's thanksgiving and prayer.* 20 *The people, having blessed God, and sacrificed, make Solomon king.* 26 *David's reign and death.*

1015. FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* [a] young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

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[a] Chap. 22. 5.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of [b] Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

[b] 1 Kings 9. 28.

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is

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a vehicle, a thing to ride or sit upon; and the cherubim are so spoken of, because the symbol of the Divine presence used to dwell upon them. *Parkhurst.*

19. *All this, — the Lord made me understand in writing*] There seems to be no doubt from this expression that God inspired David with the plan of the whole work of the temple, with all its parts, dimensions, and utensils; and there is reason to believe that the Greek and Roman architecture, which is the most perfect that human wisdom, invention, and industry have ever framed, was derived from this Divine source, having the architecture of the temple of Jerusalem for its model. *Dr. Delaney.*

20. — *Be strong and of good courage,*] David now repeats his earnest advice to Solomon, to prosecute this work with unwearied courage; not to be dismayed by terrours from enemies, either abroad or at home, but to trust in the Divine Providence that all his subjects both ecclesiastical and civil, great and small, would cheerfully unite in their endeavours to carry him through it. *Pyle.* We still see David's great zeal for the service of God, in the care he took before his death to give to the rulers of the kingdom, and to Solomon his son, necessary instructions for the building of the temple, and in the provision which he made of gold, silver, and various necessary materials, for the execution of this pious design. Let us all be animated with the same zeal, and contribute according to our station and abilities, to the promoting and establishing of God's worship and service: and if the nature of that worship which the Gospel teaches us to pay to God, does not require such great expense, we may employ our substance in works of piety still more acceptable in the sight of God; in procuring the edification and instruction of our neighbours, in relieving those that are in necessity, and in labouring by all possible means, and especially by our examples, to promote and advance the kingdom of Jesus Christ. *Ostervald.*

Chap. XXIX. ver. 1. — *Solomon my son, whom God alone hath chosen,* &c.] David proceeds to stir the people up to the assistance of his son, by these considerations, that he was a person chosen by God, not by him, for this work; that he was but a youth, and therefore needed their assistance; and that the work was to be of extreme magnificence, being "not for man, but for the Lord God," who was there to be peculiarly present by the symbol of His glorious majesty. *Bp. Patrick.*

2. — *gold,*] This gold was of Ophir, ver. 4; so that Solomon appears to have been not the first prince who trafficked to Ophir: it is probable that David procured this gold of Ophir by land traffick, not by navigation; for we read nothing of his ships, or of his people being engaged in navigation. By "brass," which follows, we should probably understand copper, which is a native mineral; brass being formed by mixing two different metals. *Script. illust. Expos. Ind.*

—— *onyx stones,*] The word *onyx* is equivocal, signifying, first, a precious stone or gem, called onyx, in Greek onychion; secondly, a marble, very distinct from the nature of the former, called in Greek onychites. Pliny mentions it as a stone of Carimania. The onyx of the high priest's pectoral was no doubt the gem onyx; the stone prepared by David was the marble onyx, or rather onychus. Some have thought, that as the pectoral was ornamented with precious stones, so was the temple. It can scarcely be supposed, however, that

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willing † to consecrate his service this day unto the LORD?

† Heb. *to fill his hand.*

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever.

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11 [c] Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine:* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

[c] Matt. 6. 13. 1 Tim. 1. 17. Rev. 5. 13.

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should † be able to offer so willingly after this sort? for all things *come* of thee, and † of thine own have we given thee.

† Heb. *retain,* or, *obtain strength.*

† Heb. *of thine hand.*

15 For we *are* strangers before thee,

gems of any kind were used externally to such a building, but variegated marble may readily be admitted. *Script. illust. Expos. Ind.*

5. — *to consecrate his service*] "To fill his hand," as it is literally in the Hebrew; a phrase which signifies in that language "to make an offering." *Bp. Patrick.*

9. — *and David the king also rejoiced* &c.] It was a singular comfort to him in his old age to see the people so well disposed, and his exhortation so effectual on their heart; which inspired him with the pleasing hope that this great work could not fail of being speedily accomplished. *Bp. Patrick.*

10. — *Blessed be thou, Lord God of Israel* &c.] Here follows a noble declaration of the sense king David had of the Divine excellences and perfections, with a thankful acknowledgment of the power, immensity, goodness, eternity, and majesty, which are the properties and attributes of God. *Bp. Patrick.*

This hymn of praise and thanksgiving, ver. 10—19, may thus be paraphrased: For ever blessed be the great God of Israel, the one Lord of heaven and earth, Supreme Governour of all things, Author of every blessing, and of every good and virtuous disposition! Praised be Thy goodness in bestowing earthly riches upon us, and then giving us an heart to pay back our tribute to Thee, to whom we owe all that we are or can enjoy! In thus doing, we are far from being or esteeming ourselves benefactors, for all things are Thine; we possess them here for a short duration, through Thy Divine favour and bounty, and our largest gifts and offerings are no more than returning to Thee what is Thy own. Graciously accept my sincere intentions toward Thy honour and service, and the unfeigned joy of my heart to find my subjects so well disposed to contribute their utmost toward so great a purpose. But grant that neither I nor they, nor the king my successor, nor any of their posterity after them, may vainly boast and deceive themselves, in the mere external work of building their temple, or in the outward pomp of its services, but may all with real and inward reverence of mind, and by actions truly virtuous, glorify Thee their God, who art the searcher of hearts, and canst not be deceived by any false appearance. *Pyle.*

The piety of David shines forth with the greatest lustre in the prayer he made upon this occasion. Herein he acknowledges and adores the majesty of God; with great humility presents his offering before Him, and the offerings of the chief of the people; offers up ardent prayers for all the people, and for Solomon his son; and exhorts the whole congregation of Israel to join with him in blessing and praising God. The humble and ardent devotion, and the extraordinary spirit, which are diffused through every part of this excellent prayer, should wonderfully animate us to the same duties. Let us then discharge these duties with pleasure and a holy zeal: let us adore and praise the infinite power and majesty of God: let us with profound humility acknowledge, that we are in His sight but frail mortal creatures; that all we have comes from Him, and that, whatever we offer or do for His glory, we do but offer Him His own, and what He has first given unto us. Let us beseech Him to produce in us good dispositions, ever to maintain them in us, and to turn our hearts and thoughts towards Him; let us excite our neighbours to join their praises with ours; and let us continually animate one another to bless and glorify His holy name by our prayers and praises, by our obedient conduct, and by our steady application to His service. *Ostervald.*

14. *But who am I, and what is my people,*] We here perceive, when David is making his most solemn acknowledgments to God for His great mercies towards him, how he abases himself before Him. In the same manner, in another place, Psalm ciii. 10, after he had summoned all the powers and faculties of his soul to join in the praises of God, he interposes this seasonable meditation, "He hath not dealt with us after our sins." The greater and more lively sense we have of the goodness of God towards us, the more we shall abhor ourselves in dust and ashes; nothing being more apt to

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and sojourners, as *were* all our fathers: [d] our days on the earth *are* as a shadow, and *there is* none † abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou [e] triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are || present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and || prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

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22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [f] anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, †submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and [g] bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour:

d Ps. 39. 12. & 90. 9. Heb. 11. 13. 1 Pet. 2. 11.
† Heb. *expectation.*
e Chap. 28. 9. 1 Sam. 16. 7.
‖ Or, *found.*
‖ Or, *stablish.*
f 1 Kings 1. 33.
† Heb. *gave the hand under Solomon.*
g 1 Kings 3. 13. 2 Chron. 1. 12. Eccles. 2. 9.

melt us into tears of repentance, than the consideration of great and undeserved mercies vouchsafed to us. *Abp. Tillotson.*

22. — *they made Solomon — king the second time,*] It has been supposed by some, that the anointing of Solomon here mentioned took place after the death of David; but this cannot be understood without a very forced construction of the words of the sacred history; for it is here stated, that the persons who had been rejoicing and feasting were those who now made him king the second time. The most clear method of understanding the several accounts of the consecration of Solomon to be king seems to be this. He was first anointed (1 Kings i. 21, 27.) on the aspiring of Adonijah to be king, in the presence of a few, when David wished to point out who was to succeed him; and this was concurrent or the same with the making him king, mentioned 1 Chron. xxiii. 1; but his second and more formal consecration was that here mentioned, when he was anointed publickly before all the nation in the midst of the princes and great commanders. Perhaps David now resigned the entire government into his hands, finding that he had not long to live. *Bp. Patrick.*

—— *and Zadok to be priest.*] Zadok, it is meant, was appointed to be the next high priest when a vacancy should occur; for Abiathar continued in the office till the beginning of Solomon's reign. *Pyle.*

23. — *on the throne of the Lord*] Thus the throne of this kingdom is called, because the land was God's peculiarly, and Israel His people, and Solomon reigned over them, not by inheritance, but by His special appointment. *Bp. Patrick.*

24. — *submitted themselves unto Solomon the king.*] In the original, as in the margin, "gave the hand." The putting of the protester's hand into the hand of him who received the protestation, appears from Ockley's History of the Saracens to have been in the East a customary token of acknowledgment and allegiance, and to have conveyed the notion of an oath between the parties. "Several Mahometan chiefs came to Ali, and desired him to accept the government. He resolved not to accept of their allegiance in private; for they proffered to give him their hands (the customary ceremony then in use among them on such occasions) at his own house, but would have it performed at the mosque. Telka and Zobein came, and offered him their hands, as a mark or token of their approbation. Ali bid them, if they did it, to be in good earnest, otherwise he would give his own hand to either of them that would accept of the government; which they refused, and gave him theirs." Again: "Telka, just before he died, saw one of Ali's men, and asked him, if he belonged to the emperour of the faithful? Being informed that he did, Give me then, said he, your hand,

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and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the ||† book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

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|| Or, *history.* † Heb. *words.*

that I may put mine in it, and by this action renew the oath of fidelity, which I have already made to Ali." *Fragments to Calmet.*

29. — *the book of Samuel the seer*, &c.] In the Hebrew, the titles given to Samuel, Nathan, and Gad, which we translate "seer, prophet and seer," are three distinct titles; but it is by no means easy to determine whether or not they have distinct significations, denoting different ways of receiving Divine inspirations, or different degrees of it. It is probable that Samuel began to write a history of the life of David, which Nathan and Gad finished; and out of this, the matters here recorded were extracted. *Bp. Patrick.* See the note on 2 Chron. xxxiii. 19.

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THE SECOND BOOK

OF THE

CHRONICLES.

INTRODUCTION.

THE second book of Chronicles contains a brief sketch of the sacred history from the accession of Solomon to the throne, in the year of the world 2989 (before Christ 1015,) to the return from captivity, in the year 3468, (before Christ 536). It contains many things omitted in the historical books which precede. It begins with a description of the reign of Solomon, and dilates with particular exactness on the munificent piety of that monarch in the construction of the temple, minutely specifying its ornaments as typical of spiritual decorations which were to embellish the Christian church; a subject highly interesting and useful to the Jews, who, at the time when this book was written, were preparing to rebuild the temple. Hence the account of the solemn consecration of the first building; of the noble and comprehensive prayer of Solomon; and of the covenanted promises which God graciously imparted at the dedication, must have furnished such consolation to the Jews, scarce yet reviving from the despondence of captives. Then is repeated from the book of Kings, the representation of the magnificence and prosperity which Solomon enjoyed agreeably to God's promise, chap. i. 11, 12. After this we are furnished with a recapitulation of the history of the kings of Judah, occasionally intermixed with relations respecting Israel, when connected with Judah. Great part of this history is selected either immediately from the book of Kings, or both Kings and Chronicles were copied from some larger annals, known under the title of the Books of Kings; since frequent references are herein made to some books of Kings, and sometimes for circumstances not extant in the canonical books, chap. xvi. 11; xxi; xxiv. 27; xxv. 26; xxviii. 26; xxxii. 32; xxxiii. 18; xxxv. 27.

These accounts, however, in the books of Chronicles, are enriched with many additional particulars. They present us with a lively picture of the state of the kingdom of Judah; and of the various vicissitudes and revolutions which it sustained under different princes. They serve, as the author seems to have designed, greatly to illustrate the necessity of depending on God for defence, without whose protection kingdoms must fall. The advantage derived from obedience to God, and the miseries that resulted from wickedness and sin, are strikingly shewn. The book abounds with useful examples, and the characters are forcibly displayed by a contrasted succession of pious and depraved princes. The change and defection even of individual persons, and their decline from righteousness to evil, are shewn with much effect. The rebellion of Israel, and the contest between the two kingdoms; the preservation of Joash from the destruction which overwhelmed the rest of the house of Judah; the struggles between idolatry and true religion; the seasonable discovery of the copy of the law; with many other interesting particulars which exhibit the interposition of the Almighty defeating evil, and effecting His concerted purposes, deserve to be considered with great attention.

Several predictions are scattered through the book: as the promises made to Solomon, chap. i. 12; vii. 17—22; to Jehoshaphat, xix. 2; xx. 15, 17, 37; and to others, xxxiii. 8. Some sentiments appear to be transcribed from it into the New Testament. Compare 2 Chron. ii. 5, 6, with Acts vii. 48, 49, and xvii. 24; also 2 Chron. xix. 7, with 1 Peter i. 17. *Dr. Gray.*

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CHAP. I.

1 *The solemn offering of Solomon at Gibeon.* 7 *Solomon's choice of wisdom is blessed by God.* 13 *Solomon's strength and wealth.*

a 1 Kings 2. 46.

AND [a] Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

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3 So Solomon, and all the congregation with him, went to the high place that *was* at [b] Gibeon; for there was the tabernacle of the congrega-

b 1 Kings 3. 4. 1 Chron. 16. 39. & 1. 29.

Chap. I. ver. 3. — *went to the high place — at Gibeon;*] See note at 1 Kings iii. 4. It is remarkable that the original tabernacle was at this time at Gibeon, while the ark was at Jerusalem. On what account they were separated, so that the ark was without the tabernacle and its vessels, and the vessels, altar, and tabernacle without the seat of the Divine glory, it is by no means easy to explain. *Bp. Patrick.*

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tion of God, which Moses the servant of the LORD had made in the wilderness.

c 2 Sam. 6. 2, 17. 1045. 4 [c] But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

d Exod. 38. 1. 5 Moreover [d] the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, || he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

|| Or, was *there.*

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me

e 1 Chron. 28. 5. [e] to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: f for thou hast made me king over a people † like the dust of the earth in multitude.

f 1 Kings 3. 9.

† Heb. *much as the dust of the earth.*

g 1 Kings 3. 11, 12. h Numb. 27. 17. 10 [g] Give me now wisdom and knowledge, that I may [h] go out and come in before this people: for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such

i 1 Chron. 29. 25. Eccles. 2. 9. chap. 9. 22. as [i] none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

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14 [k] And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

k 1 Kings 10. 26, &c. & 4. 26.

15 [l] And the king † made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.

l 1 Kings 10. 27. chap. 9. 27, 28. † Heb. *gave.*

16 [m] And † Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

m 1 Kings 10. 28. chap. 9. 28. † Heb. *the going forth of the horses which was Solomon's.*

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, † by their means.

† Heb. *by their hand.*

CHAP. II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His embassage to Huram for workmen and provision of stuff.* 11 *Huram sendeth him a kind answer.*

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to || Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

|| Or, *Hiram*, 1 Kings 5. 1.

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him † sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

† Heb. *incense of spices.*

5 And the house which I build *is* great: for great *is* our God above all gods.

14. — *which he placed in the chariot cities,*] Meaning those cities where there was abundance of good pasturage for horses. *Bp. Patrick.*

16. — *and linen yarn:*] See note at 1 Kings x. 28.

Chap. II. ver. 5. — *the house which I build is great:*] A temple, Solomon says, for the worship of the one infinite and all-perfect Being, ought to be as sumptuous and magnificent as possible; not that it is to be thought

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6 [a] But who † is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill † to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar trees, fir trees, and ‖ algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* † wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, † endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, † as much as thou shalt need: and we will bring it to thee in flotes by sea to † Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ [b] And Solomon numbered all † the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set [c] threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

Before CHRIST 1015.

a 1 Kings 8. 27. chap. 6. 18.
† Heb. *hath retained*, or, *obtained strength.*
† Heb. *to grave gravings.*
‖ Or, *almuggim*, 1 Kings 10. 11.
† Heb. *great and wonderful.*
† Heb. *knowing prudence and understanding.*
† Heb. *according to all thy need.*
† Heb. *Japho.*
b As ver. 2.
† Heb. *the men the strangers.*
c As it is ver. 2.

that God can receive pleasure from any external pomp or ornaments of human services, or that His presence can be confined to any place whatever, as He is immeasurable in greatness, and equally diffused through every place. But my only design is, to signify (as far as outward things can do so) a regard proportionate to the majesty of Him whom we adore. *Pyle.*

10. — *I will give to thy servants,*] Or, as it may be rendered, "I will give on account of thy servants." It is said at 1 Kings v. 11, that Solomon gave these stores to Hiram: they were designed probably in part for the subsistence of the workmen, and the rest was sent to the king. *Pyle.*

12. — *Blessed be the Lord God of Israel,*] From these words it has been inferred by some, that Hiram was a proselyte to the true religion, because he here owns the God of Israel to be Jehovah, the Maker of heaven and earth; because he congratulates the Israelites on the happiness they enjoyed under such a king, which was the effect of his love to God and His church, and because he declared his love to God's chosen people, not only by embassies and letters, but by real acts of kindness, sending to Solomon materials for building the house of God, and the best artificers in the world. *Bp. Patrick.* Or perhaps these expressions respecting the God of Israel are only used in compliment to Solomon, who, as well as all the Israelites, as Hiram knew, delighted in hearing terms of respect applied to the God of Israel. *Pyle.*

17. *And Solomon numbered all the strangers* &c.] By these strangers are probably meant those who remained of the Amorites, Hittites, &c. mentioned afterwards at chap. viii. 7. It is probable they were not idolaters, for, if they had been so, David would not have suffered them to remain in the land; but they were worshippers of the true God, though not admitted into the Jewish religion. Solomon numbered them on this occasion, "after the numbering wherewith David had numbered them," that he might know their strength and condition; not from motives of vanity and ostentation, but from a prudent care that he might distinguish them from the Jews, and that he might employ them in such parts of his work as he did not think fit to assign to his own people. *Bp. Patrick.*

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CHAP. III.

1 *The place, and time of building the temple.*
3 *The measure and ornaments of the house.*
11 *The cherubims.* 14 *The vail and pillars.*

Before CHRIST 1012.

a 1 Kings 6. 1, &c.

THEN [a] Solomon began to build the house of the LORD at Jerusalem in mount Moriah, || where *the* *LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of || Ornan the Jebusite.

|| Or, *which was seen of David his father.*

|| Or, *Araunah,* 2 Sam. 24. 18. 1 Chron. 21. 18.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* [b] Solomon was † instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

b 1 Kings 6. 2.

† Heb. *founded.*

c 1 Kings 6. 3.

4 And the [c] porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

† Heb. *covered.*

6 And he † garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims || of image work, and overlaid them with gold.

Before CHRIST 1012.

|| Or, (as some think) *of moveable work.*

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* || inward.

|| Or, *toward the house.*

14 ¶ And he made the [d] vail *of* blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

d Matt. 27. 51.

† Heb. *caused to ascend.*

15 Also he made before the house [e] two pillars of thirty and five cubits † high, and the chapiter that *was* on the top of each of them *was* five cubits.

e Jer. 52. 21. 1 Kings 7. 15.

† Heb. *long.*

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he [f] reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand || Jachin, and the name of that on the left || Boaz.

f 1 Kings 7. 21.

|| That is, *he shall establish.*

|| That is, *in it is strength.*

CHAP. IV.

1 *The altar of brass.* 2 *The molten sea upon twelve oxen.* 6 *The ten lavers, candlesticks, and tables.* 9 *The courts, and the instruments of brass.* 19 *The instruments of gold.*

MOREOVER he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

Chap. III. ver. 1.—*in mount Moriah,*] See note at Gen. xxii. 2. It is generally admitted, as a well grounded opinion, that this mount Moriah, on which Solomon built his temple, was the same as that to which Abraham was commanded to go to offer his son Isaac, Gen. xxii. 2. *Dr. Wells.*

——*where the Lord appeared unto David*] Where the angel of the Lord appeared unto David, and commanded him to offer sacrifice in the threshingfloor of Ornan, or Araunah. *Bp. Patrick.*

6.—*gold of Parvaim.*] The situation of this place, from which gold was procured, has been the subject of much discussion. There are reasons for concluding that the island of Ceylon may be meant. That island was called by the Phenicians, Taphparvan, which means in their language, "the shore of Parvan," Taph signifying a shore. *Bochart.*

Chap. IV. ver. 1.—*he made an altar of brass,*] The altar erected by Solomon in his temple, as here described, was much larger than that which had been made for the tabernacle, Exod. xxvii. 1—3; as that was five

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Before CHRIST 1012.

2 ¶ [a] Also he made a molten sea of ten cubits †from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 [b] And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, ‖ with flowers of lilies; *and* it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: †such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred ‖basons of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Huram made the pots, and the shovels, and the ‖ basons. And Huram †finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the pillars;

Before CHRIST 1012.

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* †upon the pillars.

14 He made also bases, and ‖lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of †bright brass.

17 In the plain of Jordan did the king cast them, in the †clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set;*

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that †perfect gold;

22 And the snuffers, and the ‖ basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

CHAP. V.

1 *The dedicated treasures.* 2 *The solemn induction of the ark into the oracle.* 11 *God being praised giveth a visible sign of his favour.*

1005. THUS all the work that Solomon made for the house of the LORD was finished: [a] and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he

a 1 Kings 7. 23, &c.
† Heb. *from his brim to his brim.*
b 1 Kings 7. 24.
† Heb. *upon the face.*
‖ Or, *caldrons.*
† Heb. *made bright*, or, *scoured.*
† Heb. *thicknesses of the ground.*
‖ Or, *like a lily flower.*
† Heb. *the work of burnt offering.*
‖ Or, *bowls.*
‖ Or, *bowls.*
† Heb. *finished to make.*
† Heb. *perfections of gold.*
‖ Or, *bowls.*
a 1 Kings 7. 51.

cubits square, and three in height, whereas this was twenty cubits square, and ten in height. Though it is said to be made of brass, it is thought to have been filled within with rough stones, which were covered with thick plates of brass: there was an easy ascent leading up to it on the east side. The altar, which was in the temple built after the return of the Jews from captivity, consisted entirely of rough stones. Josephus says, that the altar which was in the temple in his time, consisted of rough stones, being fifteen cubits high, forty long, and as many broad. *Calmet.*

16. — *did Huram his father make to king Solomon*] The word translated "father" is perhaps a proper name; "did Huram Abi make to king Solomon:" or it is a short mode of speaking, "Hiram and his father." *Bp. Patrick.*

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among the treasures of the house of God.

[a] Before CHRIST 1005. 1004.

2 ¶ [b] Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

[b] 1 Kings 8. 1, &c.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And ‖ there it is unto this day.

‖ Or, *they are there*, as 1 Kings 8. 8.

10 *There was* nothing in the ark save the two tables which Moses [c] put *therein* at Horeb, ‖ when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

Before CHRIST 1004.

[c] Deut. 10. 2, 5.

‖ Or, *where.*

11 ¶ And it came to pass, when the priests were come out of the holy *place:* (for all the priests *that were* † present were sanctified, *and* did not *then* wait by course:

† Heb. *found.*

12 [d] Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

[d] 1 Chron. 25. 1.

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, [e] For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

[e] Ps. 136.

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAP. VI.

1 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer in the consecration of the temple, upon the brasen scaffold.

Chap. V. ver. 9. — *And there it is unto this day.*] Or rather, as the margin translates, "There they are (meaning the staves) unto this day;" for so the same words are translated at 1 Kings viii. 8. And, when that book was written, they were exactly true; but, when the author of this book of Chronicles transcribed them into his book, after the captivity, there were then neither staves nor ark remaining. See note on 1 Kings viii. 4. Therefore, it is here only recited from the book of Kings, how Solomon settled things. *Bp. Patrick.*

11. — *(for all the priests — were sanctified,* &c.] This solemnity was performed, not by any particular course of the priests, but the whole body of them attended the service, being purified on purpose by solemn washings, &c. And all the Levite musicians, ver. 12—14, placed in their several desks, joined the priests in playing the sacred hymn in honour of God; which was no sooner performed, than God, in testimony of His gracious acceptance of this temple for the stated place of His publick worship, filled the whole place with the same cloud of glory which used to reside in the tabernacle; which appeared with such a mixture of tremendous darkness and brightness, that the priests were prevented from proceeding in the sacrifices till it was abated. See 1 Kings viii. 10, &c. *Pyle.*

As God vouchsafed to travel with His people in the tabernacle of Moses, so did it please Him to rest with them in the temple of Solomon. The feast of the dedication of that temple afforded the most magnificent sight that was ever presented to the eyes of mortals. Let us imagine to ourselves a building, where scarce any thing appeared less valuable than silver and gold; a building, of which God Himself condescended to be the architect, and which had therefore in the design and execution all the perfection that Infinite Wisdom could give it. Before this building let us think we see the nation of the Israelites assembled, encircling their king, seated upon an exalted throne of burnished brass, with all the ensigns of majesty and royalty; while, amid the harmony of different kinds of instruments, with the acclamations of a whole people, joining in a grand chorus of praise and thanksgiving, the glory of Jehovah, or a body of light above the brightness of the sun, descends from heaven, and fills the temple! Imagination can hardly reach the

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Before CHRIST 1004.

THEN [a] said Solomon, The LORD hath said that he would dwell in the [b] thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now [c] it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

Before CHRIST 1004.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits † long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O LORD God of Israel, [d] *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 Thou which hast kept with thy

a 1 Kings 8. 12, &c.
b Lev. 16. 2.
c 2 Sam. 7. 2. 1 Chron. 28. 2.
† Heb. *the length thereof*, &c.
d Exod. 15. 11.

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amazing idea. But this is the scene described by the sacred writer: "And it came to pass, when the priests were come out of the holy places, &c." ver. 11—14. Never, after this, let us entertain low notions of God, or of the house where His glory dwelleth. *Bp. Horne.* See the note on chap. vi. 18.

Chap. VI. ver. 5.—*neither chose I any man to be a ruler*] These words differ from the parallel place at 1 Kings viii. 16, where it is said, "But I chose David to be over My people Israel." The meaning is, that till the time of David there was no settled succession of rulers, but God raised up judges out of what tribe and family He pleased; and, when He made Saul king, He did not continue the dignity in his family, as was the case with David. *Bp. Patrick.*

13. *For Solomon had made a brasen scaffold*, &c.] This verse is added to what we have in the book of Kings: it had been stated in the last verse, that Solomon stood in the presence of all Israel; and here it is explained, that he was raised for that purpose on a scaffold. *Bp. Patrick.*

——*and kneeled down upon his knees* &c.] The house of God does not take its name from the practice of preaching there, but from that of praying: "My house shall be called the house of prayer," Matt. xxi. 13. Accordingly we find, that when the temple of Solomon was finished, it was immediately applied to its proper use. We hear of no preaching on this great occasion, but only of prayers and religious offerings. The king, the priests, and all the people, attended at the solemn service of its dedication. Sacrifices were offered without number; and the king, in his capacity of a Prophet, prayed publickly for the blessing and favour of God upon the house which he had built. His words upon this occasion are very striking. *Jones of Nayland.*

14. *And said, O Lord God of Israel*, &c.] See note at 1 Kings viii. 23.

In his dedication prayer, king Solomon, personating, as it should seem, the great Mediator, states before God the various wants and miseries of his people, requesting for those, who should pray in or towards that temple, that they might be supplied and relieved: see ver. 20, 21. Pardon for time past, and grace for time to come, comprehend between them the spiritual necessities of mankind; and both are supposed to have been justly and beautifully represented by the service and the furniture of the tabernacle and temple of old: the former by the acceptance of sacrifice and the sprinkling of blood, without which there is no remission; the latter by the table of shewbread, the golden candlestick with its lamps, and the altar of incense, denoting the support of our spirits by the true bread which cometh down from heaven, the instruction of our minds by the light of truth shining forth in the word of God, and the merits of a Redeemer ascending with the prayers of the faithful, to render them acceptable at the eternal throne. Under the new law, in like manner, at the baptismal font, and at the holy table, are exhibited and communicated the Spirit purifying and cleansing from

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Before CHRIST 1004.

servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [e] † There shall not fail thee a man in my sight to sit upon the throne of Israel; [f] yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? [g] behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth || toward this place.

21 Hearken therefore unto the

Before CHRIST 1004.

e 2 Sam. 7. 12. 1 Kings 2. 4. & 6. 12.

† Heb. *There shall not a man be cut off.*

f Ps. 132. 12.

g Chap. 2. 6. Is. 66. 1. Acts 7. 49.

|| Or, *in this place.*

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sin, the body and blood of Christ strengthening and refreshing the souls of men. Such are the benefits (and what greater benefits can heart desire, or imagination conceive?) to be obtained, through faith, in these holy places, where God is pleased to meet us and to bless us, if indeed we are disposed to receive the blessing, by turning every one of us from his iniquities. *Bp. Horne.*

18. *But will God in very deed dwell with men on the earth?* &c.] This most awful and important question seems to have almost overwhelmed the vast and capacious mind of Solomon himself. Certainly that which is without bounds cannot be comprehended within that which has bounds, whether large or small; and therefore, in a strict and proper sense, "the Most High dwelleth not in temples made with hands;" see Acts vii. 48. But it is no less certain, that there is a sense, agreeably to which it may be truly said, that the Most High does dwell in temples made with hands. So Solomon asserts in this same prayer at the dedication of the temple, ver. 1, 2: and God Himself is introduced as saying the same in the 132d Psalm, ver. 13, 14. Accordingly we read, that "when the priests were come out of the holy place, the house of the Lord was filled with a cloud, so that the priests could not stand to minister, &c." see chap. v. 11—14. The Master took possession of His house, and for a time dispossessed even His own servants, to show that He did so. As if He had said, "The house, which you have designed for My worship, I have designed for your blessing: what you have dedicated, I have accepted: what you have consecrated, I have allowed: I have taken it for the purpose you intended." Or, to use the far more emphatical words of the sacred penman, "I have heard thy prayer and thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there for ever; and Mine eyes and Mine heart shall be there perpetually." Thus, notwithstanding the iniquities of mankind, and His own purity, as well as incomprehensible majesty, has God been pleased to "dwell indeed on earth," and to vouchsafe an especial manifestation of His presence in holy places, dedicated to His name, and set apart for His worship. An house designed for that end is therefore styled "the house of God," or place of His residence. And let us not think that He is less present with us, than He was with Israel. Is the Christian church less favoured than the Jewish church was? Have we lost any thing by the incarnation of His Son? Surely not. It may be said indeed, we do not see Him as the Israelites did. But "the glory," or body of light or fire, which the Israelites saw, was only a sign or token of His presence. "God is a Spirit, whom no man hath seen, nor can see." We do not see the souls of those who are assembled to worship Him: yet are they present. The holy angels may be present when we worship Him; and God Himself, we trust, is so by His Spirit. We know who has said, "Where two or three are gathered together in My name, there am I in the midst of them," Matt. xviii. 20. *Bp. Horne.*

20. *That thine eyes may be open upon this house* &c.] In these words the use of the temple is signified. This house was the place where God would give audience, and have respect to the petition, out of regard to the place in which it was offered. They, who expect to be heard when they address a king, go into his court, and present themselves in the proper place for an audience. The temple was the court of the great King; and, though He can hear the voice of men in every place, yet it was expedient that one place should be honoured above all others to stir up reverence in men, and give them a reasonable ground of hope when they should offer their petitions. It seems by the expression, that the people were encouraged, not only to pray within the temple, but to have respect to it, and to turn themselves toward it in their devotions, even when they prayed to the God of Israel in distant places: "Hearken unto the supplications of Thy people Israel, which they shall make *toward* this place." And the practice was duly observed by Daniel in his captivity at Babylon: it was his manner "to open his window toward Jerusalem, and to kneel and pray three times a day," Dan. vi. 10. His respect was to the temple; and he held to the practice, though then the ruins of it only were remaining. In fact, the tabernacle and temple were the places where the devotion of the people, and the favour of God, met together: the house of God was the common assembly of heaven and earth; there God was to be found, and there the people sought Him: there Hannah, in the bitterness of her soul, offered up her devotions, and her petition was granted. Yea, and Christ Himself allows, Matth. xxiii. 17, that "the temple sanctified the gold" which was offered in it: and, if it could sanctify the gold, it would rather sanctify the more valuable offerings of prayer and thanksgiving. This was known to that godly woman Anna the prophetess, who, having devoted herself to God, departed not from the temple, but served Him there with fastings and prayers night and day. There the prayers of Simeon were granted, and the promise of God fulfilled to him, when he took up the child Jesus in his arms, and blessed God, who in the temple had indulged him with a sight of what his eyes most desired to behold. *Jones of Nayland.*

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supplications of thy servant, and of thy people Israel, which they shall † make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

† Heb. *pray.*

22 ¶ If a man sin against his neighbour, † and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

† Heb. *and he require an oath of him.*

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel ‖ be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee ‖ in this house;

‖ Or, *be smitten.*

‖ Or, *toward.*

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the [h] heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

h 1 Kings 17. 1.

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there [i] be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them † in the cities of their land; whatsoever sore or whatsoever sickness *there be:*

i Chap. 20. 9.

† Heb. *in the land of their gates.*

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands ‖ in this house:

‖ Or, *toward this house.*

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [k] knowest the hearts of the children of men:)

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k 1 Chron. 28. 9.

31 That they may fear thee, to walk in thy ways, † so long as they live † in the land which thou gavest unto our fathers.

† Heb. *all the days which.*

† Heb. *upon the face of the land.*

32 ¶ Moreover concerning the stranger, [l] which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

l John 12. 20. Acts 8. 27.

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that † this house which I have built is called by thy name.

† Heb. *thy name is called upon this house.*

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their ‖ cause.

‖ Or, *right.*

36 If they sin against thee, (for *there is* [m] no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near;

m Proverbs 20. 9. Eccles. 7. 21. James 3. 2. 1 John 1. 8.

† Heb. *they that take them captives carry them away.*

37 Yet *if* they † bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly:

† Heb. *bring back to their heart.*

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward*

28. — *or caterpillers;*] The Hebrew word here means some small destructive insects. That they are liable to the ravages of such animals in the East, appears from Sir J. Chardin, who says, that Persia is subject to have its harvest spoiled by locusts and small insects, which they call *Sim;* these are small white lice, which fix themselves on the foot of the stalk of corn, gnaw it, and make it die. It is rare for a year to be exempt from some scourge of this description. *Harmer.*

38. — *and pray toward their land,*] Thus both prince and people were to pray *in* this house, while they possessed the land of Judea and the city where it stood;

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the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their ‖ cause, and forgive thy people which have sinned against thee.

‖ Or, *right.*

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent † unto the prayer *that is made* in this place.

† Heb. *to the prayer of this place.*

n Ps. 132. 9.

41 Now [n] therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

CHAP. VII.

1 *God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him.* 4 *Solomon's solemn sacrifice.* 8 *Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people.* 12 *God appearing to Solomon giveth him promises upon condition.*

a 1 Kings 8. 54, &c.
b Lev. 9. 24.

NOW [a] when Solomon had made an end of praying, the [b] fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

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3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 [c] And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised † by their ministry; and the priests sounded trumpets before them, and all Israel stood.

c 1 Chron. 15. 16.

† Heb. *by their hand.*

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 ¶ Also at the same time Solomon

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to pray *towards* it when they sojourned in foreign coasts, or were detained in the land of their captivity; to pray towards the place where it had stood, in case it should be demolished. Thus Daniel did, (Dan. vi. 10,) after this house, built by Solomon, was burnt to the ground. *Dr. Jackson.*

41. *Now therefore arise, O Lord God,* &c.] These words form part of Psalm cxxxii. 8, 9, with very little variation. In them he beseeches God to take up His habitation here, with "the ark of His strength," so as to stir from hence no more; and also so to defend His priests who ministered to Him, that they might obtain His blessings for others, and that all the people might rejoice in His great bounty. *Bp. Patrick.*

Chap. VII. ver. 1. — *the fire came down from heaven,*] God had already given one gracious token of His acceptance of the temple for the place of His holy residence and worship, by the cloud of glory coming into it, chap. v. 13, 14: and now, as a further confirmation of it, the king's foregoing prayer was no sooner ended, than the sacrifices were immediately burnt and consumed by a flame, from the same cloud, upon the altar; in the same manner as it was at the consecration of the tabernacle, Lev. ix. 24. *Pyle.*

The cloud, which denoted the presence of God, had already filled the house, so that the priest could not stand to minister: and in the ages after, as well as before, the Divine presence was manifested about the ark, and between the cherubim which overshadowed it. On special occasions, it appeared in a visible manner, under the symbol of a cloud, with a light or glory attending it: and, when the cloud was not seen, the place was always understood as being inhabited in a particular manner by the glory of the Godhead. *Jones of Nayland.*

This kind of answer by fire was of the most satisfactory kind. By this answer God determined the controversies between Elijah and Baal's priests: by the like effects of fire from heaven, the calling of Aaron to the priesthood was proved to be not by man, but by God's immediate appointment. And so was the consecration of the Son of God to His everlasting priesthood confirmed by the visible appearance of the Holy Ghost in tongues of fire, which was the accomplishment of both the former miraculous appearances from heaven, the one

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kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath
d Josh. 13. 3. unto [d] the river of Egypt.

9 And in the eighth day they made
† Heb. *a restraint.* † a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

e 1 Kings 9. 1, &c. 11 Thus [e] Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him,
f Deut. 12. 5. I have heard thy prayer, [f] and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

† Heb. *upon whom my name is called.* 14 If my people, † which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

g Chap. 6. 40. 15 Now [g] mine eyes shall be open,
† Heb. *to the prayer of this place.* and mine ears attent † unto the prayer *that is made* in this place.

h Chap. 6. 6. 16 For now have [h] I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

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18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, [i] † There shall not fail thee a man *to be* ruler in Israel.

i Chap. 6. 16. † Heb. *There shall not be cut off to thee.*

19 [k] But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

k Lev. 26. 14. Deut. 28. 15.

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [l] Why hath the LORD done thus unto this land, and unto this house?

l Deut. 29. 24. Jer. 22. 8, 9.

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomon's buildings.* 7 *The Gentiles which were left Solomon made tributaries; but the Israelites rulers.* 11 *Pharaoh's daughter removeth to her house.* 12 *Solomon's yearly solemn sacrifices.* 14 *He appointeth the priests and Levites to their places.* 17 *The navy fetcheth gold from Ophir.*

AND [a] it came to pass at the end of twenty years, wherein Solo- 992.
a 1 Kings 9. 10, &c.

at the consecration of Aaron, the other at the consecration of this material temple. *Dr. Jackson.*

13. *If I shut up heaven* &c.] God here again declares to Solomon, that His dispensations of mercies or judgments would always be in proportion to the virtuous or disobedient behaviour of the people; that their conscientious regard to the laws of their religion would never fail to draw down upon them continued blessings; and their true repentance and reformation of life, to stop the miseries that at any time befell them: but that, whenever they degenerated into obstinate idolatry and irreligion, neither &c. promises made to David, nor the name of Israel, nor the splendour of the temple, would screen them from the Divine vengeance; they should become wretched even to a proverb, ver. 21, and be forced to acknowledge that the slavery of the whole nation, and the desolation of their sacred temple, are but just retributions of Heaven for their ingratitude under the choicest favours and blessings, by forsaking the great God who so mercifully bestowed them. *Pyle.*

14. *If my people, — shall humble themselves, — and turn* &c.] Solomon is here instructed, that the only way, by which God can be reconciled to a sinful people, is, by their prosecuting their fasting and humiliation to the actual reformation and amendment of their lives; that it is ever the proper fruit of repentance, to forsake our sins and become better for the future, more pious and devout towards God, more sober and chaste with regard to ourselves, more just and charitable, meek and humble towards all men. Without this, humiliation

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mon had built the house of the LORD, and his own house,

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and † all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

† Heb. *all the desire of Solomon which he desired to build.*

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon [b] brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* † holy, whereunto the ark of the LORD hath come.

b 1 Kings 3. 1. & 7. 8.

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† Heb. *holiness.*

12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every [c] day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, [d] three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

c Exod. 29. 23.

d Exod. 23. 14. Deut. 16. 16.

14 ¶ And he appointed, according to the order of David his father, the [e] courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [f] porters also by their courses at every gate: for † so had David the man of God commanded.

e 1 Chron. 24. 1.

f 1 Chron. 9. 17.

† Heb. *so was the commandment of David the man of God.*

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to ‖ Eloth, at the sea side in the land of Edom.

‖ Heb. *Elath,* Deut. 2. 8.

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of

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and prayer will signify nothing; sorrow and tears will have no avail to save our own souls, or to preserve our generation from destruction. *Abp. Tillotson.*

Chap. VIII. ver. 2. *That the cities which Huram had restored* &c.] Here is a short relation of what is told more largely at 1 Kings ix. 12, 13: only we are further informed in this place, that Solomon rebuilt the cities, after they were restored to him by Huram, so that his own subjects became the inhabitants. *Bp. Patrick.*

3. — *went to Hamath-zobah,*] Probably the country lying between the Euphrates and Damascus. *Bochart.* Perhaps the country is so called, as being a part of the kingdom of Hamath, seized on by the king of Zobah. *Dr. Wells.* See notes at Numb. xiii. 21; xxxiv. 2; 2 Sam. viii. 9; and 1 Kings viii. 65.

11. — *My wife shall not dwell in the house of David*] "The ark of the Lord" had dwelt for a considerable time in the house of David, where a tabernacle had been made on purpose for it. On this account, Solomon thought that especial regard should be paid to a place, which had been employed for so sacred an end, and would not suffer his wife, who was a stranger, though a proselyte to the Jewish religion, to keep her court there: for she and her servants might in many ways have defiled a place, which had been made sacred by the symbol of the Divine presence dwelling there. *Bp. Patrick.*

14. — *David the man of God*] It is observable that David is here called "the man of God," as Moses had been; because, after Moses, there was none like him divinely inspired, to raise the publick worship to a higher pitch by his heavenly hymns; and to direct the manner of its performance in proper order. Solomon was a very wise man in natural knowledge, and in political affairs, and in moral and Divine things; but he was much inferiour to David both in true piety, and in the gift of prophecy. *Bp. Patrick.*

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Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 *The queen of Sheba admireth the wisdom of Solomon.* 13 *Solomon's gold.* 15 *His targets.* 17 *The throne of ivory.* 20 *His vessels.* 23 *His presents.* 25 *His chariots and horses.* 26 *His tributes.* 29 *His reign and death.*

about 992. a 1 Kings 10. 1, &c. Matt. 12. 42. Luke 11. 31.

AND [a] when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his ‖ cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

‖ Or, *butlers.*

5 And she said to the king, *It was* a true † report which I heard in mine own land of thine ‖ acts, and of thy wisdom:

† Heb. *word.* ‖ Or, *sayings.*

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

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10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.

11 And the king made *of* the algum trees ‖ † terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

‖ Or, *stays.* † Heb. *highways.*

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the kings of Arabia and ‖ governours of the country brought gold and silver to Solomon.

‖ Or, *captains.*

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and † stays on each side of the sitting place, and two lions standing by the stays:

† Heb. *hands.*

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* † pure gold:

† Heb. *shut up.*

Chap. IX. ver. 8. *Blessed be the Lord thy God,*] In these words she says much more than is related at 1 Kings x. 9: for here she calls the throne of Israel "the throne of the Lord," and acknowledges Solomon to be made king "for the Lord his God;" that is, not only to rule by His authority, and as His deputy; but for His glory, and to promote His religion. *Bp. Patrick.*

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‖ none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

‖ Or, there was *no silver* in them.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ‖ ivory, and apes, and peacocks.

‖ Or, *elephants' teeth.*

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

b 1 Kings 4. 26. 25 ¶ And Solomon [b] had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

c Gen. 15. 18. ‖ That is, *Euphrates.* 26 ¶ And he reigned over all the kings [c] from the ‖ river even unto the land of the Philistines, and to the border of Egypt.

† Heb. *gave.* 27 And the king † made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that *are* in the low plains in abundance.

d 1 Kings 10. 28. chap. 1. 16. 28 [d] And they brought unto Solomon horses out of Egypt, and out of all lands.

e 1 Kings 11. 41. † Heb. *words.* 29 ¶ Now the rest of the [e] acts of Solomon, first and last, *are* they not written in the † book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions

f Chap. 12. 15. of [f] Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

975. 31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAP. X.

Before CHRIST 975.

1 *The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly.* 16 *Ten tribes revolting kill Hadoram, and make Rehoboam to flee.*

AND [a] Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

a 1 Kings 12. 1, &c.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, about 975.

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

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24. — *and raiment,*] Presents of raiment are still frequently made in these countries to the great. Thevenot tells us it was the custom in Egypt, in his time, for the consuls of the European nations to send to the basha and his officers valuable presents of vestments, whenever a new basha arrived, or a new consul entered on his office. *Harmer.*

29. — *in the book of Nathan the prophet,* &c.] See note at 1 Kings xi. 41. It is there stated only generally, that his acts were written in "the book of the acts of Solomon." We are here told the particular books in which they were recorded. The last of these authors, Iddo, wrote also the acts of Rehoboam, chap. xii. 15; some suppose that he lived till the time of Asa, chap. xv. 1, where he is called Oded. We need not suppose that the three writers here mentioned joined to make one book; but they severally and distinctly gave an account of such things as occurred to their knowledge; out of which, it is probable, the author of these books of Chronicles took many things which are here supplied. *Bp. Patrick.*

Chap. X. For notes on this chapter, see those on 1 Kings xii.

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Before CHRIST about 975.

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

† Heb. *laded.*

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the [b] hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

b 1 Kings 11 29.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam † made speed to get him up to *his* chariot, to flee to Jerusalem.

† Heb. *strengthened himself.*

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

Before CHRIST about 975.

1 *Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah.* 5 *He strengtheneth his kingdom with forts and provision.* 13 *The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah.* 18 *The wives and children of Rehoboam.*

AND [a] when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

a 1 Kings 12. 21, &c.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel † resorted to him out of all their coasts. 974.

† Heb. *presented themselves to him.*

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for [b] Jeroboam

b Chap. 13. 9.

Chap. XI. ver. 6. *He built even Beth-lehem*, &c.] By "building" it is meant, here as in other passages, that he repaired and fortified places which were built before.

13. *And the priests and the Levites* &c.] The wicked changes which Jeroboam had made in matters of religion, became a further addition of strength to Rehoboam; for the priests and Levites were either expelled from their habitations among the ten tribes, or voluntarily deserted their habitations, and came to Jerusalem; Jeroboam having set up the worship of the golden calves, and made priests out of the laity for the service of his idols. *Pyle.*

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Before CHRIST 974.

and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

c 1 Kings 15. 2. 20 And after her he took [c] Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king. Before CHRIST 974.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired † many wives.

† Heb. *a multitude of wives.*

CHAP. XII.

1 *Rehoboam, forsaking the Lord, is punished by Shishak.* 5 *He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil.* 13 *The reign and death of Rehoboam.*

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him. 972.

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, [a] because they had transgressed against the LORD, 971. a 1 Kings 14. 24, 25.

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities

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15. — *and for the devils,*] The Hebrew word here signifies "goats" literally, and was a term commonly used for demons or false gods of all denominations; who, according to the notions prevailing in those times, were supposed to appear under this shape. *Pyle.* As we no where read of Jeroboam having set up or allowed any other false worship than that of the golden calves, we may reasonably conclude that by the word "devils" are meant these idols:—perhaps it should be translated, "for devils, even for the calves which he had made." *Dr. Wells.* See note at Lev. xvii. 7.

17. — *in the way of David and Solomon.*] Although the number of people which came to him out of all the tribes added great strength to Rehoboam's kingdom, yet his power was chiefly owing to God, who protected and assisted him as long as he and his people continued in the way of his predecessors, David and Solomon. It is observable, that in these words Solomon is mentioned as an example of true piety, as well as David: this is probably said with reference to the greater part of his reign, before the period of his old age, when he forsook the law of Moses. *Bp. Patrick.*

21. — *for he took eighteen wives,*] When we read of the many instances which occur of the kings of Israel disobeying the law of God, which commanded them not to multiply wives, we should always bear in mind that, in those days, the desire of having abundance of children was extremely great, and that barrenness, or the want of children, was esteemed the greatest possible unhappiness. *Bp. Patrick.*

23. — *And he dealt wisely, and dispersed* &c.] It seems probable that, on his designing to make Abijah his son king, who was one of his younger sons, the other sons took great offence, and shewed a disposition of rebellion; and his method of preventing the effects of this was to send them away from court, and to disperse them through the kingdom by preferring them to the government of several small towns: and "he gave them victual in abundance," that is, enabled them to live with splendour and abundance. *Pyle.*

Chap. XII. ver. 1. — *he forsook the law of the Lord,*] As Rehoboam's mother was an Ammonitess, it is probable that he received an education which naturally led to idolatry, or to an indifference to true religion. *Bp. Wilson.*

2. — *in the fifth year*] Their apostasy took place in the fourth year of Rehoboam's reign, (after they had been three years obedient, chap. xi. 17;) therefore God speedily corrected them, that He might reduce them to His service, before they were settled in their impiety. *Bp. Patrick.*

3. — *the Lubims, the Sukkiims, and the Ethiopians.*] The Lubims were, no doubt, the people of Libya, a famous country in Africa, bordering on Egypt. The Sukkiims are thought to have lived near the Red sea, and to have been so named from their living in caves and dens of the earth, the word from which the name is derived signifying a cave or den; hence they are thought to have been the same with a people called Troglodites, inhabiting those parts, whose habits of life were of this description. The people called Cush,

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Before CHRIST 971.

which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them ‖ some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

‖ Or, *a little while.*

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon [b] had made.

b Chap. 9. 15.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‖ and also in Judah things went well.

Before CHRIST 971.

‖ Or, *and yet in Judah there were good things.*

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for [c] Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

c 1 Kings 14. 21.

14 And he did evil, because he ‖ prepared not his heart to seek the LORD.

‖ Or, *fixed.*

15 Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

† Heb. *words.*

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

CHAP. XIII.

1 *Abijah succeeding maketh war against Jeroboam.* 4 *He declareth the right of his cause.* 13 *Trusting in God he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

NOW [a] in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

958.

a 1 Kings 15, 1, &c.

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah † set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

† Heb. *bound together.*

(which we translate Ethiopians,) were either those to the south of Egypt, or in Arabia; for, as has been observed before, the name applied to both. *Bp. Patrick.*

8. — *that they may know my service,* &c.] That they may feel the difference between being under My protection, and being abandoned by Me; between the blessings which attend a true course of piety, and the wretched effects of irreligion and lewdness. *Pyle.*

12. — *and also in Judah things went well.*] Affairs began again to prosper. But the words in the Hebrew are, "there were good things in Judah," which may be understood of the reformation made in the whole kingdom; many good things being found amongst them in the midst of their corruption. It is probable that the priests kept up the worship of God in its purity, and many good people joined in it, especially those who had fled from the idolatries of Jeroboam. *Bp. Patrick.*

14. — *he did evil, because he prepared not* &c.] He did evil again, because he set not his heart sincerely to seek or follow the Lord. *Dr. Wells.*

Chap. XIII. ver. 2. — *His mother's name — Michaiah the daughter of Uriel*] It was stated at chap. xi. 20, 21, that his mother was named Maachah, the daughter of Absalom, (or Abishalom, 1 Kings xv. 2.) It seems her name was both Michaiah and Maachah, and her father's name Uriel as well as Absalom. *Bp. Patrick, Dr. Wells.*

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Before CHRIST 957.

4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [b]rebelled against his lord.

b 1 Kings 11. 26.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam [c]made you for gods.

c 1 Kings 12. 28.

9 [d]Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh † to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

d Chap. 11. 14.

† Heb. *to fill his hand.*

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 [e]And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the [f]shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

e Chap. 2. 4.

Before CHRIST 957.

f Lev. 24. 6.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter; so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof.

957.

4. — *and said, Hear me,* &c.] Of course it is not meant that he addressed the whole army of Jeroboam, but that he entered on a parley with Jeroboam and his principal officers, to see if matters could be accommodated without bloodshed. *Bp. Patrick.*

5. — *a covenant of salt?*] See notes on Lev. ii. 13; Numb. xviii. 19.

7. — *when Rehoboam was young and tenderhearted,*] Not young in years, but in the conduct of government, (for Rehoboam was forty years old when he began to reign, chap. xii. 13.) the meaning is, that Rehoboam acted at first as young and inexperienced princes are wont to do. *Pyle.*

11. *And they burn unto the Lord every morning* &c.] Abijah, in his address to the Israelite army, is thus particular in detailing these matters, in order to put them in mind with what regularity and solemnity the worship of God was kept up in Judah, which they had not seen for some years, and perhaps had forgotten. *Bp. Patrick.*

13. *But Jeroboam caused an ambushment* &c.] Jeroboam, it appears, made no reply to this address of Abijah; but he seems to have been so struck with the effect it might produce, that he would not trust to his superiour numbers, but had recourse to artifice for the purpose of conquering his enemy. *Bp. Patrick.*

15. — *and as the men of Judah shouted,* &c.] They gave a shout for the purpose of terrifying their enemies with this mark of their confidence in the victory: and "God smote Jeroboam and all Israel before Abijah and Judah;" that is, they were struck with such terrour that they fled without striking a blow, and suffered a vast slaughter, such as is scarcely paralleled in history. *Pyle.*

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Before CHRIST 957.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the || story of the prophet [g] Iddo.

|| Or, *commentary.*

g Chap. 12. 15.

CHAP. XIV.

1 *Asa succeeding destroyeth idolatry.* 6 *Having peace, he strengtheneth his kingdom with forts and armies.* 9 *Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.*

955. SO Abijah slept with his fathers, and they buried him in the city of David: and [a] Asa his son reigned in his stead. In his days the land was quiet ten years.

a 1 Kings 15. 8, &c.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

about 951. 3 For he took away the altars of the strange *gods*, and the high places, and brake down the † images, and cut down the groves:

† Heb. *statues.*

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the † images: and the kingdom was quiet before him.

† Heb. *sun images.*

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

Before CHRIST about 951.

9 ¶ [b] And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

941. b Chap. 16. 8.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, *it is* [c] nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not || man prevail against thee.

c 1 Sam. 14. 6.

|| Or, *mortal man.*

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were † destroyed before the LORD, and before his host; and they carried away very much spoil.

† Heb. *broken.*

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

1 *Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God.* 16 *He putteth down Maachah his mother for her idolatry.* 18 *He bringeth dedicated things into the house of God, and enjoyeth a long peace.*

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22. — *the prophet Iddo.*] See note at 2 Chron. ix. 29.

Chap. XIV. ver. 9. — *the Ethiopian*] Rather, the Arabian, king of Arabian Ethiopia. See note at Numb. xii. 1.

12. *So the Lord smote* &c.] Asa had called upon the Lord with profound humility and sure trust and confidence; and the Ethiopians were put to flight. Thus God blesses and protects religious princes, and, in general, those who are truly zealous for His glory; and, if He suffers them to be exposed to great dangers, He displays His power in their behalf, and delivers them. *Osterwald.*

14. — *for the fear of the Lord came upon them:*] The inhabitants, seeing so vast a host defeated, had no courage to defend themselves. *Bp. Patrick.*

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Before CHRIST 941.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to †meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

† Heb. *before Asa.*

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

† Heb. *beaten in pieces.*

6 And nation was †destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the †abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

† Heb. *abominations.*

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

Before CHRIST 941.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD †the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

† Heb. *in that day.*

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the LORD God of Israel [a] should be put to death, whether small or great, whether man or woman.

a Deut. 13. 9.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* [b] Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an †idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

b 1 Kings 15. 13.

† Heb. *horror.*

17 But the high places were not taken away out of Israel: neverthe-

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Chap. XV. ver. 2. — *The Lord is with you,* &c.] God hath been pleased to bless you with a glorious victory over an enemy far superiour to you in number and strength, in reward for the justice and piety you have hitherto exercised; and you may expect continual successes, upon your cheerful perseverance in the ways of virtue and religion. *Pyle.* This is a prophecy which is well worthy of serious notice at all times and by all nations and people. *Bp. Wilson.*

3. *Now for a long season* &c.] From the time when the kingdom of Israel separated from their brethren of Judah in the days of Jeroboam, Israel has been "without the true God, and without a teaching priest," for they have not worshipped the true God, but the golden calves, and all the true priests have gone into the land of Judah. *Bp. Patrick.*

4. *But when they in their trouble did turn*] If we follow the common interpretation, which respects the present and future state of Israel, these words should rather be translated, "If in their trouble they had turned, &c. they should have found Him." *Bp. Patrick.*

These expressions in the 4th, 5th, and 6th verses, seem to be applicable either to past or future times. Thus the general sense may be, Take warning from the dealings of Providence with the Israelites, either in ancient times, or in their present apostasy from God's worship; or with respect to what is threatened against them, if they for the future should persist in their disobedience to the Divine laws. You never saw, nor ever will see them given up to idolatry and impiety, but you always did, and always will find them embroiled in wars and confusion, and wretched beyond expression; as, on the other hand, you will find the mercies of Heaven extended towards them upon their repentance and reformation. *Pyle.*

8. — *the prophecy of Oded*] Probably a short expression for "the prophecy of the son of Oded;" although some think that the father may have prophesied as well as the son, and foretold the same calamities. *Bp. Patrick.*

17. — *the high places were not taken away out of Israel:*] It had been said twice in the preceding chapter, that Asa did take away the high places, ver. 3, 5, but that related

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less the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

1 *Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah.* 7 *Being reproved thereof by Hanani, he putteth him in prison.* 11 *Among his other acts in his disease he seeketh not to God, but to the physicians.* 13 *His death and burial.*

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IN the six and thirtieth year of the reign of Asa [a] Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

a 1 Kings 15. 17.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at † Damascus, saying,

† Heb. *Darmesek.*

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

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4 And Ben-hadad hearkened unto king Asa, and sent the captains of † his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

† Heb. *which were his.*

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

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8 Were not [b] the Ethiopians and the Lubims † a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

b Chap. 14. 9.

† Heb. *in abundance.*

9 For the eyes of the LORD run to and fro throughout the whole earth,

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to Judah; whereas, out of the territories he had conquered in the land of Israel, we are here informed, he was not able to remove them. Or the meaning may be that he gave orders for the removal of the high places, which were not obeyed. Or, as others think, he took away the high places which were devoted to the service of idols, but suffered those to remain which were employed in the worship of the true God. *Bp. Patrick.*

—— *the heart of Asa was perfect all his days.*] By comparing these words with chap. xvi. 7. to the end, it plainly appears that their meaning is nothing more than that Asa kept himself from idolatry to the last; though in other instances, in the latter end of his life, he was not so religious as he ought to have been. *Pyle.*

19. — *there was no more war*] That is, as some interpret, there was no more war with the Ethiopians, or other such people, though with Baasha king of Israel he had perpetual war, 1 Kings xv. 16. *Bp. Patrick.*

Chap. XVI. ver. 1. *In the six and thirtieth year of the reign of Asa*] A considerable difficulty arises from comparing this passage with 1 Kings xv. 33; for there it is said, that "in the third year of Asa began Baasha to reign," and that he reigned "twenty-four years;" so that the last year of Baasha's reign must answer to about the twenty-sixth year of Asa, and consequently Baasha must have been dead about nine or ten years before the thirty-sixth year of Asa's reign. Of this difficulty, which has been much discussed by learned men, two principal solutions have been proposed. According to the one, which is supported by the authority of Josephus, it is supposed that the transcribers of the original copies have committed a mistake in the number, and that it should be written the twenty-sixth year of Asa, instead of the thirty-sixth, (as also at ver. 19. of the last chapter, the twenty-fifth instead of thirty-fifth,) which will make it the last year of his reign when Baasha "came up against Judah." According to the other solution, we are to understand by the words, "In the thirty-sixth year of the reign of Asa," not actually the thirty-sixth year of Asa's reign, but the thirty-sixth year of the kingdom of Judah over which he reigned, that is, from the time of the separation under Jeroboam agreeably to which the translation should be, "the thirty-sixth year of *the kingdom* of Asa," that is, the kingdom of Judah. This method of solving the difficulty has a great number of learned commentators for its support. *Bp. Patrick, Dr. Wells.*

3. *There is a league between me and thee,*] Here was another instance of false policy, to send to an infidel king, when God had so lately rescued him from a much greater army. And, what added to the sin, he gave him the treasure which he had devoted to God. *Bp. Wilson.* These words may be translated, "Let there be a league between me and thee." *Houbigant.*

7. — *at that time Hanani the seer*] Here follows a remarkable history added to what we read in the book of Kings, (1 Kings xv.) which relates the great weakness of Asa in his declining years, and God's displeasure at it. *Bp. Patrick.*

9. *For the eyes of the Lord* &c.] The Prophet Hanani teaches us, in these beautiful expressions, that God grants and continues His favours only to those who serve Him with an upright and sincere heart. The

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‖ to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

‖ Or, *strongly to hold with* them, &c.

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa † oppressed *some* of the people the same time.

† Heb. *crushed.*

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

914. 13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had † made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

† Heb. *digged.*

CHAP. XVII.

1 *Jehoshaphat, succeeding Asa, reigneth well, and prospereth.* 7 *He sendeth Levites with the princes to teach Judah.* 10 *His enemies being terrified by God, some of them bring him presents and tribute.* 12 *His greatness, captains, and armies.*

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AND [a] Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

a 1 Kings 15. 24.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah † brought to Jehoshaphat presents; and he had riches and honour in abundance.

† Heb. *gave.*

913. 6 And his heart ‖ was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

‖ That is, *was encouraged.*

912. 7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

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change now wrought in Asa shews that it is of no consequence to have begun well, and to have done our duty for some time, if we do not persevere. This is a warning to persons of pious dispositions to be on their guard lest, by growing careless and remiss, they deprive themselves of the protection of God, and the effects of His love. *Osterwald.*

—— *Herein thou hast done foolishly:*] He was defective in his inward trust and confidence in God, and "foolish" in relying rather on the arm of man than on the Divine protection. *Bp. Patrick.*

12. — *Asa—was diseased in his feet,*] The diseases mentioned in Scripture are described by so few symptoms, that physicians hardly know how to determine them. Such is the case in this instance of Asa. *Script. illust. Expos. Ind.*

—— *he sought not to the Lord, but to the physicians.*] It is not meant that he committed a fault in desiring the help of the physicians; but in trusting to their skill more than to the goodness and power of God, to whom he did not address his prayers, but continued in his former fault of putting confidence in man. *Bp. Patrick.*

13. *And Asa slept with his fathers,*] Such was the dark end of a reign, which had begun and continued for a series of years with so many bright virtues and excellencies. He died a melancholy instance of the weakness and depravity of human nature. However, from regard to his former services, he was honourably interred in the royal sepulchre, (ver. 14,) in a vault which he had made for himself, which he appointed to be decked and perfumed with great art; and the court celebrated his funeral with burning great quantities of spice, and other similar testimonies of respect. *Pyle.*

14. — *and divers kinds of spices*] The embalming of bodies had been a very ancient custom, as it was adopted in the burial of Jacob. Some think that the circumstance of his ordering his body to be embalmed, and buried after the manner of the Gentiles, is here mentioned as a blamable piece of vanity, in addition to his other offences. *Bp. Patrick.*

—— *they made a very great burning for him.*] The burning seems to have been not of his body, but of odours and spices at his funeral. *Dr. Wall.*

Chap. XVII. ver. 7. — *he sent to his princes,* &c.] To attain more effectually his good end of establishing true religion, and rooting out idolatry, he made it his early care to have a number of priests and Levites (ver. 8.) in all his chief towns, to read and teach the law of God to the people, as it was laid down in the original Scriptures; and he appointed some of his "princes," that is magistrates, to see it regularly done. *Pyle.* When princes thus take care of religion and the service of God they may expect the favour and protection of God, as this prince experienced so signally. *Bp. Wilson.*

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8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD † fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

† Heb. *was.*

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah || castles, and cities of store.

|| Or, *palaces.*

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

† Heb. *at his hand.*

15 And † next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

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18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

1 *Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead.* 4 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.*

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. 897.

2 [a] And † after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

a 1 Kings 22. 2.

† Heb. *at the end of years.*

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD † besides, that we might enquire of him?

† Heb. *yet*, or, *more.*

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man,

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11. — *the Philistines brought* &c.] They voluntarily paid him their tribute, which it is probable had been neglected in the time of some of his predecessors, though imposed on them by David.

—— *and the Arabians brought him flocks,*] The Arabians courted his favour, and made him rich presents of flocks, in which their wealth principally consisted. *Bp. Patrick, Pyle.*

14. *And these are the numbers* &c.] The names of the commanders are mentioned, and the number of their troops. From which it appears, that, so mightily did the nation prosper under the religious administration of this king, that though he possessed little more than a third part of the ancient dominions of Israel, yet he was able to raise above a million of men capable of bearing arms, which exceeded the proportion that even David had. *Pyle.*

Chap. XVIII. ver. 3. — *I am as thou art,* &c.] The Prophet Hanani had before cautioned his father Asa against forming an alliance with the king of Syria, chap. xvi. 7; and Jehoshaphat is afterwards reproved for it at chap. xix. 2; xx. 37. *Bp. Patrick.*

In all that follows in this chapter there is scarcely any thing different from what occurs in the book of Kings. See 1 Kings xxii.

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by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* ||officers, and said, † Fetch quickly Micaiah the son of Imla.

|| Or, *eunuchs.* † Heb. *Hasten.*

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a || void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

|| Or, *floor.*

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until † they be consumed.

† Heb. *thou consume them.*

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king † with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

† Heb. *with one mouth.*

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, || but evil?

|| Or, *but for evil.*

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

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19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [b] spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

b Job 1. 6.

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go || into † an inner chamber to hide thyself.

|| Or, *from chamber to chamber.* † Heb. *a chamber in a chamber.*

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass when the

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captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again † from pursuing him.

† Heb. *from after him.*

33 And a *certain* man drew a bow † at a venture, and smote the king of Israel † between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am † wounded.

† Heb. *in his simplicity.*
† Heb. *between the joints and between the breastplate.*
† Heb. *made sick.*

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAP. XIX.

1 *Jehoshaphat, reproved by Jehu, visiteth his kingdom.* 5 *His instructions to the judges,* 8 *to the priests and Levites.*

896. AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

a Chap. 17. 4, 6.

3 Nevertheless there are [a] good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and † he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

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† Heb. *he returned and went out.*

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you † in the judgment.

† Heb. *in the matter of judgment.*

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for *there is* no iniquity with the LORD our God, nor [b] respect of persons, nor taking of gifts.

b Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. 1 Pet. 1. 17.

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandments, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you.

Chap. XIX. ver. 4. — *He went out again through the people* &c.] Resolving to make the utmost amends for his miscarriage, by promoting a further reformation in his kingdom, he made a progress in person through all the principal towns, and settled the magistracy with such care and exactness, that all irregularities, both in sacred and civil matters, might be either prevented or duly punished; giving a severe charge to them to execute the laws with perfect courage and impartiality, as they would answer it to God, whose vicegerents they were. *Pyle.*

8. — *for the judgment of the Lord, and for controversies,*] These words are variously expounded, some understanding by the "judgment of the Lord," causes about sacred matters; and by "controversies," some understanding civil causes, others criminal and capital. It is sufficient to say, that they tried all sorts of causes. *Bp. Patrick.*

10. *And what cause soever shall come to you*] It is meant, whatsoever cause shall come to you by way of appeal from the other cities, in which it was the custom of the judges to refer matters of great difficulty to this supreme court at Jerusalem.

—— *between blood and blood*] Probably meaning, in a question of bloodshed, whether it was voluntary or accidental.

—— *ye shall even warn them that they trespass not*] This seems to be a command that they should not only pronounce a righteous sentence in every cause that came before them; but that they should admonish him who was in the wrong, and all other persons in the like case, to beware of injuring their neighbours in the time to come. *Bp. Patrick.*

11. — *all matters of the Lord;* &c.] Some understand by the "matters of the Lord," all sacred things; and by "the king's matters," all civil and political

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† Deal courageously, and the LORD shall be with the good.

† Heb. *Take courage and do.*

CHAP. XX.

1 *Jehoshaphat in his fear proclaimeth a fast.* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoshaphat exhorteth the people, and setteth singers to praise the Lord.* 22 *The great overthrow of the enemies.* 26 *The people, having blessed God at Berachah, return in triumph.* 31 *Jehoshaphat's reign.* 35 *His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.*

IT came to pass after this also, *that* the children of Moab, and the c tildren of Ammon, and with them *oher* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazontamar, which *is* En-gedi.

† Heb. *his face.*

3 And Jehoshaphat feared, and set †himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

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† Heb. *thou.*

7 *Art* not thou our God, †*who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

a Chap. 6. 28. 1 Kings 8. 37.

9 [a] If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

b Deut. 2. 9.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou [b] wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son

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causes. Others conceive the former to relate to those things which were defined by the law of God, and were to be judged by that law; and the latter, to those things which, not being defined by the Divine law, were left to the judgment of the king. *Bp. Patrick.*

—— *Deal courageously, and the Lord shall be with the good.*] Administer justice impartially, and as persons who fear not man in the discharge of their duty to God; and the Lord will bless and defend you, as long as you act like good and upright judges. *Dr. Wells.*

Chap. XX. ver. 2. — *from beyond the sea on this side Syria;*] From the Dead Sea, which is on this (or the western) side of Syria; the Dead sea being the western boundary of that country. It seems that Jehoshaphat did not hear of the enemies' approach till they were actually in En-gedi, a place in the tribe of Judah. By comparing Gen. xiv. 7, with this passage, it appears that Hazazon-tamar was an ancient name for En-gedi. *Bp. Patrick.*

3. — *and proclaimed a fast*] In important and perilous circumstances, the kings used to proclaim fasts in particular towns, or through the whole kingdom, according as the case required. Thus Jezebel proclaimed a fast in Jezreel, to procure the condemnation of Naboth, 1 Kings xxi. 9. So the king of Nineveh ordained a fast in his capital, when he was threatened with approaching ruin, Jonah iii. 7. In this instance, as the danger concerned the whole kingdom, a fast was proclaimed through the whole kingdom. *Calmet.*

6. — *O Lord God of our fathers,* &c.] This is the most admirable prayer that we have recorded, as made by any of the kings. Jehoshaphat begins with an acknowledgment of God's supreme and irresistible power, which extends over every creature in heaven and in earth. He then represents to his Maker, ver. 7, the peculiar relation which the people of Israel had to Him, and the promise of possession of their land, which they inherited from Him, and the circumstance of their having built a sanctuary for His peculiar worship, ver. 8. He proceeds to represent, ver. 10, the foul ingratitude and injustice of their enemies in invading their country, when the Israelites had formerly gone out of the way on purpose to avoid giving them disturbance; appeals to the justice of God, ver. 12, who helps those to right who suffer wrong; and, lastly, describes the weak condition of His people, whose only hope was in their God. *Bp. Patrick.*

9. — *as the sword, judgment,*] Some translate "the sword of judgment." *Bp. Patrick.* Otherwise "the sword, or any other judgment, even pestilence and famine, &c." *Dr. Wells.*

14. *Then upon Jahaziel* &c.] Jahaziel seems not to have been a Prophet before this time, but now to have

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of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.

16 To morrow go ye down against them: behold, they come up by the † cliff of Ziz; and ye shall find them at the end of the ‖ brook, before the wilderness of Jeruel.

† Heb. *ascent.*
‖ Or, *valley.*

17 Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still,* and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [c] Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

c Is. 7. 9.

21 And when he had consulted with the people, he appointed singers unto the LORD, and † that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

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† Heb. *praisers.*

22 ¶ † And when they began † to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and ‖ they were smitten.

† Heb. *And in the time that they, &c.*
† Heb. *in singing and praise.*
‖ Or, *they smote one another.*

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped † to destroy another.

Heb. *for the destruction.*

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and † none escaped.

† Heb. there was *not an escaping.*

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of ‖ Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

‖ That is. *blessing.*

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the † forefront of them, to go again to Jerusalem with joy; for

† Heb. *head.*

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received an immediate inspiration from God, for the purpose of giving comfort and assurance to the people before they stirred from the place where they prayed. *Bp. Patrick.*

16. — *go ye down*] As Jerusalem was seated on an eminence, they are said to "go down" from it, as their enemies are immediately after "to come up to it." *Bp. Patrick.*

20. — *believe his prophets,* &c.] Belief is in Scripture always supposed to arise and begin from a willingness to know and be informed in the will of God, and to end in actual obedience to His commands so made known. The meaning here is, "Observe and obey His Prophets, obey the commandments which they deliver you from God: so shall ye be partakers of the promises annexed." *Dr. S. Clarke.*

22. — *the Lord set ambushments*] The meaning seems to be, that the ambushments which the Syrians had laid against Judah, by a confusion among themselves, caused by the hand of God, fell upon a part of their own army, mistaking them for their enemies. *Bp. Patrick.* "The Lord" ordered things so, that the ambushments "which were come against Judah," that is, which were designed to fall unawares on the army of Judah, by some mistake came against or fell upon the Syrians, so that they smote each other. *Dr. Wells.*

23. — *every one helped to destroy another.*] They continued, it appears, in the greatest confusion, each falling upon his neighbour, and all imagining that they were destroying the army of Judah, which, according to the Prophet's direction, came upon them early in the morning. *Bp. Patrick.*

27. *Then they returned,* — *to go again to Jerusalem*] This is a further instance of their gratitude to God for

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the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

d 1 Kings 22. 41, &c.

31 ¶ [d] And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the † book of Jehu the son of Hanani, [e] who †*is* mentioned in the book of the kings of Israel.

† Heb. *words.*

e 1 Kings 16. 1.

† Heb. *was made to ascend.*

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

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CHAP. XXI.

1 *Jehoram, succeeding Jehoshaphat, slayeth his brethren.* 5 *His wicked reign.* 8 *Edom and Libnah revolt.* 12 *The prophecy of Elijah against him in writing.* 16 *Philistines and Arabians oppress him.* 18 *His incurable disease, infamous death, and burial.*

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NOW [a] Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned ‖ in his stead.

a 1 Kings 22. 50.

‖ Alone.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

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4 Now [b] when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

b 2 Kings 8. 16, 17.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

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the victory, that they did not return every man to his home, but went immediately to Jerusalem to offer up their publick thanksgiving. *Bp. Patrick.*

As Jehoshaphat had called upon the Lord in the time of his distress, so he discharged the duty of gratitude in a very edifying manner, rendering publick thanks to God on his return from the war. On the whole, we draw the three following topicks of instruction from the events relating to Jehoshaphat here recorded: first, That prayer, fasting, and humiliation, are the most effectual means to which we can have recourse in time of danger or necessity, whether publick or private: secondly, That God can never want the means to save and to deliver those who place their trust in Him: thirdly, That when God has heard our prayers, and granted our request, we are bound to render Him our hearty and sincere thanks and praise for His mercies towards us. *Osterwald.*

33. — *for as yet the people had not* &c.] The reason why the high places were not taken away is here given; namely, that the people could not bear it; for their hearts were not disposed to serve God exactly according to the law of Moses; they had renounced indeed idolatry, but they still required the liberty of offering sacrifices to God in the "high places," as well as in the temple. *Bp. Patrick.*

36. — *to go to Tarshish:* &c.] See note at 1 Kings x. 22.

Chap. XXI. ver. 2. — *Jehoshaphat king of Israel.*] He was king of Judah; but, as all the tribes had the common name of Israel, he may here be called king of Israel, by a latitude of expression, as Asa also is at chap. xxviii. 19. *Pyle.* But almost all the ancient versions have "king of Judah" instead of "king of Israel," and "Israel" seems here to have been written for "Judah" by a mistake of transcribers. *Houbigant.*

3. — *the kingdom gave he to Jehoram;*] Jehoram was made partner of the kingdom with his father, 2 Kings viii. 16. Afterwards, at ver. 5, when Jehoram "began to reign," it is meant, in consort with his father. *Bp. Lloyd.*

4. — *he strengthened himself, and slew* &c.] He first "strengthened himself" that he might slay his brethren without danger to himself, and then proceeded to the act itself. *Bp. Patrick.*

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6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of
c Chap. 22. 2. c Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to
† Heb. *lamp*, or, *candle*. d 2 Sam. 7. 12, 13. 1 Kings 11. 36. 2 Kings 8. 19. Ps. 132. 11, &c. give a † light to him and to his d sons for ever.

8 ¶ In his days the Edomites revolted from under the † dominion of Judah, and made themselves a king.

9 Then Jehoram e went forth with
† Heb. *hand*. 889. e 2 Kings 8. 21. his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

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14 Behold, with † a great plague † Heb. *a great stroke.* will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the LORD stirred about 887. up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and † carried away † Heb. *carried captive.* all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save ‖ Jehoahaz, the ‖ Or, *Ahaziah*, chap. 22. 1. or, *Azariah*, chap. 22. 6. youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in 885. process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and † Heb. *without desire.* departed † without being desired.

11. — *and caused the inhabitants* &c.] He not only gave his subjects a bad example, and enticed them to idolatry, but by threatenings and compulsions endeavoured to constrain them to conform to his evil example. *Bp. Patrick.*

12. — *there came a writing — from Elijah*] It is certain that Elijah had been taken up into heaven in the time of Jehoshaphat; thus it is probable that he foresaw by the spirit of prophecy, the wickedness of Jehoram, and that he spake the words here delivered to one of the Prophets, charging him to convey them in a letter to Jehoram, when he arrived at that pitch of impiety which is here related, so that he might be affected by them, as by a message from heaven, and might be induced to repent. For the words in the original admit this sense, that the writing was sent as the writing of Elijah; but they do not necessarily imply that it came immediately from him. Some have supposed that, by a mistake of transcribers, the name Elijah may have been substituted for Elisha: but this is entirely conjectural. *Bp. Patrick, Pyle.* And another supposition has been, that not Elijah the Tishbite is meant, but some other Prophet of the same name, who was then living. *Dr. Wall.*

14. — *with a great plague will the Lord smite* &c.] No calamity can be thought of, which did not befall this wicked prince; his kingdom being destroyed and depopulated by the fiercest nations, his treasures ransacked, his wives carried into captivity, his children slain, himself labouring for two years under a sore disease, and deprived at his death of the honour of royal sepulture, ver. 19. All these calamities were denounced against him in the writing sent to him in the name of Elijah, that he might not think they came by chance, but by the special direction of Almighty God, as a punishment for his impieties. *Bp. Patrick.*

19. — *his bowels fell out by reason of his sickness:*] As was observed of the disease of Asa, ch. xvi. 12, so it may be observed on this disease, that the symptoms related do not determine it. Some physicians suppose it to have been the dysentery; others have suggested other disorders. *Script. illust. Expos. Ind.*

—— *so he died of sore diseases.*] These words seem to imply that he died of a complication of other diseases, besides a severe dysentery by which his bowels fell out. *Bp. Patrick.*

20. — *without being desired.*] His people not desiring

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Before CHRIST 885. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAP. XXII.

1 *Ahaziah succeeding reigneth wickedly.* 5 *In his confederacy with Joram the son of Ahab, he is slain by Jehu.* 10 *Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.*

885. AND the inhabitants of Jerusalem made [a] Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the [b] eldest. So Ahaziah the son of Jehoram king of Judah reigned.

a 2 Kings 8. 24, &c.

b Chap. 21. 17.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* [c] Athaliah the daughter of Omri.

c Chap. 21. 6.

3 He also walked in the ways of the house of Ahab: for his mother was his counseller to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellers after the death of his father to his destruction.

884. 5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And ‖ Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

† Heb. *wherewith they wounded him.*

‖ Otherwise called *Ahaziah*, ver. 1. & *Jehoahaz*, chap. 21. 17.

7 And the † destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, [d] whom the LORD had anointed to cut off the house of Ahab.

† Heb. *treading down.*

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d 2 Kings 9. 7.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 [e] And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

e 2 Kings 9. 27.

10 ¶ [f] But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

884.

f 2 Kings 11. 1.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAP. XXIII.

1 *Jehoiada, having set things in order, maketh Joash king.* 12 *Athaliah is slain.* 16 *Jehoiada restoreth the worship of God.*

878. AND [a] in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

a 2 Kings 11. 4, &c.

2 And they went about in Judah, and gathered the Levites out of all

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his longer life, but rather being rejoiced that his reign was so short. *Dr. Wells.* Without any loyal or grateful dispositions to his memory. *Dr. Berriman.*

Chap. XXII. ver. 2. *Forty and two years old*, &c.] See note at 2 Kings viii. 26.

—— *the daughter of Omri.*] The grandaughter of Omri; for she was daughter of Ahab.

5. *Jehoram — Joram.*] It should be observed, to prevent confusion, that Jehoram and Joram are the same name; and that the Joram here mentioned was son of Ahab, and king of Israel, as another of this name, father of Azariah, ver. 6, whose history is given in chap. xxi. was king of Judah.

9. — *(for he was hid in Samaria,)*] In the kingdom of Samaria, into which he had come from his own kingdom. The place was Megiddo, 2 Kings ix. 27. *Dr. Wall.*

—— *and when they had slain him,*] The circumstances of Ahaziah's death are mentioned here a little more particularly than in the book of Kings; see 2 Kings ix. 27, 28.

11. — *the daughter of the king,*] The daughter of the former king of Judah, Joram. *Bp. Patrick.*

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the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath [b] said of the sons of David.

[b] 2 Sam. 7. 12. 1 Kings 2. 4. & 9. 5. chap. 6. 16. & 7. 18.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the † doors;

† Heb. *thresholds.*

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right † side of the † temple to the left side of the temple, along by the altar and the temple, by the king round about.

† Heb. *shoulder.* † Heb. *house.*

11 Then they brought out the king's son, and put upon him the crown, and [c] *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, † God save the king.

[c] Deut. 17. 18.

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12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

† Heb. *let the king live.*

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, † Treason, Treason.

† Heb. *Conspiracy.*

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and [d] slew Mattan the priest of Baal before the altars.

[d] Deut. 13. 9.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had [e] distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the [f] law of Moses, with rejoicing and with singing, *as it was ordained* † by David.

[e] 1 Chron. 24. 1.

[f] Numb. 28. 2.

† Heb. *by the hands of David.*

19 And he set the [g] porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

[g] 1 Chron. 26. 1, &c.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down

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Chap. XXIII. ver. 16.—*between him, and between all the people,* &c.] It is stated at 2 Kings xi. 17, that this covenant was made "between the Lord and the king and the people;" which is perfectly in agreement with this passage: for, Jehoiada the priest sustaining the person of God, the covenant was made, not with him, but with God. *Bp. Patrick.*

18.—*the priests the Levites,*] The priests and the Levites. *Houbigant.*

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the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

1 *Joash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 15 *Jehoiada's death and honourable burial.* 17 *Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada.* 23 *Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad.* 27 *Amaziah succeedeth him.*

about 878. a 2 Kings 12. 1, &c.

JOASH [a] *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded † to repair the house of the LORD.

† Heb. *to renew.*

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5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of [b] Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

b Exod. 30. 12, 13, 14.

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

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9 And they made † a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

† Heb. *a voice.*

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthened it.

† Heb. *the healing went up upon the work.*

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and ‖ to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

‖ Or, *pestils.*

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

about 850.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada

about 840.

Chap. XXIV. ver. 3. *And Jehoiada took for him two wives;*] That is, recommended to the king, when he was come to an age fit to marry, two wives. *Dr. Wells.*

16. — *because he had done good in Israel,*] "In Israel," that is, in the part of the land of Israel, over which he reigned, namely Judah. This shews a good disposition then subsisting in the king and his people, that they paid honour to the memory of Jehoiada, "because he had done good toward God, and toward His house," having been the instrument of restoring the Divine worship, and of repairing the decays which had taken place

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Before CHRIST about 840.

came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

† Heb. *clothed.*

20 And the Spirit of God † came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

840.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

840. † Heb. *in the revolution of the year.* 839.

23 ¶ And it came to pass † at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of † Damascus.

Before CHRIST 839.

† Heb. *Darmesek.*

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; ‖ Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of ‖ Shimrith a Moabitess.

‖ Or. *Jozachar.* 2 Kings 12. 21. ‖ Or. *Shomer.*

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the † repairing of the house of God, behold, they *are* written in the ‖ story of the book of the kings. And Amaziah his son reigned in his stead.

839.

† Heb. *founding.*

‖ Or. *commentary.*

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in the temple, and furnishing it with vessels for the Divine service. *Bp. Patrick.*

17. — *came the princes of Judah,*] Some of the principal men, who in their hearts continued devoted to the worship of Baal, "made obeisance to the king;" that is, made their addresses to him with great reverence, pretending devotion to his service, and requested leave to worship the idols which Jehoiada had destroyed. *Bp. Patrick.*

The great change now wrought in Joash shews of how great importance it is for men in eminent situations to have about them wise and virtuous persons, and for the ministers of religion to be endued with zeal and prudence. The death of persons of this character is a great loss; and evil counsels are ever fatal to those who follow them. *Osterwald.*

21. *And they conspired against him,* &c.] So degenerate was this prince grown, that he suffered that very temple, which he himself had piously repaired, to be profaned with the blood of a virtuous man, the son of his best benefactor, to whom he owed his life and his crown. *Pyle.*

To what extremities of wickedness will not wretched man proceed, when deserted by his Maker! King Joash is turned, not idolater only, but persecutor; yea, which is more horrible to consider, persecutor of the son of that Jehoiada, to whom he owed his own life. Zechariah, his foster brother, the only issue of those parents, by whom Joash lived and reigned, is, for his conscientious rebuke of the idolatry of prince and people, unjustly and cruelly murdered by that unthankful hand. How possible is it for fair and pious beginnings to close in monstrous impieties! *Bp. Hall.*

22. — *he said, The Lord look upon it, and require it.*] The Prophet resigned his breath without any the least reviling word; only telling them that God would not fail to punish such outrageous impieties. The words, "The Lord look upon it, &c." are not an imprecation, but a prophecy: they are to be taken in a future sense, "The Lord will look upon it and require it." *Pyle.*

Assuredly, his zeal for justice, not the uncharitable thirst of revenge, drew forth these words. God heard his dying words, and soon called Joash to a severe account. His crime made him odious when living, and deprived him, when slain, of the sepulchre of his fathers, ver. 25; as if this last mark of royalty were too good for him who had forgotten the law of humanity. *Bp. Hall.*

23. — *all the princes of the people*] Those who had advised Joash to restore the worship of Baal. *Bp. Patrick.*

25. — *buried him not in the sepulchres of the kings.*] Because he had been a notorious idolater. *Bp. Wilson.* The fate of Joash was like that of other bad kings. God delivered him up to the Syrians, though they "came with a small company of men," ver. 24; he was killed in his bed by his own subjects, and buried with disgrace: whence we are taught, that they who provoke the wrath of God by their sins, will experience sooner or later the severity of His judgments. *Osterwald.*

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Before CHRIST 839.

CHAP. XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth justice on the traitors.* 5 *Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Israelites, discontented with their dismission, spoil as they return home.* 14 *Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet.* 17 *He provoketh Joash to his overthrow.* 25 *His reign.* 27 *He is slain by conspiracy.*

a 2 Kings 14. 1, &c.

AMAZIAH [a] *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

† Heb. *confirmed upon him.*

3 ¶ Now it came to pass, when the kingdom was † established to him, that he slew his servants that had killed the king his father.

b Deut. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Ezek. 18. 20.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [b] The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Before CHRIST 839.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the † army of Israel? And the

† Heb. *band.*

Chap, XXV. ver. 2. — *but not with a perfect heart.*] It is said at 2 Kings xiv. 3, that he did that which was right, but "not like David his father." He did in fact what the law required but not with a sincere and solid piety. *Bp. Patrick.*

5. — *three hundred thousand choice men,*] We here discern how much the iniquities of the people had now diminished their numbers since the days of Jehoshaphat, that is, in the space of about seventy years; for this king could bring only 300,000 men to the field, and Jehoshaphat brought nearly four times as many; see chap. xvii. *Bp. Patrick.*

6. *He hired also — out of Israel*] In hiring these Israelites, the king acted rashly and presumptuously. For, in the first place, he "enquired not of the Lord" upon the occasion: see Judges xx. 27; 1 Sam. xxiii. 2, 4; 2 Sam. ii. 1; v. 19, 23; 2 Kings xvi. 15; 1 Chron. x. 14, &c. He sought not, as, upon concerns of importance, David and the other religious kings of Judah had constantly sought, those special directions from God, which, under the existing dispensation, a dispensation, into the texture of which miracles were interwoven, were always to be obtained by an immediate reference to the Most High before His altar. And, in the next place, he knew that the people of Israel had long been open idolaters; and that the heaviest calamities had fallen upon his own ancestors, in consequence of connexions which they had formed with idolatrous Israel. He could not then look for the Divine blessing upon this proceeding: but he had reason to expect that his sinful misconduct would be made the instrument of his punishment. *Gisborne.*

7. — *for the Lord is not with Israel,* &c.] The Prophet here reprimands them sharply for entering into an alliance with the Israelites, a people debauched by the wicked house of Jeroboam, which was of the tribe of Ephraim. *Pyle.*

At the same time God, in great mercy, affords Amaziah both opportunity and encouragement to stop short in the evil course on which he had entered. *Gisborne.*

8. *But if thou wilt go,* &c.] If thou wilt go to fight against Edom, do it only with thine own men; for, though they are not a numerous army, yet God will make them to be strong enough for the battle, so as to conquer the Edomites; but, if thou take the forces of Israel with thee, "God will make thee fall before the enemy:" for God hath power to help or give thee victory by a small army, and to cast thee down or cause thee to be conquered, even with the greatest army. *Dr. Wells.*

9. — *But what shall we do for the hundred talents* &c.] Amaziah was confounded at the message of the Prophet. He could not venture to retain the Israelites to go with him to the war, when he was assured that his own destruction would be the consequence. But he was far from possessing that singleness of heart, that true and lively faith, which would have taught him to obey the command of God instantly and cheerfully, whatever present sacrifice might be inseparable from obedience. His heart hankered after the money which he had advanced. Was that to be relinquished? If not, how was it to be recovered? If compliance with the Divine will would not have cost him any thing, he would readily have obeyed. But an expensive proof of obedience was required. He pondered therefore and hesitated; and "said to the man of God, But what shall we do for the

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Before CHRIST 839.

man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled against Judah, and they returned home † in great anger.

† Heb. *to their place.*

† Heb. *in heat of anger.*

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

about 827.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

† Heb. *the sons of the band.*

13 ¶ But † the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath † determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Before CHRIST about 827.

† Heb. *counselled.*

826.

17 ¶ Then [c] Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

c 2 Kings 14. 8, 9.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ‖ thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by † a wild beast that *was* in Lebanon, and trode down the thistle.

‖ Or, *furze bush*, or, *thorn.*

† Heb. *a beast of the field.*

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was † put to the worse before Israel, and they fled every man to his tent.

† Heb. *smitten.*

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-

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hundred talents which I have given to the army of Israel?" *Gisborne.*

—— *The Lord is able to give thee much more than this.*] God, who is the Lord of the whole earth, has the earth, and every thing which it contains, at His disposal. "Every beast of the forest is His, and the cattle upon a thousand hills." "The silver is Mine, and the gold is Mine, saith the Lord of hosts," Psal. l. 10; Hag. ii. 8. He could have at once extended the dominions of Amaziah to the widest bounds promised to the children of Israel; from Lebanon to the confines of Egypt; from the Western sea to the great river Euphrates. He could have rendered this king an object of respect, of admiration, and of dread, to all the surrounding nations. At the present hour, all the kingdoms of the earth, and the glory of them, are at the disposal of the Son of God, our Lord and Saviour. All power in heaven and in earth is given unto Him. Every article, in which worldly prosperity consists; every event, which contributes to worldly greatness; every outward circumstance in any respect advantageous to men, is in His hands. Well therefore may we be assured, that whatever we lend to the Lord, by resigning it for His sake, He is able beyond measure to repay to us again. *Gisborne.*

13. —*the soldiers of the army*] That is, the Israelite army.

—— *and smote three thousand of them,*] Thus Amaziah was punished for having entered into an alliance with idolaters, although at the Prophet's reproof he broke it off: and God, it is probable, also suffered this calamity to fall upon him, because he used his victory over the Edomites with too much cruelty. *Bp. Patrick.*

17. *Then Amaziah — took advice,*] Although he would not be advised by the Prophet, it appears that he consulted others, who led him to destruction; for he proceeded, without first desiring to have satisfaction made for the injury done to him, to make war on Joash king of Israel, and provoke him to battle. *Bp. Patrick.*

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shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to † the corner gate, four hundred cubits.

† Heb. *the gate of it that looketh.*

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

810.

† Heb. *from after.*

† Heb. *conspired a conspiracy.*

27 ¶ Now after the time that Amaziah did turn away † from following the LORD they † made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of ‖ Judah.

‖ That is, *the city of David,* as it is 2 Kings 14. 20.

CHAP. XXVI.

1 *Uzziah succeeding, and reigning well in the days of Zechariah prospereth.* 16 *Waxing proud, he invadeth the priest's office, and is smitten with leprosy.* 22 *He dieth, and Jotham succeedeth him.*

Before CHRIST 810.

THEN all the people of Judah took [a] ‖ Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

a 2 Kings 14. 21. & 15. 1.

‖ Or, *Azariah.*

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding † in the visions of God: and as long as he sought the LORD, God made him to prosper.

† Heb. *in the seeing of God.*

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabner, and the wall of Ashdod, and built cities ‖ about Ashdod, and among the Philistines.

‖ Or, *in* the country *of Ashdod.*

7 And God helped him against the Philistines, and against the Ara-

about 800.

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24. — *with Obed-edom,*] Who had the chief care of the treasures in the temple. *Dr. Wells.*

27. — *after the time that Amaziah did turn away* &c.] He survived Joash several years; but it appears he grew more and more hated by his subjects, and at enmity with God; so that at last a conspiracy was formed against him, under which he fell. *Pyle.*

In obedience to the command of God, Amaziah resigned the hundred talents; yet he lived in calamity, and died by violence and treason. Did the Lord God, the God of goodness and truth, forsake His servant? No: the Lord forsook Amaziah, because Amaziah drew back from being His servant. Amaziah, when he had destroyed the Edomites, brought with him to Jerusalem their idols; and with the infatuation, which belongs to presumptuous wickedness, set them up to be his gods, and burned incense to them, and worshipped them: yet the sword of Divine justice paused in its scabbard. "Where sin abounded, grace did much more abound." The Lord, instead of immediately cutting off the king in the midst of his ingratitude and impiety, was mercifully pleased to send a Prophet, to rebuke him and call him to repentance, ver. 15. How did the king receive the message from God? When the former Prophet had delivered his message, Amaziah obeyed his command. But he now refused to humble himself before his Maker. His heart was obstinately fixed in apostasy. He charged the Prophet with insolent obtrusiveness for daring to reprove him; and ordered him to be silent on pain of punishment, ver. 16. Then the Prophet, perceiving him not to be reclaimed, pronounced his doom, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel." Hence followed the disastrous residue of his life, and his miserable end. And we may learn from his example, that no former acts of righteousness, no former sacrifices of present interest for conscience sake, will avail us as an excuse for indulging afterwards in sin. *Gisborne.*

28. — *in the city of Judah.*] In Jerusalem, "the city of David," as it is stated at 2 Kings xiv. 20. *Bp. Patrick.* And as the old versions read in this place. *Dr. Wells.*

Chap. XXVI. ver. 5. — *in the days of Zechariah,*] This is not the Zechariah, whose book of prophecies is extant in the Bible, for he lived 300 years afterwards; nor Zechariah the son of Jehoiada, who was slain some years before; but probably the son of the latter Zechariah, who was called after his father's name, and was eminent for his divine wisdom. It is not here said that he was a Prophet, but that he "had understanding in the visions of God," by which is probably meant, that he was skilful in expounding the ancient prophecies, and giving instruction out of them. *Bp. Patrick.*

6. *And he went forth and warred* &c.] From this verse to the 15th, the sacred writer shews by several instances how excellent a prince this was, and what prosperity God gave him while he was truly religious: for he shewed extreme solicitude for the welfare of his people; he was skilful in husbandry, but at the same time extremely active in warlike affairs, inasmuch as he prudently demolished the fortifications of his enemies on the frontiers, and provided his own frontiers with works,

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Before CHRIST about 800.

bians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name † spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

† Heb. *went.*

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and ‖ fortified them.

‖ Or, *repaired.*

10 Also he built towers in the desert, and ‖ digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in ‖ Carmel: for he loved † husbandry.

‖ Or, *cut out many cisterns.*

‖ Or, *fruitful fields.*

† Heb. *ground.*

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* † an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

Before CHRIST 800.

† Heb *the power of an army.*

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and † slings *to cast* stones.

† Heb. *stones of slings.*

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name † spread far abroad: for he was marvellously helped, till he was strong.

† Heb. *went forth.*

about 765.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It* [b] *appertaineth* not unto thee, Uzziah, to

[b] Numb. 18. 7.

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garrisons, arms, and engines of war. Thus his power became so formidable, that the Ammonites "gave gifts," ver. 8. to preserve his friendship, and "his name spread abroad," not only to the Philistines on the west, but to the Arabians and others on the east, and to the borders of Egypt on the south. *Bp. Patrick.*

10. *Also he built towers*] It has commonly been supposed that these towers were made for sheltering the shepherds from the bad weather, or for defending them from the incursions of the enemies. It may also be conjectured, that they were designed to keep the inhabitants who pastured there in subjection, and to induce them to pay quietly their tribute. William of Tyre mentions parts of the Eastern countries, inhabited by Armenian and Syrian Christians, who fed there prodigious flocks and herds, but were in subjection to the Turks, who, though few in number, yet lived in strong places, and thus kept the peasants in entire subjection. *Harmer.*

14. *And Uzziah prepared for them throughout all the host shields*, &c.] It deserves notice, that here seems to be the earliest mention on record of a magazine of military stores. *Script. illust. Expos. Ind.*

15. — *engines, — to shoot arrows and great stones*] It appears from this passage that those authors must be mistaken who attribute the invention of the engine called the Balista, and other such, to the Greeks and Romans; since we have here an instance of their being employed in the East, before the Greeks had brought the military art to any great perfection. Perhaps Uzziah was the inventor of them, and on this account it is stated that "his name" was "spread abroad." It appears that from this time they began to be used in besieging and attacking towns; and therefore Ezekiel, when describing the future sieges of Jerusalem and Tyre, makes mention of engines of war. *Calmet.*

This is probably the earliest description on record of those engines, named by the Greeks and Romans Balistæ and Catapultæ; together with their use and application. *Fragments to Calmet.*

It appears that some of these engines were employed to shoot arrows, and others to cast great stones. The powers of various engines of this sort, as described by the ancients, were very great. Nonnius speaks of instruments, which threw stones of 100 or 120 pounds weight: Diodorus mentions a machine which threw stones of 360 pounds. The distance, to which they threw, is also surprising, since they reached to three stadia, or furlongs; perhaps even to a mile distant: they could throw in one night 500 stones, and by day a thousand. They were employed likewise in battle. Tacitus mentions a battalion of the enemy, overthrown by a volley of great stones. These machines had no need of stores of iron, powder, sulphur, pitch, &c. but for the most part could find ammunition, wherever a fort was to be attacked, or a city besieged. *Script. illust. Expos. Ind.*

16. *But when he was strong*, &c.] When the grandeur to which he was raised dazzled his eyes, and his pride in earthly glories made him forgetful of the laws of his infinite Benefactor. *Pyle.* How hard it is to bear great prosperity with moderation and humble thankfulness! *Bp. Patrick.*

How easy is it for the best of men to be swoln with admiration of their own strength and glory: to be lifted up so high, as to lose the sight both of the ground whence they rose, and of the hand that advanced them! *Bp. Hall.*

—— *and went into the temple*] What could tempt him to this folly, it is hard to explain: perhaps he had a vain ambition of imitating heathen princes, who in many places executed the priesthood. *Bp. Patrick.*

18. — *It appertaineth not unto thee*, &c.] What reli-

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burn incense unto the LORD, but to the [c] priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

c Exod. 30. 7.

19 Then Uzziah was wroth, and *had* a censor in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [d] hasted also to go out, because the LORD had smitten him.

d As Esther 6. 12.

e 2 Kings 15. 5.

21 [e] And Uzziah the king was a leper unto the day of his death, and dwelt in a [f] † several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

f Lev. 13. 46. † Heb. *free.*

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

Before CHRIST about 765.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

1 *Jotham reigning well prospereth.* 5 *He subdueth the Ammonites.* 7 *His reign.* 9 *Ahaz succeedeth him.*

758.

JOTHAM [a] *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

a 2 Kings 15. 32.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 He built the high gate of the

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gious heart would not have relented at so faithful and just an expostulation of the priests! But how hard is it for great persons to yield to those whom they have offended: Uzziah will not allow himself to be faulty; that which was done rashly, must be borne out with power. *Bp. Hall.*

19. — *and while he was wroth, — the leprosy even rose up*] While Uzziah yet speaks, God strikes. Ere the words of fury come out of his mouth, the leprosy appears in his forehead. Had it broken forth on his hand, or foot, or breast, it might have been hid from the eyes of men; but now his forehead is smitten with this judgment, that God may proclaim to all beholders, 'Thus shall it be done to the man whose arrogance hath thrust him upon a sacred charge.' The hand of God hath now done in an instant what the tongues of men had attempted in vain. *Bp. Hall.*

It is a rule established beyond all controversy concerning the office of the ministry, that "no man taketh it unto himself," Heb. v. 4. Internal gifts and graces may qualify a person for an office, but they cannot put him into one. No man, however righteous and holy through faith and the sanctifying grace of the Holy Spirit, can have authority to act in the name of Christ, till Christ gives him that authority. Before that is done, let his life and character be what they will, his ministrations can have no validity. Whatever he may be in other respects, in this particular he is a grievous offender, and will be found guilty before God of sacrilegiously intruding into an office, to which he can have no pretensions: a crime, for which "the leprosy" once "rose up in the forehead" of a monarch; and Korah and all his company, holy as they said they all were, "went down alive into the pit." And that none in the Christian church might imitate the presumption of Uzziah, or "go in the gainsaying of Korah," even Christ "took not this honour unto Himself, nor glorified Himself to be made an high priest," (for a glory it was to Him,) till he was "called of God," by the visible descent of the Holy Ghost upon Him in the presence of the people, and by the voice from heaven, saying, "This is My beloved Son, in whom I am well pleased.—From that time Jesus began to preach," Matt. iii. 17; iv. 17. Who then is that follower of Jesus, that shall offer to begin before? *Bp. Horne.*

21. — *dwelt in a several house,* &c.] He dwelt in a separate house by himself, being excluded from all conversation with others, and from all management of publick affairs; thus "he was cut off from the house of the Lord," that is, precluded from entering it for religious worship, as a just punishment for his daring entrance into the most holy place, and his attempt to perform there what belonged to the high priest exclusively. *Dr. Wells.* Uzziah withdraws with a dejected countenance and heavy heart; and wishes to be hid no less from himself, than from others. How easy is it for the God of heaven to bring down the highest pitch of earthly greatness, and to humble the most stubborn pride! *Bp. Hall.*

23. — *in the field of the burial*] He was buried in a sepulchre by himself, and not in one where any former king had been buried; (*Dr. Wells;*) for it was not deemed proper or lawful to defile the royal sepulchres with a leprous body. *Pyle.*

The year of Uzziah's death was distinguished by the remarkable vision of Isaiah, on his designation to the prophetical office. Is. vi. 1. *Dr. Hales.*

Chap. XXVII. ver. 2. — *howbeit he entered not into the temple*] It is the opinion of some, that he was so alarmed by the punishment which had befallen his father, that he did not so much as enter into the court of the temple, or that he never offered sacrifices there, but only in high places. But a preferable meaning seems to be, that he imitated his father in all that was good, but did not profanely enter the temple to offer incense as he had done. *Bp. Patrick.*

—— *And the people did yet corruptly.*] A better

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Before CHRIST 758.

house of the LORD, and on the wall of ‖ Ophel he built much.

‖ Or, *the tower.*

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. † So much did the children of Ammon pay unto him, both the second year, and the third.

† Heb. *This.*

6 So Jotham became mighty, because he ‖ prepared his ways before the LORD his God.

‖ Or, *established.*

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

about 742.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAP. XXVIII.

1 *Ahaz reigning very wickedly is greatly afflicted by the Syrians.* 6 *Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet.* 16 *Ahaz sending for aid to Assyria is not helped thereby.* 22 *In his distress he groweth more idolatrous.* 26 *He dying, Hezekiah succeedeth him.*

741. a 2 Kings 16. 2.

AHAZ [a] *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

Before CHRIST 741.

3 Moreover he ‖ burnt incense in the valley of the son of Hinnom, and burnt [b] his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

‖ Or, *offered sacrifice.*

b Lev. 18. 21.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

about 741.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to † Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

† Heb. *Darmesek.*

6 ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all † valiant men; because they had forsaken the LORD God of their fathers.

† Heb. *sons of valour.*

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* † next to the king.

† Heb. *the second to the king.*

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand,

translation may be, "Yet still the people did corruptly;" that is, the generality of the nation could not be weaned from their old custom of worshipping at their private altars in a superstitious manner. *Pyle.*

3. — *the wall of Ophel*] The meaning of this is uncertain; some understand by Ophel, "a palace;" others, "a high place or cliff, where there was a tower;" and others again understand from this expression, that he beautified and repaired the porch of the house of the Lord. *Bp. Patrick.*

6. — *because he prepared his ways before the Lord*] Because he directed his counsels and actions according to the rule of God's word. It has been observed, that Jotham is the only one of the kings of Judah who has not some evil laid to his charge. David, Solomon, Rehoboam, Abijah, Jehoshaphat, &c. all committed some trespass of greater or less magnitude; but of Jotham no fault or errour is recorded. *Bp. Patrick.*

Chap. XXVIII. ver. 3. — *of the son of Hinnom,*] That is, of Molech, who was so called as being worshipped in the valley of Hinnom, close to Jerusalem. See note on 2 Kings xxiii. 10.

5. — *the Lord his God*] The Lord is called *his* God, from the peculiar dominion which He exercised over the Israelite kings and people, and from the kindness which He shewed to him for his father's sake. *Bp. Patrick.*

9. — *because the Lord — was wroth with Judah,*] He thus warns the Israelites not to be too much elated with the victory, which was not to be ascribed to their valour and means of strength, but to the anger of God against the people of Judah, which induced Him to abandon them to the fury of their enemies.

—— *a rage that reacheth up unto heaven.*] Meaning, a rage that hath no measure, and that crieth to heaven for vengeance. *Bp. Patrick.*

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Before CHRIST about 741.

and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [c] the city of palm trees, to their brethren: then they returned to Samaria.

Before CHRIST about 741.

c Deut. 34. 3.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him. about 741.

17 For again the Edomites had come and smitten Judah, and carried away † captives.

† Heb. *a captivity.*

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimso also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. 740.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For he sacrificed unto the gods

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10. — *but are there not with you — sins*] He desires them to consider, that they, who thought themselves God's favourites because He had made them victorious, had sins enough to answer for; for which, if He punished them as they deserved, they might be soon reduced to the same condition with their brethren of Judah. *Bp. Patrick.*

11. — *the fierce wrath of the Lord is upon you.*] It hence appears, that, though God uses one nation as the instrument of another's punishment, yet He does not approve of the inhumanities committed by an enemy. *Bp. Wilson.*

14. *So the armed men* &c.] Here was a wonderful instance of obedience, in restoring not only the captives which were valuable, but all the spoil also which was no doubt considerable; and a remarkable proof of the great power of the Prophet, that he turned the barbarous cruelty of the Israelites to the tenderest humanity. How lamentable it is, that they were not to be so easily converted from idolatry, to which their inclination was so strong, that nothing could persuade them to forsake it. *Bp. Patrick.* Thus compassionate was God towards the people of Judah, who so little deserved mercy at His hands. *Pyle.*

19. — *because of Ahaz king of Israel;*] King of Judah, which was a part of Israel. See note at chap. xxi. 2. We read six times "the king of Israel" thus put for "the king of Judah."—"For he made Judah naked," that is, deprived it of the divine protection by his foul transgressions. *Bp. Patrick.*

20. — *distressed him, but strengthened him not.*] At 2 Kings xvi. 9, it is said that Tiglath-pileser did help him; how then did he distress him? Both these are true; for, as he came to his assistance against the king of Syria, so he took Damascus, carried the people captive, and delivered Ahaz from the power of the Syrians, 2 Kings xvi. 7, &c. But this was of little real avail to Ahaz, for he assisted him not in recovering the cities taken from him by the Philistines, nor did he lend him any forces, or enable him to recruit his strength, but rather weakened him by exhausting his treasures, and by destroying Samaria, by which the way was opened for the more easy invasion of his country in the next reign. Thus, in all ages of history, instances have occurred in which the nations which have called in the assistance of foreign princes, have been overrun and conquered by those who came for purposes of friendship. *Bp. Patrick.*

22. — *this is that king Ahaz.*] The expression here in the Hebrew is an expression of great contempt, with which Ahaz well deserved to be branded, as the most notorious offender that had ever been among the kings of Judah. *Bp. Patrick.* In the disastrous condition in which he was, he was guilty of a piece of stupidity, not

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Before CHRIST 740.

of † Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

† Heb. *Darmesek.*

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ‖ to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

‖ Or, *to offer.*

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

726. 27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

1 *Hezekiah's good reign.* 3 *He restoreth religion.* 5 *He exhorteth the Levites.* 12 *They sanctify themselves, and cleanse the house of God.* 20 *Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.*

HEZEKIAH a began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.

Before CHRIST 726.

a 2 Kings 18. 1.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. 726.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place.*

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and † turned *their* backs.

† Heb. *given the neck.*

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusa-

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to be paralleled in any other, except in the weakest and wickedest of men, and took the most effectual steps to inflame the displeasure of God, ver. 24, and hasten the destruction of his kingdom. *Pyle.* "This is that king Ahaz;" it seems to be a particular brand set upon Ahaz, as a most grievous and notorious sinner, because "in the time of his distress he trespassed yet more," because affliction made him worse instead of better. *Abp. Tillotson.*

Of all the kings of Judah hitherto, there is no one so dreadful an example either of sin or judgment, as this son of good Jotham. It is horrible to think that such a monster could descend from the loins of David. Where should be the period of this wickedness? He begins with the high places, thence he descends to the calves of Dan and Beth-el, thence he falls to a Syrian altar, to the Syrian god; then, from a partnership, he falls to an utter exclusion of the true God, and blocking up of His temple; and at last, as if hell were broken loose upon God's inheritance, every several city, every high place of Judah, hath a new god. No wonder if he be branded by the Spirit of God with, "This is that king Ahaz." *Bp. Hall.*

27. — *they brought him not into the sepulchres of the kings*] The Israelites were accustomed to honour, in a peculiar manner, the memory of their good kings; but they inflicted marks of posthumous disgrace on their wicked kings, by not suffering them to be interred in the usual sepulchres of the sovereigns. This custom was singular; the effect must have been powerful and influential; it was doubtless intended to make a suitable impression on the minds of the kings while living. The Egyptians had a custom similar to this of holding an inquest on the bodies of persons when dead. The sovereign himself was not exempt from this inquest: as the publick peace was interested in their lives, it was deemed for the publick welfare that they should suffer an impartial scrutiny by a publick trial; and some of them were not ranked among the honoured dead, and consequently were deprived of publick burial. The conformity between this practice of the Egyptians, and the practice of the Israelites, incidentally noticed in Scripture, is remarkable. *Burder.*

Chap. XXIX. ver. 5. — *Hear me, ye Levites,*] In this religious and pathetick address, Hezekiah exhorts the Levites and priests to set immediately about cleansing the temple, and seeing all its apartments, vessels, and utensils, made fit for use, calling to their minds into what miseries and calamities the profaneness of former times had plunged the whole nation, and how the contempt of God and of holy duties had rendered the kingdom of Judah the very scorn and derision of men; and finally, how highly it became them, who were God's ministers, to be peculiarly zealous to unite all their endeavours with his for procuring a reformation, which was the only means of preventing their destruction. *Pyle.*

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Before CHRIST 726.

lem, and he hath delivered them to † trouble, to astonishment, and to hissing, as ye see with your eyes.

† Heb. *commotion.*

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

‖ Or, *be not now deceived.*

11 My sons, ‖ be not now negligent: for the LORD hath [b] chosen you to stand before him, to serve him, and that ye should minister unto him, and ‖ burn incense.

b Numb. 8. 14. & 18. 2, 6.

‖ Or, *offer sacrifice.*

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, ‖ by the words of the LORD, to cleanse the house of the LORD.

‖ Or, *in the business of the LORD.*

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, 726. and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

Before CHRIST 726.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a [c] sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

c Lev. 4. 14.

22 So they killed the bullocks, and the priests received the blood, and [d] sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

d Lev. 8. 14, 15. Hebr. 9. 21.

23 And they brought † forth the he goats *for* the sin offering before the king and the congregation; and they laid their [e] hands upon them:

† Heb. *near.*

e Lev. 4. 15.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt of-

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16. — *into the inner part of the house*] That is, into the holy place, for into the most holy none but the high priest might enter. By "the court of the house of the Lord" is meant the court of the priests, where the Levites attended upon them and ministered unto them. *Bp. Patrick.*

21. — *to offer them on the altar*] There are two laws in the books of Moses, requiring a sacrifice to be offered for the sins of the whole congregation; the one at Lev. iv. 13, 14, where a bullock was required for sins into which they had ignorantly fallen; the other at Numb. xv. 22, where the sacrifice of a goat as a sin offering is commanded, together with that of a bullock as a burnt offering, when they had fallen into errour in the practice of external rites. Now Hezekiah, being sensible that the people had not only acted contrary to their religion, but had in fact abolished it, by closing the doors of their temple, and omitting the appointed sacrifices, and every where exercising strange worship, appointed seven bullocks for a burnt offering, and as many goats for a sin offering, (though the law never required more than one,) thinking that these numerous sacrifices (together with the rams and lambs) were, if not necessary, at least very becoming, on account of the great and long neglect of the Divine service, and of the multitude and heinousness of their other sins against the Lord, for which they now required forgiveness. *Bp. Patrick.*

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Before CHRIST. 726.

fering and the sin offering *should be made* for all Israel.

25 [f] And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment †of the LORD †by his prophets.

[f] 1 Chron. 16. 4. & 25. 6.

† Heb. *by the hand of the LORD.*

† Heb. *by the hand of.*

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And †when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the †instruments *ordained* by David king of Israel.

† Heb. *in the time.*

† Heb. *hands of instruments.*

28 And all the congregation worshipped, and the †singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt offering was finished.

† Heb. *song.*

29 And when they had made an end of offering, the king and all that were †present with him bowed themselves, and worshipped.

† Heb. *found.*

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now, ye have ||consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

|| Or, *filled your hand.*

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

Before CHRIST 726.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites †did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

† Heb. *strengthened them.*

35 And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

CHAP. XXX.

1 *Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel.* 13 *The assembly, having destroyed the altars of idolatry, keep the feast fourteen days.* 27 *The priests and Levites bless the people.*

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem to keep the passover in the second [a] month.

[a] Numb. 9. 10, 11.

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31. — *brought in sacrifices and thank offerings;*] The sacrifices of expiation being now ended, the king desired the assembly to present such other sacrifices as they had prepared, by way of thanksgiving and acknowledgment to God, or for the entertainment of themselves and their friends. Some of these were burnt offerings, and, as such, were wholly consumed on the altar; but part of them were peace offerings, and feasted upon by the offerers, as the law permitted. *Pyle.*

33. — *the consecrated things*] That is, the things otherwise devoted to the service of God. *Dr. Wells.*

34. — *the priests were too few,*] The reason of this was, that a great many priests, tainted with the corruptions of the foregoing reign, had neglected the king's order, and did not appear prepared for the service; whereupon, as the Levites were far more zealous for the reformation, they were appointed to supply the defects of the priests, at this time, by assisting in several matters that usually belonged to the priests. *Pyle.*

Chap. XXX. ver. 1. — *to Ephraim and Manasseh,*] This expression seems to imply that, while Hezekiah sent messages to all the tribes, he sent more particularly to these two tribes, being the nearest to him, and many of them having settled themselves in the land of Judah, in the reign of Asa, chap. xv. 9. *Bp. Patrick.*

2. — *to keep the passover in the second month.*] The late king had caused such confusion in religious matters, and many of the priests and people had been so long unaccustomed to the holy services, that the preparations for the passover could not be made by the time appointed by the law, the first month, ver. 3; and accordingly it was resolved to defer it till the second, without the least apprehension of the displeasure of

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Before CHRIST 726.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

† Heb. *was right in the eyes of the king.*

4 And the thing † pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

† Heb. *from the hand.*

6 So the posts went with the letters † from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

† Heb. *harden not your necks.* † Heb. *give the hand.*

8 Now † be ye not stiff necked, as your fathers *were, but* † yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* [b] gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

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b Exod. 34. 6.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the [c] altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

c Chap. 28. 24.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

† Heb. *their standing.*

16 And they stood in † their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sancti-

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God, who, they knew, had dispensed on like occasions with such ritual observances. See Numb. ix. 11. *Pyle.*

The ten tribes had never kept the passover, in such a manner as the law prescribed, since the division of the kingdom under Jeroboam; and it appears from ver. 26, that the tribe of Judah had never kept it with such solemnity since the time of Solomon. *Bp. Patrick.*

5. — *proclamation throughout all Israel,*] We may reasonably suppose that this took place with the consent of Hoshea king of Israel; for he has the best character given of him of all the kings of Israel: and, though "he did evil in the sight of the Lord," 2 Kings xvii. 2. yet it is added in the next words, "but not as the kings of Israel that were before him;" which probably implies, that he did not prevent his subjects from attending their Divine worship at Jerusalem, as other kings had done. *Dr. Wells.* We should remark, as an extraordinary instance of God's goodness to His sinful people in the ten tribes, that He raised up at the very last, when they were ripe for destruction, such a king to reign over them, who did not prevent those of his subjects, who were disposed, from going to worship at Jerusalem. *Bp. Patrick.* The two golden calves which Jeroboam had set up were at this time taken away; that at Dan by Tiglath-pileser, and the other by Shalmaneser: on this account, the Israelites were probably better disposed at this time to go up to Jerusalem for publick worship. *Bp. Wilson.*

12. — *by the word of the Lord.*] They considered the command of the king and the princes on this occasion to be as a Divine command; and so it appeared to be by the mighty power of God, which wrought their hearts to a cheerful obedience. *Bp. Patrick.*

14. — *took away the altars*] They first destroyed all the superstitious altars and images which were used for purposes of idolatry. *Pyle.*

17. *For there were many in the congregation* &c.] It was found that many of the Israelites who came up from the ten tribes to celebrate this festival, had, through long ignorance and disuse, forgotten to prepare themselves for it by certain ceremonial purifications, required by the law; but, as they appeared to come

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fied: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were † present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with † loud instruments unto the LORD.

† Heb. *found.*

† Heb. *instruments of strength.*

22 And Hezekiah spake † comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

† Heb. *to the heart of all, &c.*

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah † did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

† Heb. *lifted up*, or, *offered.*

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

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27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to † his holy dwelling place, *even* unto heaven.

† Heb. *the habitation of his holiness.*

CHAP. XXXI.

1 *The people is forward in destroying idolatry.* 2 *Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance.* 5 *The people's forwardness in offerings and tithes.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *The sincerity of Hezekiah.*

NOW when all this was finished, all Israel that were † present went out to the cities of Judah, and [a] brake the † images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, † until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

† Heb. *found.*

[a] 2 Kings 18. 4.

† Heb. *statues.*

† Heb. *until to make an end.*

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the [b] law of the LORD.

[b] Numb. 28.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

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with a sincere disposition of mind towards the service of God, they were admitted to all the services, ver. 18. the king himself putting up his prayers to God, to excuse them in this matter; and accordingly their devotions were accepted, ver. 20. *Pyle.*

20. — *and healed the people.*] That is, granted them pardon, and freed them from the guilt of sin. *Bp. Patrick.*

27. — *the priests the Levites*] This expression seems here to mean such of the Levites as were priests.

Chap. XXXI. ver. 1. — *the high places and the altars*] Those probably which Ahaz had made in all the fenced cities of Judah, chap. xxviii. 25. By destroying these monuments of idolatry, the Israelites shewed the good effects of the instruction they had received at the celebration of the passover. *Pyle.*

2. — *in the gates of the tents of the Lord.*] That is, in the Lord's house, which anciently was a tent. *Bp. Patrick.*

4. — *to give the portion of the priests* &c.] To pay

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5 ¶ And as soon as the commandment † came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and ‖ honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

† Heb. *brake forth.*

‖ Or, *dates.*

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [c] tithe of holy things which were consecrated unto the LORD their God, and laid *them* † by heaps.

c Lev. 27. 30. Deut. 14. 28.

† Heb. *heaps heaps.*

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare ‖ chambers in the house of the LORD; and they prepared *them,*

‖ Or, *storehouses.*

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

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13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers † under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

† Heb. *at the hand.*

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* ‖ set office, to give to their brethren by courses, as well to the great as to the small:

† Heb. *at his hand.*

‖ Or, *trust.*

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ‖ set office they sanctified themselves in holiness:

‖ Or, *trust.*

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punctually the dues allotted to the support of the ministers at the temple, "that they might be encouraged in the law of the Lord;" that is, that they might not grow negligent in their holy duties, through want and poverty. *Pyle.*

7. — *they began to lay the foundation of the heaps,*] They began to bring in their offerings of firstfruits in the third month, when their harvest began, and finished the tithing in the seventh month, when the harvest was ended, Exod. xxiii. 16. *Bp. Patrick.*

15. — *to give to their brethren by courses,* &c.] The persons, here mentioned, were appointed to give their due portion to their brethren, who staid in their cities "by courses," while the others came to officiate at the temple, and that, as well to "the great" or elder, as to "the small" or younger. Except (as it proceeds ver. 16.) such children as, by the genealogies of the males, which were carefully kept, appeared to be three years old and upward; for to their males "from three years old and upward," "even unto every one that entereth (that is, that might enter) into the house of the Lord" with their fathers, when they came to wait in their courses, there was allowed in the temple a due portion to each priest and Levite, with his male children that came with him. *Dr. Wells.* Those males, that were three years old and upwards, were allowed to come into the temple with their parents, and in the distribution these were provided for, the others being passed over. *Bp. Patrick.*

17. — *from twenty years old* &c.] These words relate not to the priests, but to the Levites only, who, according to the law of Moses, were not obliged to enter on their functions till they were thirty years old, Numb. iv. 3. But David, in the latter end of his reign, a little before the building of the temple, admitted them to officiate at the age of twenty years, 1 Chron. xxiii. 27. *Bp. Patrick.*

18. *And to the genealogy of all their little ones,* &c.] The above-mentioned officers gave to every family their portion; not only to the priests, but to their wives and children, of whom (as it here appears) an exact register was kept, according to which the distribution was made.

—— *for in their set office they sanctified themselves* &c.] Rather, according to the Hebrew, "in faith," or

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19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

1 *Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people.* 9 *Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray.* 21 *An angel destroyeth the host of the Assyrians, to the glory of Hezekiah.* 24 *Hezekiah praying in his sickness, God giveth him a sign of recovery.* 25 *He waxing proud is humbled by God.* 27 *His wealth and works.* 31 *His error in the ambassage of Babylon.* 32 *He dying, Manasseh succeedeth him.*

713. [a] 2 Kings 18. 13, &c. Is. 36. 1, &c.

AFTER [a] these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought † to win them for himself.

† Heb. *to break them up.*

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Jerusalem,

† Heb. *his face was to war.*

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that † ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

† Heb. *overflowed.*

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made ‖ darts and shields in abundance.

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‖ Or, *swords, or, weapons.*

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and † spake comfortably to them, saying,

† Heb. *he spake to their heart.*

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:

8 With him *is* an [b] arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people † rested themselves upon the words of Hezekiah king of Judah.

[b] Jer. 17. 5.

† Heb. *leaned.*

9 ¶ [c] After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his † power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

710. [c] 2 Kings 18. 17.

† Heb. *dominion.*

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ‖ in the siege in Jerusalem?

‖ Or, *in the strong hold.*

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the

"with fidelity, they sanctified themselves in holiness;" that is, they attended on their ministry in the house of God, not doubting but that a good and sufficient maintenance would be provided for them and their families. *Bp. Patrick.*

Chap. XXXII. ver. 3. — *to stop the waters of the fountains*] To fill up the wells and fountains with earth, so that the enemy might not know where water was to be found. *Bp. Patrick.*

9. — *this did Sennacherib* &c.] As is related at 2 Kings xviii. Hezekiah bought his peace with Sennacherib in the first instance; but the faithless Assyrian afterwards returned with his whole army against the land of Judah, and sent the insulting message following, ver. 10—16, which is there given more at length.

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gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

d 2 Kings 19. 35. &c.

21 ¶ [d] And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels † slew him there with the sword.

† Heb. *made him fall.*

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

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23 And many brought gifts unto the LORD to Jerusalem, and † presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

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† Heb. *precious things.*

24 ¶ [e] In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he ‖ gave him a sign.

713. e 2 Kings 20. 1. Is. 38. 1.

‖ Or, *wrought a miracle for him.*

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for † the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

† Heb. *the lifting up.*

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of † pleasant jewels;

† Heb. *instruments of desire.*

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

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17. *He wrote also letters*] One of these is detailed at 2 Kings xix. 9—14.

21. — *the Lord sent an angel,*] See note at 2 Kings xix. 35.

25. *But Hezekiah rendered not again* &c.] Hezekiah, though relieved from his dangerous sickness in a very extraordinary manner, and with miraculous evidences of the hand of God in his behalf, was not so humble, or so grateful for the Divine mercies as he ought to have been; but imprudently boasted of his wealth, and prided himself in the compliments of the king of Babylon. Being however made sensible of the evil consequences of his folly by a severe reproof from the Prophet, he repented heartily of it, and died in peace. These particulars are more largely related at 2 Kings xx, and Is. xxxviii, xxxix. *Pyle.*

This is here particularly noticed as a great blot in the character of Hezekiah. God takes very severe notice of all the unkind and unworthy returns that are made to Him for His goodness. *Abp. Tillotson.*

30. — *stopped the upper watercourse of Gihon,*] The sacred writer perhaps speaks here of the same circumstance which had been mentioned at ver. 4; which, being a work of great labour and art, he thinks fit again to notice among Hezekiah's memorable works. It is not known whether Gihon was a hill, or a fountain, the head of a stream. Some think it was the name, not only of a fountain, but also of an adjoining hill; the situation of

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31 ¶ Howbeit in *the business of* the † ambassadors of the princes of Babylon, who [f] sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

† Heb. *interpreter.*
f 2 Kings 20. 12. Is. 39. 1.

32 ¶ Now the rest of the acts of Hezekiah, and his † goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

† Heb. *kindnesses.*

33 And Hezekiah slept with his fathers, and they buried him in the ‖ chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

‖ Or, *highest.*

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CHAP. XXXIII.

1 *Manasseh's wicked reign.* 3 *He setteth up idolatry, and would not be admonished.* 11 *He is carried into Babylon.* 12 *Upon his prayer to God he is released, and putteth down idolatry.* 18 *His acts.* 20 *He dying, Amon succeedeth him.* 21 *Amon reigning wickedly is slain by his servants.* 25 *The murderers being slain, Josiah succeedeth him.*

MANASSEH [a] *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

a 2 Kings 21. 1, &c.

2 But did *that which was* evil in the sight of the LORD, like unto the [b] abominations of the heathen, whom the LORD had cast out before the children of Israel.

b Deut. 18. 9.

3 ¶ For † he built again the high places which Hezekiah his father had [c] broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

† Heb. *he returned and built.*
c 2 Kings 18. 4.

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4 Also he built altars in the house of the LORD, whereof the LORD had said, [d] In Jerusalem shall my name be for ever.

d Deut. 12. 11. 1 Kings 8. 29. & 9. 3. chap. 6. 6. & 7. 16.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In [e] this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

e Ps. 132. 14.

8 [f] Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

f 2 Sam. 7. 10.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the host

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which is, from the passage now before us, generally assigned to be near mount Zion, and on the west side of it. *Dr. Wells.*

31. *Howbeit in the business* &c.] Which is mentioned at large, 2 Kings xx. 12; Is. xxxix. 1.

—— *God left him, to try him,* &c.] God left him wholly to the inclinations of his own heart, that he might have a trial of its corruption when left to itself, that so he might be led to entertain a humble opinion of his own piety, and to behave himself in a lowly and thankful manner towards God, for all the good he was enabled to do. *Dr. Wells.* In this circumstance of his life was the most remarkable instance of Hezekiah's miscarriage; a case which tried his heart to the bottom, and may well serve to shew us how apt the greatest men are to be dazzled by temporal grandeur, without the utmost care and watchfulness over themselves. *Pyle.*

—— *to try him,*] That is, to shew him to himself, that he might see his own weakness, and be more humbled. *Bp. Wilson.*

Chap. XXXIII. ver. 9. — *and to do worse than the heathen,*] A most prodigious and unhappy change is this, from the height of piety in the father's time, to the worst and most degrading impiety. *Bp. Patrick.*

11. *Wherefore the Lord brought upon them*] These remarkable circumstances in the life of Manasseh were not mentioned in the book of Kings. In what year of his reign his captivity took place, and what were the circumstances and duration of it, is not related. Thus much we find here recorded, that his adversity opened his eyes to his miscarriages and impieties, and in the bitterness of his soul he sent up so many deep sighs and earnest prayers to heaven, that he at length obtained his pardon, and a happy deliverance out of captivity. After this, (see ver. 12, &c.) from the greatest sinner he became the greatest penitent; and from the bloodiest tyrant, one of the best of monarchs; so that, after his return, he bestowed his whole time and application in repairing the damages which his impiety had caused,

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† Heb. *which were the king's.*
‖ Or, *chains.*

† of the king of Assyria, which took Manasseh among the thorns, and bound him with ‖ fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish

‖ Or, *the tower.*

gate, and compassed about ‖ Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

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16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of ‖ the seers.

‖ Or, *Hozai.*

both in religion and in his government. *Universal History.*

—— *took Manasseh among the thorns,*] Took him in a thicket, where he had hid himself after his defeat. *Bp. Patrick.* Some old translations give the sense, "Took Manasseh in chains, and bound him with fetters, and carried him to Babylon." This sense is by many supposed to be the true sense, from its being deemed improbable that such a circumstance as his being taken by his enemies "among the thorns" should be mentioned in Scripture. *Dr. Wall.*

12. — *when he was in affliction, he besought the Lord*] Manasseh might now say with his grandfather David, "It is good for me that I have been afflicted." His prison was now a more happy place for him than his palace; Babylon a better school than Jerusalem. What fools are we to frown on our afflictions! These, how severe soever, are our best friends. They are not indeed for our present pleasure, but they are for our lasting profit. *Bp. Hall.*

13. — *and he was intreated of him,*] We wonder not at Manasseh sinning or repenting; we wonder at the goodness of God, who thus graciously called him to repent, and so received him repenting; that, as he had before been a most loathsome and monstrous spectacle of wickedness, he now became a pleasing and useful pattern of conversion. Who can despair of the mercy of God that sees the tears of a Manasseh accepted? The wickedness of men can never equal the goodness of God. *Bp. Hall.*

—— *Then Manasseh knew that the Lord he was God.*] Foolish sinners pay dear for their knowledge. Till his own smart and cure, Manasseh knew not that the Lord was God. The Almighty will be sure to be known for what He is, if not by His kindness, at least by His severity. If our prosperity and peace and sweet experience of His mercy can win us to acknowledge Him, it is more for our ease; but if we will needs be taught by stripes, it is more for His glory. *Bp. Hall.*

The repentance of Manasseh should be well considered, as it represents on one hand the necessity and advantage of afflictions, and on the other affords us an extraordinary instance of God's mercy to the greatest sinners, when they humble themselves and make a good use of their corrections. Let us likewise seriously attend to Manasseh's behaviour after his restoration, which was directly opposite to his former conduct; for during a long reign he remedied the faults he had committed in his youth. True repentance consists in removing and remedying, as much as possible, the evil we have done, and in amending our lives. That we may the better enter into these reflections, we should add to the reading of this chapter, the prayer which Manasseh made while a captive in Babylon, which we find in the Apocryphal books. *Ostervald.*

15. — *he took away the strange gods,* &c.] He had profaned the house of the Lord, but had not shut the doors, as Ahaz did; therefore he is said only to have purged it from idols, and not to have opened it. "The idol" is that which he is related at ver. 7. to have made. *Bp. Patrick.*

16. — *commanded Judah to serve the Lord*] This was a proof of the sincerity of his repentance, that he endeavoured to bring his people back to the service of God, whom he himself had misled to the service of idols. But, unhappily, he was unable wholly to undo the mischief he had caused: for the people still continued their evil inclinations, and were not perfect in their obedience to the Divine law, ver. 17. *Bp. Patrick.*

19. *His prayer also,*] This evidently alludes to some prayer of his composing, which was kept on record. Accordingly, we have among the Apocryphal books of the Old Testament, "the Prayer of Manasseh," which perhaps is that to which allusion is made; it expresses in the strongest possible terms the greatness of his guilt, misery, and repentance. *Universal History.*

—— *the sayings of the seers.*] Bruce informs us, that in Abyssinia "the king has near his person an officer, who is meant to be his historiographer. He is also keeper of his seal; and is obliged to make a journal of the king's actions, good or bad, without comment of his own upon them. This, when the king dies, or at

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Before CHRIST 677.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

g 2 Kings 21. 19, &c.

21 ¶ [g] Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon † trespassed more and more.

† Heb. *multiplied trespass.*

24 And his servants conspired against him, and slew him in his own house.

641.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

1 *Josiah's good reign.* 3 *He destroyeth idolatry.* 8 *He taketh order for the repair of the temple.* 14 *Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord.* 23 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.* 29 *Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.*

a 2 Kings 22. 1, &c.

JOSIAH [a] *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

634.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he

b 1 Kings 13. 2.

began [b] to purge Judah and Jerusalem

630.

from the high places, and the groves, and the carved images and the molten images.

4 [c] And they brake down the altars of Baalim in his presence; and the || images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the † graves of them that had sacrificed unto them.

Before CHRIST 630.

c Lev. 26. 30.

|| Or, *sun images.*

† Heb. *face of the graves.*

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their || mattocks round about.

|| Or, *mauls.*

7 And when he had broken down the altars and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

† Heb. *to make powder.*

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

624.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and || to floor the houses which the kings of Judah had destroyed.

|| Or, *to rafter.*

12 And the men did the work faithfully: and the overseers of them

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least soon after, is delivered to the council, who read it over, and erase every thing false in it, whilst they supply every material fact that may have been omitted, whether purposely or not." It is not improbable that "the king's seer," 1 Chron. xxi. 9; xxv. 5; 2 Chron. xxv. 15, &c. may have been the person who occupied the post of regal historiographer; whence other writers of memoirs might also be called "seers:" this opinion is corroborated by what is here said of Manasseh. It is remarkable that the title "seer" occurs principally, if not altogether, under the regal government of Israel. *Fragments to Calmet.*

Chap. XXXIV. ver. 4.—*the altars — and the images, that were on high above them,*] Among the Gentiles, the altars frequently served as footstools to the idols themselves, which were placed upon or above them. *Jos. Mede.*

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Before CHRIST 624.

were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [d] found a book of the law of the LORD *given* † by Moses.

[d] 2 Kings 22. 8, &c.

† Heb. *by the hand of.*

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed † to thy servants, they do *it.*

† Heb. *to the hand of.*

† Heb. *poured out,* or, *melted.*

17 And they have † gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read † it before the king.

† Heb. *in it.*

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and || Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

|| Or, *Achbor,* 2 Kings 22. 12.

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed,* went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of || Hasrah, keeper of the † wardrobe; (now she dwelt in Jerusalem || in the college:) and they spake to her to that *effect.*

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|| Or, *Harhas,* 2 Kings 22. 14.

† Heb. *garments.*

|| Or, *in the school,* or, *in the second part.*

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ [e] Then the king sent and gathered together all the elders of Judah and Jerusalem.

[e] 2 Kings 23. 1.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, † great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

† Heb. *from great even to small.*

31 And the king stood in his place, and made a covenant before the LORD,

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30. — *the priests, and the Levites,*] At 2 Kings xxiii. 2, it is said, "the priests and the Prophets;" probably it is meant, that all the priests and Levites went, amongst whom were some Prophets. *Bp. Patrick.*

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to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were † Heb. *found.* † present in Jerusalem and Benjamin to stand *to it.* And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days † Heb. *from after.* they departed not † from following the LORD, the God of their fathers.

CHAP. XXXV.

1 *Josiah keepeth a most solemn passover.* 20 *He, provoking Pharaoh-necho, is slain at Megiddo.* 25 *Lamentations for Josiah.*

about 623. a 2 Kings 23. 21, 22. b Exod. 12. 6.

MOREOVER [a] Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the [b] fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the c 1 Chron. 9. 10. & 1 Chron. 23, & 24, & 25. & 26. [c] houses of your fathers, after your courses, according to the writing of David king of Israel, and according d Chap. 8. 14. to the [d] writing of Solomon his son.

5 And stand in the holy *place*, according to the divisions of † Heb. *the house of the fathers.* † the families of the fathers of your brethren † Heb. *the sons of the people.* † the people, and *after* the division of the families of the Levites.

Before CHRIST 623.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah † gave to the people, † Heb. *offered.* of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes † gave willingly † Heb. *offered.* unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, † gave unto the Levites † Heb. *offered.* for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites e See chap. 29. 34. [e] flayed *them.*

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.

13 And they [f] roasted the passover f Exod. 12. 8, 9. with fire according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and † divided *them* speedily among all † Heb. *made them run.* the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; there-

32. *And he caused*] He enduced by his example and authority. *Dr. Wells.*

Chap. XXXV. ver. 1. — *Josiah kept a passover*] This celebration of the passover is here detailed at some length, which was briefly mentioned at 2 Kings xxiii. 21, 22.

3. — *Put the holy ark in the house*] It is the opinion of some, that Manasseh or his son Amon had removed the ark from its place, among other enormities of which they were guilty; and this may be the meaning of the words at 2 Chron. xxxiii. 23, "Amon trespassed more and more." But it is perhaps a more probable supposition, that Hilkiah himself had removed the ark while the temple was repairing, as the most holy place, as well as other parts, might require reparation, and it was not fit to suffer the ark to be exposed to the workmen. *Bp. Patrick.*

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Before CHRIST about 623.

fore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their † place, according to the [g] commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [h] *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

† Heb. *station.*

g 1 Chron. 25. 1, &c.

h 1 Chron. 9. 17. & 26. 14.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were † present kept the passover at that time, and the feast of unleavened bread seven days.

† Heb. *found.*

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

610.

20 ¶ [i] After all this, when Josiah had prepared the † temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

i 2 Kings 23. 29.

† Heb. *house.*

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against † the house wherewith I have war:

† Heb. *the house of my war.*

for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

Before CHRIST about 610.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore † wounded.

† Heb. *made sick.*

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried ‖ in *one of* the sepulchres of his fathers. And [k] all Judah and Jerusalem mourned for Josiah.

‖ Or, *among the sepulchres.*

k Zech. 12. 11.

25 ¶ And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his † goodness, according to *that which was* written in the law of the LORD,

† Heb. *kindnesses.*

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

1 *Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt.* 5 *Jehoiakim reigning ill is carried bound into Babylon.* 9 *Jehoiachin succeeding reigneth ill, and is brought into Babylon.* 11 *Zedekiah suc-*

18. — *there was no passover like to that*] This was the largest passover feast, if we consider it with respect to the king's generosity, that ever was celebrated, from the first beginning of the Israelitish monarchy, in the days of the famous Samuel the Prophet, to this time. For, although such wealthier monarchs as David and Solomon might keep greater festivals as to numbers of people and sacrifices, yet none of them treated the people at their own cost, in so liberal and zealous a manner, as this prince did, nor had the whole nation so unanimously concurred in the measure. *Pyle.*

20. *After all this,* &c.] Some time after this, when the temple was repaired and made fit for the service of God, and the people had a reasonable expectation of great happiness to ensue after such pious works, there came a most unforeseen change, which is here perhaps noted particularly to teach us, never to be too confident, nor rashly to engage in any enterprise, bearing in mind the uncertainty of all earthly affairs. *Bp. Patrick.*

—— *Charchemish*] This is thought to be a place known to the Greeks and Romans under the name of Circesium. *Dr. Wells.*

21. — *for God commanded me to make haste:*] Some think that the king of Egypt made this pretence because he knew that Josiah had a great reverence towards God; and, in obedience to Him, might desist from his purpose. Or perhaps he meant, that he felt a strong impulse to the undertaking, which he took to be from God. *Bp. Patrick.* Or, by "God" he means the oracles which he himself consulted as divine. *Bp. Wilson.*

25. — *they are written in the lamentations.*] The lamentations here mentioned, written immediately after the death of Josiah, are now lost. They are certainly not those which we now have under the name of the "Lamentations of Jeremiah;" for these plainly refer to the destruction of Jerusalem, and to Zedekiah, not to Josiah. *Bp. Patrick.*

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Before CHRIST about 610.

ceeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 *Jerusalem, for the sins of the priests and people, is wholly destroyed.* 22 *The proclamation of Cyrus.*

610. a 2 Kings 23, 30, &c.

THEN [a] the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

† Heb. *removed him.* † Heb. *muctled.*

3 And the king of Egypt †put him down at Jerusalem, and †condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

610. 5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

607. 6 Against him came up Nebuchadnezzar king of Babylon, and bound him in ‖ fetters, to carry him to Babylon.

‖ Or, *chains.*

606. b 2 Kings 24. 13. Dan. 1. 1, 2.

7 [b] Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and ‖ Jehoiachin his son reigned in his stead.

599. ‖ Or, *Jeconiah*, 1 Chron. 3. 16. or, *Coniah*, Jer. 22. 24.

9 ¶ [c] Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

Before CHRIST about 599. c 2 Kings 24. 8.

10 And †when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the †goodly vessels of the house of the LORD, and made ‖ Zedekiah his brother king over Judah and Jerusalem.

† Heb. *at the return of the year.* †Heb. *vessels of desire.* 599. ‖ Or, *Mattaniah*, 2 Kings 24. 17.

11 ¶ [d] Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

Jer. 37. 1. d Jer. 52. 1, &c. 2 Kings 24. 18.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

593.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 [e] And the LORD God of their fathers sent to them † by his messengers, rising up ‖ betimes, and sending; because he had compassion on his people, and on his dwelling place:

e Jer. 25. 3. & 35. 15. † Heb. *by the hand of his messengers.* ‖ That is, *continually and carefully.*

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no †remedy.

† Heb. *healing.*

Chap. XXXVI. ver. 7. — *carried of the vessels* &c.] He carried away a great many in the next king's reign, (2 Kings xxiv. 13, 14,) but he began to do it in this. The people, it appears, were so hardened, as to believe those false prophets, who assured them these vessels would soon be brought again from Babylon, and to give no credit to Jeremiah, who, warning them of the falsehood of what these prophets foretold, said, that so far would it be from happening that these vessels would be brought back from Babylon, that the remaining vessels should be carried after them, and there remain till the day when God visited His people. See Jerem. xxvii. 16, 17, 21, 22. *Bp. Patrick.*

9. — *was eight years old*] See note at 2 Kings xxiv. 8.

15. — *rising up betimes,*] To "rise betimes" signifies in Scripture to do a thing with care, diligence, and affection: for good fathers of families, from whom this expression is taken, were wont to get up early to look after their business, and to quicken and encourage their servants to their duty. Such was the compassion and care of God for His people, that He gave them seasonable and timely admonitions to their duty, and notice of their danger, before it was too late. To this compassion and care of God it was owing that they were blessed with a succession of Prophets in the reign of every king, who most earnestly called upon them to reform. Yet, so strange was their unhappy propensity to idolatry, that even when, under a good king, they became a little better, they soon relapsed, on the succession of a wicked king, into their former evil courses. *Bp. Patrick.*

16. *But they mocked the messengers of God,* &c.] That which made the calamities of the Israelites incurable, was their continual mocking or despising the messengers of their peace, which God sent from time to time to heal them. So that the calamities which ensued were not the end intended by God, in sending His messengers to them, but the fruit and effect of their mocking and despising both physicians and medicines. *Dr. Jackson.*

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Before CHRIST 590.

17 [f] Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

590. [f] 2 Kings 25. 1, &c. 588.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

588. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

† Heb. *the remainder from the sword.* 20 And † them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

Before CHRIST 588.

21 To fulfil the word of the LORD by the mouth of [g] Jeremiah, until the land [h] had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

[g] Jer. 25. 9, 12. & 29. 10. [h] Lev. 26. 34, 35, 43.

536. 22 ¶ [i] Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of [k] Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

[i] Ezra 1. 1. [k] Jer. 25. 12, 13. & 29. 10.

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

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21. — *until the land had enjoyed her sabbaths:*] During this period, the land of Judah, together with that of Israel, whose inhabitants had so grossly neglected to observe the sabbaths, and other ordinances of their happy religion and constitution, was left to keep sabbaths in the melancholy sense of the word, that is, to lie uncultivated in rest and silent desolation, as the Prophet Jeremiah foretold, (Jer. xxv. 9, 12, &c.) and as Moses had long ago foretold, Levit. xxvi. 33—35. *Pyle.*

It should be observed, that in this very expression of the land enjoying her sabbaths, the promise of a restoration is conveyed. For the expression implies merely a temporary rest, and not a total dereliction. *Dr. Berriman.*

—— *she kept sabbath,*] Thus was the land left desolate, that it might enjoy its sabbatical years of rest, of which it had been defrauded by the avarice and disobedience of the Jews, fulfilling the early denunciation of Moses, Levit. xxvi. 34, and the later of Jeremiah, 2 Chron. xxxvi. 21; and it is truly remarkable, that Nebuchadnezzar left it in that state, and did not attempt again to people it, as the policy of the kings of Assyria had led them to do in Samaria. The land therefore lay still vacant for their reception against their return; the providence of the God of Judah insensibly overruling the counsels and decrees of that haughty and arrogant conqueror, whom He had raised up to be the scourge of His chosen people, when their apostasies and abominations rendered them unworthy of His tutelar care and protection; and they were transported into captivity "for their good," Jer. xxiv. 5. There they were cured of the idolatrous infection they had imbibed in Egypt, and renewed in Canaan, in the course of seventy years; when the remnant that returned were purified in the furnace of affliction, and had purged away a part of their dross, Isai. i. 25. *Dr. Hales.*

—— *to fulfil threescore and ten years.*] This calamitous punishment was to continue for the space of seventy years, till the period when the Babylonian empire was to end, and the Persian to begin. Accordingly, on the very first year of the conquest of Babylon (where the Jews remained captive) by the great Cyrus, and of his residing in that city, ver. 22, 23, the just and merciful Providence of Heaven so ordered it, from many concurring circumstances, that this emperour, being well inclined to favour this captive people, issued a proclamation of licence and authority for them all to return to their own country; declaring himself obliged by the same great good-will of Heaven which had bestowed the universal empire on him, to assist this nation, restore them to their ancient habitation, and by his protection enable them to rebuild their famous temple at Jerusalem. Accordingly, he not only permitted, but encouraged the Jews of all descriptions to return home and set about that work, with all hearty wishes for their prosperity therein. *Pyle.*

22. *Now in the first year of Cyrus* &c.] These last verses of Chronicles are the same as those which begin the ensuing book of Ezra. It seems probable that Ezra having some years before written the book that bears his name, and afterwards writing these books of Chronicles, which contain the genealogies and history ending at the time when the other began, annexed to the end of these books the first paragraph of that. *Dr. Wall.*

The following is a list of the KINGS *of* ISRAEL *and* JUDAH, *with the dates when they respectively began to reign. As has been stated in the notes, there are some doubts with respect to the beginning and end of some of the reigns, principally owing to the circumstance of the succeeding king being frequently associated in the kingdom before the death of his predecessor.*

Years before Christ.	KINGS OF THE TWELVE TRIBES.
1095	Saul.
1055	David.
1015	Solomon.

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Years before Christ.	KINGS OF JUDAH.	KINGS OF ISRAEL.
975	Rehoboam .....—	Jeroboam.
958	Abijam .....—	
955	Asa .....—	
954	.....—	Nadab.
953	.....—	Baasha.
930	.....—	Elah.
929	.....—	Zimri.
929	.....—	Omri.
918	.....—	Ahab.
914	Jehoshaphat .....—	
898	.....—	Ahaziah.
896	.....—	Jehoram (or Joram.)
892	Jehoram (or Joram.) .....—	
885	Ahaziah .....—	
884	Athaliah .....—	Jehu.
878	Joash .....—	
856	.....—	Jehoahaz.
841	.....—	Jehoash (or Joash.)
839	Amaziah .....—	
825	.....—	Jeroboam II.
810	Azariah (or Uzziah.) .....—	
773	.....—	Zachariah.
772	.....—	Shallum.
772	.....—	Menahem.
761	.....—	Pekahiah.
759	.....—	Pekah.
758	Jotham .....—	
742	Ahaz .....—	
740	.....—	First Captivity of Israel by Tiglath-pileser.
—	.....—	An Interregnum.
730	.....—	Hoshea.
726	Hezekiah.....—	
721	.....—	Second Captivity of Israel by Shalmaneser.
698	Manasseh .....—	
678	.....—	Third Captivity of Israel by Esar-haddon.
643	Amon.....—	
641	Josiah .....—	
610	Jehoahaz.....—	
610	Jehoiakim .....—	
606	First Captivity of Judah .....—	
599	Jehoiachim (otherwise Coniah and Jeconiah.) .....—	
599	Second Captivity of Judah ....—	
599	Zedekiah.....—	
588	Third and final Captivity of Judah and of the remains of Israel .....—	

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EZRA.

INTRODUCTION.

THIS book derives its name from Ezra, the author of it. It begins with the repetition of the last two verses of the second book of Chronicles, and carries the Jewish history through a period of seventy-nine years, commencing from the edict of Cyrus. The first six chapters contain an account of the return of the Jews under Zerubbabel, after the captivity of seventy years; of their re-establishment in Judea, and of the building and dedication of the temple at Jerusalem. In the last four chapters Ezra relates his own appointment to the government of Judea by Artaxerxes Longimanus; his journey thither from Babylon; the disobedience of the Jews; and the reform which he immediately effected among them. It is to be observed, that between the dedication of the temple and the departure of Ezra, that is, between the 6th and 7th chapters of this book, there was an interval of about fifty-eight years, during which nothing is here related concerning the Jews, except that, contrary to God's command, they intermarried with Gentiles.

This book is written in Chaldee from the 8th verse of the 4th chapter to the 27th verse of the 7th chapter. It is probable that the sacred historian used the Chaldee language in this part of his work, because it contains chiefly letters and decrees written in that language, the original words of which he might think it right to record; and indeed the people, who were recently returned from the Babylonian captivity, were at least as familiar with the Chaldee, as they were with the Hebrew tongue.

This book is written with all the spirit and fidelity that could be displayed by a writer of contemporary events. The sacred writers pass over the time of the captivity as a sad period of affliction and punishment; during which, if the people were indulged in the exercise of their religion, they had few historical events to record; and therefore we have no general history of their circumstances; and must have recourse to the books of those illustrious Prophets who flourished among them in Assyria, for the only particulars that can be obtained concerning their condition.

Ezra was of the sacerdotal family, a descendant of Seraiah in a right line from Aaron. He succeeded Zerubbabal in the government of Judea, by a commission which lasted twelve years, to the year of the world 3558; at the expiration of which term, he either returned to Babylon to give an account of the state of the province of Judea, or else retired into a private station in his own country; co-operating, doubtless, in the pious designs of Nehemiah his successor, by whom he is related soon after to have produced and read the law of Moses to the people. Ezra indeed appears to have been particularly well skilled in the law, to have given much attention to the study of the Scriptures, and to have been well versed in the interpretation of them. He styles himself a ready scribe, and professes to have prepared himself to instruct the people in the statutes of God: the tradition, therefore, of his having made a collection of the sacred writings is extremely probable. We know indeed from Josephus, that the Jewish priests after every important war were accustomed, on the establishment of peace, both at home and abroad publickly to ascertain, recognize, and copy out the registers of the priesthood, by which we must either understand the Scriptures, or believe that the same practice prevailed as to them.

Ezra was a most useful person to the Jews, who reverence his memory with a regard almost equal to that which they entertain for Moses. He is not particularly styled a Prophet in Scripture; but our Saviour makes no distinction between the authors of the sacred books, except that of "Moses and the Prophets." He was undoubtedly an appointed minister of God; and he wrote under the influence of the Holy Spirit, or his book would not have been admitted into the Hebrew canon, or received as sacred from the earliest ages of the Christian church. He is reported by some traditionary accounts to have died in the 120th year of his age, and to have been buried at Jerusalem; though others say that he died in Persia, and was buried on the banks of the river Semura; where his tomb is shown. *Bp. Tomline, Dr. Gray.*

It was during the captivity of the Jews, and their consequent dispersion among the inhabitants of the most illustrious empire in the civilized world, that God principally employed them as the means of exciting the attention of the heathen to His majesty and His providence. By the prophetick denunciations of Jeremiah, which were so publick and decided as to attract the notice of the Assyrian army and their mighty monarch, Jer. xxxix, xl, the captivity of Judah glorified God amongst the heathen, even at its commencement. But during its continuance, God employed various means to convince the Gentiles of His universal providence, and His resistless power. He raised up Daniel, whose prophetick spirit exalted him to the highest distinction under Nebuchadnezzar, and Darius the Mede: He rescued the three illustrious friends of Daniel from the burning fiery furnace into which they were plunged as martyrs for the worship of Jehovah, in opposition to the profanations of idolatry. He preserved Daniel himself from the den of lions, to which he was condemned for the same glorious cause, and punished the proud impiety of Nebuchadnezzar by a seven years' insanity and degradation from his throne, to which he was restored, only when with the return of his reason he became pious, and submitted to pay solemn and publick homage to the God of Israel. Thus also, at the moment when Belshazzar was insult-

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ing Jehovah, by bringing forth the consecrated vessels of His temple to be polluted by his profanation, the miraculous hand-writing on the wall mixed with horrour his impious revelling, and announced his own impending destruction, and the downfal of his empire. These were not obscure or doubtful transactions; but, attested by the authentick decrees of the most distinguished monarchs, were solemnly proclaimed through their wide extended dominions: particularly, in the instances of Nebuchadnezzar, Dan. iii. 29; iv. 1, 37; and of Darius, Dan. vi. 25. And, to crown this series of miraculous interpositions on the one hand, and of publick homage to the majesty of Jehovah on the other, from the most distinguished monarchs of the Eastern world, the great Cyrus, founder of the Persian empire, was so fully persuaded of that Divine providence, whose Spirit had dictated the prophecies, pointing out so clearly the progress, nay the particular mode of his successes, that he became the active assistant in the restoration of the chosen people to their country. These solemn and publick testimonies to the majesty of the God of Israel, must have contributed materially to check errour and idolatry in a country where the form of the government rendered the examples and opinions of the monarchs so powerful and operative. They must have gained to the Jews, even in their captive and degraded state, much consideration and attention: and, as such a state led them to take pride in their religious superiority, the only superiority now left to them, and to exalt the Divine original and the wisdom of their religion, so these events must have given weight and credibility to these representations. *Dr. Graves.*

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CHAP. I.

1 *The proclamation of Cyrus for the building of the temple.* 5 *The people provide for the return.* 7 *Cyrus restoreth the vessels of the temple to Sheshbazzar.*

536. NOW in the first year of Cyrus king of Persia, that the word of the LORD [a] by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he † made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

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† Heb. *caused a voice to pass.*

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath [b] charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is* there among you of all

a 2 Chron. 36. 22. Jer. 25. 12. & 29. 10.

b Is. 44. 28. & 45. 1, 13.

Chap. I. ver. 1. *Now in the first year of Cyrus* &c.] This is that famous Cyrus, who, 140 years before the temple was destroyed, and 200 years before he was born, was mentioned by name in the prophecy of Isaiah, as designed by God for the restoration of His people, Isai. xliv. 28; xlv. 1—4. *Bp. Patrick.*

The period of seventy years, the determined time of the Jewish captivity under the Assyrian monarchy, being now expired, the deliverance of that nation began to be wrought, agreeably to the manner foretold by the Prophet Jeremiah, Jer. xxv. 12; xxix. 10. For Cyrus the Great, having now subdued Babylon, and erected the Persian empire on the destruction of that of Assyria, and, upon the first year of his settlement in Babylon conversing with Daniel, and being by his means acquainted with those prophecies of Isaiah, in which he saw himself, by name, described as the instrument of God for pulling down the Assyrian power, and restoring the Jewish nation to their temple and to their ancient land again, was so affected with the discovery, and so well disposed to the captive people, that, the very same year, he issued a proclamation in their favour. *Pyle.*

There are four decrees given by the kings of Persia in favour of the Jews: The first by Cyrus in the year B. C. 536, Ezra i. 1: the second by Darius, Ezra vi. 8: the third by Artaxerxes in the seventh year of his reign, Ezra vii. 11: the fourth by the same Artaxerxes to Nehemiah, chap. ii. in the twentieth year of his reign. *Bp. Wilson.*

——*the Lord stirred up the spirit of Cyrus*] God, who had so long designed him for this work, suggested these thoughts to him, and excited him to prosecute them. *Bp. Patrick.*

We may well conceive that Cyrus, having in his late expedition into Syria and Palestine seen so large and good a country as Judea lying wholly desolate, might justly be moved with the desire of having it again inhabited. And who could be more proper to plant again this desolated country, than its former inhabitants? But, whatever second causes worked to this event, God's overruling power, which turns the hearts of princes as He pleases, brought it thus to pass, that, in the first year of Cyrus's monarchy over the East, he issued his royal decree. *Dean Prideaux.*

It is said that God "stirred up the spirit of Cyrus" to issue this decree: we may conclude He did this by the wise counsel of Daniel; first, to fulfil the prophecy of Jeremiah, ch. xxv. 11, this being the year of the expiration of the captivity, which Daniel had computed before, Dan. ix. 2; and secondly, to fulfil the prophecy of Isaiah respecting the rebuilding of the temple, ch. xliv. 28, to which Cyrus in his decree manifestly alludes. *Dr. Hales.* We have here a remarkable account of a heathen prince performing God's will and decrees; which should make us evermore depend on His goodness, and on His promises of help to those who seek Him in their distress. *Bp. Wilson.*

2.—*The Lord God of heaven*] It is observable, that whereas before the captivity we find God usually styled in Scripture by the name of "the Lord of hosts;" so the constant style of the holy books after the captivity is "the God of heaven," as here, and chap. vi. 10; vii. 21. *Jos. Mede.*

It has been made a question, whether Cyrus himself wrote this proclamation, in which the God of the Jews is acknowledged to be "the Lord God of heaven," or whether it was drawn up by some of the Jews who attended upon him. It seems by far the most probable, that God, who raised up the spirit of Cyrus to be a peculiar instrument in freeing His people from slavery, enlightened his mind to understand that there was but one only God, whom the Jews worshipped, and who spake in those holy books which were shewn to him. *Bp. Patrick.*

——*he hath charged me to build him an house*] So he understood from Isaiah's prophecies; and, most dis-

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his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place † help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

† Heb. *lift him up.*

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

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

|| That is, *helped them.*

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, [c] which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

c 2 Kings 24. 13. 2 Chron. 36. 7.

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

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

d See chap. 5. 14.

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

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

† Heb. *the transportation.*

CHAP. II.

1 *The number that return, of the people,* 36 *of the priests,* 40 *of the Levites,* 43 *of the Nethinims,* 55 *of Solomon's servants,* 62 *of the priests which could not shew their pedigree.* 64 *The whole number of them, with their substance.* 68 *Their oblations.*

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

about 536. a Neh. 7. 6, &c.

2 Which came with Zerubbabel: Jeshua, Nehemiah, || Seraiah, Ree-

|| Or, *Azariah.*

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tinctly, from chap. xliv. 28, "He shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." *Bp. Patrick.*

Since Daniel was at Babylon when Cyrus took possession of that city, and is said to have prospered there, not only in the reign of Darius, but also in that of Cyrus the Persian, Dan. i. 21; vi. 28; it is hardly possible to believe that the prophecies of Isaiah here referred to were not shewn by him to the new monarch. *Bp. Horne.*

4. — *let the men of his place*] "Let my officers there &c." *Dr. Wells.*

5. *Then rose up the chief of* &c.] On the proclamation of Cyrus, a considerable number of the Israelites resolved to venture back into the land of their fathers, out of love to their country, and zeal for the true worship of God; though the far greater part, being settled in the Babylonish territories with their wives and families, had not courage to venture on a journey into a land which had so long lain waste and desolate. The principal heads of those who now returned were of the tribes of Judah and Benjamin, though there were some of the other tribes mixed with them. *Pyle.*

7. *Also Cyrus — brought forth the vessels*] It had been expressly foretold at Jer. xxvii. 22, that the sacred vessels should be restored to the house of God. It happened by a singular providence that these vessels had been preserved to this time; they were looked upon by Nebuchadnezzar as sacred things, which he would not turn to his own private use, but dedicated to his gods; and this was the means of their preservation. *Bp. Patrick.*

8. — *Sheshbazzar,*] The Babylonish name of Zerubbabel; which is found by comparing Ezra v. 16, with Zech. iv. 9. It was common during the captivity for the principal Jews to bear two names, the one Jewish, the other Babylonian. Daniel was thus called Belteshazzar; and Hananiah, Mishael, and Azariah received the names of Shadrach, Meshach, and Abed-nego, Dan. i. 7. *Bp. Patrick.*

11. *All the vessels — five thousand and four hundred.*] Not so many as this number have been mentioned. It seems that only those of greater size and price have been specified; but here is given the gross sum of the whole. *Bp. Patrick.*

Chap. II. ver. 1. — *the children of the province*] The Jews are here called the "children of the province," either because they had been for a long time part of the province of Babylon, in common with the other subjects of Assyria; or, as originally belonging to Judea, which had been made an Assyrian province ever since the captivity. *Pyle.*

——*of those which had been carried away,*] Of those whose parents and ancestors had been carried away. *Bp. Patrick.*

2. — *Jeshua, Nehemiah,* &c.] Jeshua was the high priest, and, as such, is mentioned before the rest; he held the office by lineal descent, being grandson of Seraiah, who was high priest when Jerusalem was destroyed, and was put to death by Nebuchadnezzar. It is to be observed, that Nehemiah and Mordecai, here mentioned, were not the Nehemiah and Mordecai of whom we read so much in the books of Nehemiah and Esther, but others of the same names. *Dean Prideaux.*

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laiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

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

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

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

b Neh. 7. 11. 6 The children of [b] Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

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

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

9 The children of Zaccai, seven hundred and threescore.

‖ Or, *Binnui*, Neh. 7. 15. 10 The children of ‖ Bani, six hundred forty and two.

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

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

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

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

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

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

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

‖ Or, *Hariph*, Neh. 7. 24. 18 The children of ‖ Jorah, an hundred and twelve.

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

‖ Or, *Gibeon*, Neh. 7. 25. 20 The children of ‖ Gibbar, ninety and five.

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

22 The men of Netophah, fifty and six.

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

24 The children of ‖ Azmaveth, forty and two.

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

‖ Or, *Beth-azmaveth*, Neh. 7. 28.

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

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

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

29 The children of Nebo, fifty and two.

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

31 The children of the other [c] Elam, a thousand two hundred fifty and four. c See ver. 7.

32 The children of Harim, three hundred and twenty.

‖ Or, *Harid*, as it is in some copies. 33 The children of Lod, ‖ Hadid, and Ono, seven hundred twenty and five.

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

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

36 ¶ The priests: the children of [d] Jedaiah, of the house of Jeshua, nine hundred seventy and three. d 1 Chron. 24. 7.

37 The children of [e] Immer, a thousand fifty and two. e 1 Chron. 24. 14.

38 The children of [f] Pashur, a thousand two hundred forty and seven. f 1 Chron. 9. 12.

39 The children of [g] Harim, a thousand and seventeen. g 1 Chron. 24. 8.

40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of ‖ Hodaviah, seventy and four.

‖ Or, *Judah*, chap. 3. 9 called also *Hodevah*. Neh. 7. 43.

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

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

43 ¶ The Nethinims: the children

3. *The children of Parosh*, &c.] The numbers mentioned in the ensuing catalogue belonged chiefly to the tribes of Judah and Benjamin; some of them being denominated from the chief ancestors of their families, and others from the places or great towns which they formerly inhabited in those two tribes. It is probable that all who are here set down gave in their names as intending to return to Judea, though some of them might change their intentions, or die by the way; and others, who are not in this register, might afterward join themselves to the number; which is the most probable reason of the differences in the numbers here given by Ezra, and those given by Nehemiah, Neh. vii. *Pyle.*

36. *The priests: the children of Jedaiah*, &c.] It hence appears, that, of the twenty-four courses of the priests that were carried away to Babylon, only four returned, making a number of about 4289 persons; the rest being either extinct, or staying behind. But of these four which now returned, each subdivided themselves in such a manner, that the twenty-four courses were made up again, and retained the same titles which were held before. *Dean Prideaux. Pyle.*

43. *The Nethinims:*] See note at 1 Chron. ix. 2.

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of Ziha, the children of Hasupha, the children of Tabbaoth,

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

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

46 The children of Hagab, the children of ‖ Shalmai, the children of Hanan,

‖ Or, *Shamlai.*

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

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

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

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakkuk, the children of Hakupha, the children of Harhur,

‖ Or, *Bazlith,* Neh. 7. 54.

52 The children of ‖ Bazluth, the children of Mehida, the children of Harsha,

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

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children

‖ Or, *Perida,* Neh. 7. 57.

of ‖ Peruda,

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

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

‖ Or, *Amon,* Neh. 7. 59.

58 All the [h] Nethinims, and the children of [i] Solomon's servants, *were* three hundred ninety and two.

h Josh. 9. 21, 27. 1 Chron. 9. 2.
i 1 Kings 9. 21.

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

‖ Or, *pedigree.*

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

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of [k] Barzillai the Gileadite, and was called after their name:

k 2 Sam. 17. 27.

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

† Heb. *they were polluted from the priesthood,*

63 And the ‖ Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with [l] Urim and with Thummim.

‖ Or, *governor.*

l Exod. 28. 30.

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55. *The children of Solomon's servants:*] These are supposed to have been descendants of artificers, who were employed in the building of Solomon's temple; and who, becoming proselytes, were, with their children and posterity, appointed by Solomon for its perpetual conservation and reparation. *Bp. Patrick.*

59. *And these were they* &c.] The persons here mentioned, as coming out from several towns of Chaldea or Mesopotamia, were probably Israelites, descendants of some of the ten tribes, who, having been carried away captive long before the captivity of Judah, had by length of time, or by some other misfortune, lost the genealogy of their families, and so could not claim a settlement and particular possessions in the land, as the other Israelites did; but still were desirous of living amongst them, and of seeing the worship of God restored. *Pyle.*

61. — *and was called after their name:*] This person, it appears, thought it so great an honour to be descended from so noble a family as that of Barzillai, that he chose to be called by that name, which he preferred to his own in the family of the priests; by which vain ambition he lost his title to the priesthood, because he could not regularly make out his descent from the line of the priests. *Bp. Patrick.*

63. — *The Tirshatha*] Meaning Zerubbabel, whose title in the Persian language was Tirshatha, that is, governour or judge. See the margin. *Pyle.* According to some opinions, the meaning of the word is "cupbearer:" it is applied to Nehemiah, at Neh. vii. 70; x. 1. &c. *Calmet.*

—— *that they should not eat of the most holy things,*] That is, that they should not partake of the sacrifices offered for sin, nor of the right shoulder of the peace offerings, nor of the shewbread, which were all most holy, and the portion of the priests alone. This shews that "the Tirshatha" possessed great power and authority over them, being able to impose such a restraint on those who had been reputed priests. *Bp. Patrick.*

—— *till there stood up a priest with Urim and with Thummim.*] Till there might stand up a priest who could pronounce whether these persons were of the line of Aaron or not, from the revelation of the Divine will by Urim and Thummim. *Bp. Patrick.*

It is evident from this passage, that the Urim and Thummim of the former temple were either burnt with it, or at least lost before this time: whether they were ever afterwards restored, that is, whether God ever raised up a priest after the captivity to whom He declared His will by Urim and Thummim, we are no where informed in holy writ. It is the general tradition of the Jews, that God never did declare His will in this way to any priest after the Babylonish captivity. *Dr. Wells.*

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Before CHRIST about 536.

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

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

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

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

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

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

m 1 Chron. 26. 20.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Before CHRIST about 536.

CHAP. III.

1 *The altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundations of the temple are laid in great joy and mourning.*

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

2 Then stood up || Jeshua the son of Jozadak, and his brethren the priests, and || Zerubbabel the son of [a] Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it*

‖ Or, *Joshua*, Hag. 1. 1.
‖ Called, *Zorobabel*, Matt. 1. 12. & Luke 3. 27.
[a] Matt. 1. 12. & Luke 3. 27. called *Salathiel.*

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64. *The whole congregation together was* &c.] The numbers before expressly detailed are considerably smaller than the general sum here mentioned. The difference is probably to be explained by the addition of those mentioned at ver. 61, 62, and others of the common people of the twelve tribes, who could not make out their pedigree. *Dr. Wells.*

It should be observed, how small the sum total here mentioned is, in comparison with the vast multitude which came out from Egypt; yet this number is more than the double of that which was carried away captive by Nebuchadnezzar. *Bp. Patrick.*

It is most certain, that, notwithstanding the decree of Cyrus, and others by subsequent Persian kings, for the return of the Jews into their own land, there were a great many who waved the taking advantage of them, and continued still in Chaldea, Assyria, and other Eastern provinces. It is probable too that those who remained were the most affluent and wealthy, as it is natural to suppose that such would be least willing to remove into a desolate country. If we may guess by the example of the family of Aaron, we must conclude that those who staid were much more numerous than those who removed to Judea; for, of the twenty-four courses of the sons of Aaron, it is related at ver. 36, that four only returned. *Dean Prideaux.*

69. — *threescore and one thousand drams of gold,*] The richness of these donations, and of those mentioned at chap. viii. 25, shews that the captivity of the Jews in Babylon was not a state of slavery, and that worldly prosperity continued within their reach. The same appears also from the history of Daniel, Nehemiah, and other Jews, who were promoted to great honour in the Assyrian and Persian courts. *Bp. Patrick.*

—— *drams of gold, — pound of silver,*] The "drams of gold" being mentioned together with "pounds of silver," seem to convey the idea of weight: whereas in fact these *daraconim*, drams, were a Median coin, struck by one of the elder Darius's, and named after him Daricks. The Scholiast on Aristophanes says, "The stateras of gold are the Daricks; so called, not from Darius father of Xerxes, but from a more ancient king." This agrees with the older account, 1 Chron. xxix. 6, 7, "the princes of Israel gave—ten thousand drams of gold." These then were golden Daricks, obtained from Persia by commerce. The word, rendered "pound" of silver, is *mina*, worth sixty shekels, Ezek. xlv. 12; about £7. *Script. illust. Expos. Ind.*

—— *and one hundred priests' garments.*] Such presents of garments would appear singular to us; but, in the East, where to give is to honour, such a present of garments, or of any other usable commodities, is in perfect compliance with established customs. *Fragments to Calmet.*

Chap. III. ver. 1. *And when the seventh month was come,*] We are no where informed in what month they began their journey from Babylon; but, from chap. vii. 9, we understand it was a journey of four months from thence to Jerusalem; so that we may conclude they began their journey in the first or second month; and, after they had spent some time in settling themselves in their several cities, the seventh month approached or drew nigh, (so the expression here may be rendered,) in which was the season of the first great feast, that occurred aftey they came to Judea: accordingly they assembled themseleves to celebrate it at Jerusalem. *Bp. Patrick.*

2. — *builded the altar —, to offer burnt offerings*] Thus the first thing they did was to restore the altar of burnt offerings, (of which see the description at 2 Chron. iv. 1.) By the expression of the next verse, "they set the altar upon his bases," it seems certain that they rebuilt it on the spot where it formerly stood; and it appears that they daily offered sacrifices upon it, even before any of the rest of the temple was built. *Dean Prideaux.*

The first care of the Jews on their return is their publick sacrifice. That school of captivity in which they had been trained had taught them to begin with God. A forced discontinuance makes devotion more savoury and more sweet to religious hearts; whereas, in an open freedom, piety does too often languish. *Bp. Hall.*

We should well observe, that, as soon as the Jews were returned from Babylon, they set about rebuilding their altars and the temple, in order to perform Divine

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is [b] written in the law of Moses the man of God.

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

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

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

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

7 They gave money also unto the masons, and to the ‖ carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of [e] Joppa, according to the grant that they had of Cyrus king of Persia.

535. 8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

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9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of ‖ Judah, † together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the [f] ordinance of David king of Israel.

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

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

b Deut. 12. 5.

c Numb. 29. 12.

d Exod. 23. 16.

† Heb. *the matter of the day in his day.*

† Heb. *the temple of the LORD was not yet founded.*

‖ Or, *workmen.*

e Acts 9. 36.

‖ Or, *Hodaviah*, chap. 2. 40.

† Heb. *as one.*

f 1 Chron. 6. 31. & 16. 7. & 25. 1.

service. This was the effect of their piety, and especially of the zeal of their rulers. Christians ought to display on all occasions a similar zeal; the care of God's worship should above all things possess their minds, and their greatest joy should be, to see the kingdom of God established and confirmed. *Ostervald.*

We have here a remarkable proof, that when God suffers His children to be persecuted, it is not for their destruction, but for their amendment, and to the end that He may establish them again in His true worship. *Bp. Wilson.*

3. — *for fear was upon them*] The Hebrew particle, which we translate *for*, has also the sense of *although*; and this seems to be the meaning here; implying that, although they were in great fear of their evil neighbours, still they were unwilling to desist from restoring the worship of God. *Bp. Patrick.*

4. *They kept also the feast of tabernacles,*] This seventh month, being a month of many solemnities of worship appointed by the Mosaical law, (Numb. xxix,) they began it by the feast of trumpets; then the great day of expiation on the tenth, and the feast of tabernacles on the fifteenth, till the whole was concluded; the morning and evening sacrifices ushering in every day's solemnity, and being constantly offered up from this time forward, and every other festival of the year being punctually observed agreeably to the law. *Pyle.*

7. — *to bring cedar trees from Lebanon* &c.] See notes at 1 Kings v. 6.

—— *according to the grant that they had of Cyrus*] Cyrus, we may suppose, had specially commanded the inhabitants of Tyre and Sidon to afford them their assistance. *Bp. Patrick.*

8. — *of their coming unto the house of God*] To the place where the house of God formerly stood. They laid the foundation of the temple, it appears, in the second month of the second year, having of course employed the previous time in preparing the ground and collecting their materials. *Bp. Patrick.*

9. — *Jeshua*] Not the high priest, but the Levite mentioned at chap. ii. 40.

12. *But many of the priests and Levites — wept with a loud voice;*] What different affections do we see produced in men by the same occasion! The younger Jews shouted at this sight, the elder wept. The younger shouted to see a new foundation, the elder wept to remember the old. They who had seen no better, thought this goodly: they who had seen the former, thought this mean and homely, more sorrowing at what they had lost, than rejoicing at so unequal a reparation. *Bp. Hall.*

The old men, who had seen the glory of the first temple, and had no expectation that this, which was now

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13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

1 *The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindered.*

NOW when the adversaries of Judah and Benjamin heard that † the children of the captivity builded the temple unto the LORD God of Israel;

† Heb. *the sons of the transportation.*

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

Before CHRIST about 678.

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

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building, 534.

5 And hired counsellers against them, to frustrate their purpose, all

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building by a few poor exiles lately returned into their country, could ever equal the former, which had all the riches of David and Solomon, two of the wealthiest princes of the east, expended in its erection, wept at the remembrance of that which was gone, while others rejoiced at the foundation of the new one. Indeed the difference between the former temple and this which was now beginning was so great, that God Himself tells the Prophet Haggai, (chap. ii. 3.) that the latter was as nothing in comparison with the former. It is true that the dimensions of the two temples were the same; but in its ornaments, materials, and workmanship, Solomon's temple was far superiour to the second temple; and, what was far more important, the second temple entirely wanted that which constituted the main glory of Solomon's temple, the extraordinary marks of the Divine favour; consisting especially in the holy ark of the covenant, and the mercy seat which was upon it, in the Shechinah or symbol of the Divine presence, in the Urim and Thummim, and in the holy fire on the altar: but all these wants and defects were afterwards abundantly supplied in the second temple, when the Desire of all nations came to this temple, when Christ our Saviour, who was the most true Shechinah of the Divine Majesty, honoured it with His presence; in this respect the glory of the latter house did far exceed the glory of the former; and the prophecies of Haggai, who foretold that it should be so, had a full completion. *Dean Prideaux.*

Chap. IV. ver. 1. — *the adversaries of Judah and Benjamin*] The Samaritans: the people whom Shalmaneser and Esar-haddon, kings of Assyria, had brought from Babylon, Cuthah, Ava, and other places, and had settled in parts of the country formerly inhabited by the ten tribes of Israel; see ver. 2 and 10. They were called Samaritans, from having occupied the city of Samaria and its neighbourhood, and were also called Cutheans, from the country which some of them had formerly inhabited. See the history of the captivity of the ten tribes, and of the settlement of these strangers in their inheritance, in 2 Kings xvii. *Bp. Patrick, Collyer.*

2. — *we seek your God,*] This people had worshipped the true God since the time of Esar-haddon, when lions were sent to infest their country as a chastisement for their idolatry; they had moreover received instruction at that time, by their own desire, from an Israelite priest: but they nevertheless continued to worship images, Joining the service of God with idolatry; and thus did their children's children; see 2 Kings xvii. When therefore they pretended to be of the same religion with the Jews, they spoke deceitfully. *Bp. Patrick. Collyer.*

3. — *ye have nothing to do with us*] You have no just claim to join with us in building a house to our God, nor can we by our religion admit you so to do, as being worshippers of other gods as well as of our God. *Dr. Wells.*

The Jews steadily rejected the proposal made by the Samaritans, to join with them in rebuilding the temple of the God of Israel, and celebrating His worship; and we can discern important reasons, in consequence of which this rejection appears to have been subservient to the purposes of the Divine economy. The intermixture of the Samaritans with the Jews might have rendered the accomplishment of the prophecies concerning the family and birth of the Messiah less clear; might have introduced again idolatry among the restored Jews, now completely abhorrent from it, and in various ways defeated the grand objects of Providence in selecting and preserving a peculiar people. In consequence of this rejection, and the alienation it produced, the Jews probably became more vigilant in preserving the strictness, and the Samaritans more zealous in emulating the purity, of the Mosaick ritual. They became hostile and therefore unsuspected guardians and vouchers of the integrity of the sacred text, particularly of the Pentateuch. And while the Jews in general, blinded by their national prejudices, could see in the promised Messiah only a national and temporal deliverer; the Samaritans appear to have judged of His pretensions with more justice and success. And though our Lord visited them only as it were incidentally, yet He was able to declare to them His character and avow His dignity, without that mysterious reserve and jealous caution, which the proneness of the Jewish multitude "to take Him by force and make Him a king" constantly required. And it seems evident that the Samaritans were predisposed and prepared to receive and diffuse the light of the Gospel more than any other description of men, the pious and reflecting part of the Jewish nation only excepted. And thus the circumstance, in the progress of the Jewish dispensation, which at first view might seem to prove it was peculiarly partial or confined, appears in its final result to have materially facilitated the diffusion of true religion in the world, and thus to have been subservient to the general advantage of mankind. *Dr. Graves.*

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the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

† Heb. *Ahashverosh.* 529.

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

522. ‖ Or *in peace.* † Heb. *societies.*

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

‖ Or, *secretary.*

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

† Chald. *societies.*

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their † companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

Before CHRIST about 678.

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

† Chald. *Cheeneth.* 522.

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

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

‖ Or, *finished.* † Chald. *sewed together.*

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again, then* will they not † pay toll, tribute, and custom, and *so* thou shalt endamage the ‖ revenue of the kings.

† Chald. *give.* ‖ Or, *strength.*

14 Now because † we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

† Chald. *we are salted with the salt of the palace.*

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5. — *all the days of Cyrus* &c.] Since by these underhand and subtle dealings of the adversaries of the Jews, the work of the temple was much retarded, and the effect of Cyrus's decree defeated in many particulars; this seems to have been the cause why, in the third year of Cyrus, Daniel gave himself up to mourning and fasting for three weeks together. Daniel died not long afterwards; and in him the Jews lost a powerful advocate at the Persian court. Still, though their enemies derived from this circumstance greater advantage in their designs against them, and though they prevailed to divert those encouragements which Cyrus had ordered for the carrying on of the work, yet in his reign they never were able to put a total stop to it. *Dean Prideaux.*

6. — *in the reign of Ahasuerus,*] This Ahasuerus is known in profane history by the name of Cambyses: he began to reign B. C. 529. The name Ahasuerus seems rather to have been a title common to several kings of Media and Persia, than a proper name of any of them. It is evidently compounded of two Persick words, which signify the great chief or prince. *Dr. Jennings.*

7. — *In the days of Artaxerxes*] Otherwise called Smerdis, one of the magi who was made king, and reigned for a few months only. *Univ. Hist.*

—— *interpreted in the Syrian tongue.*] There have been various conjectures of learned men respecting this passage. A probable meaning of the words, "was interpreted in the Syrian tongue," is, that it was translated out of the Syrian tongue into the Persian, or that which was at this time used at the Persian court: the Hebrew words admit of this sense. *Pyle.*

10. — *whom the great and noble Asnapper*] Some understand Asnapper to be another name for Shalmaneser, or Esar-haddon, who sent these colonies hither; but perhaps it is more reasonable to suppose he was some great commander, who was entrusted by one or both of those kings to conduct them, and bring them over the river, (Euphrates,) and see them settled in these countries. *Bp. Patrick.*

11. — *Thy servants — on this side the river, and at such a time.*] This is the title of the letter—the letter itself follows. "At such a time." The time was expressed, no doubt, in the original letter; but here it is only noted in general, that the day and year were mentioned when the letter was written. *Bp. Patrick.*

12. — *building the rebellious and the bad city,* &c.] The opposition of the Samaritans on this occasion was well-timed. Egypt had revolted from the Persian yoke immediately on hearing of the death of Xerxes. The Samaritans therefore could not have chosen a fairer opportunity to carry their point, or a stronger argument to work upon the king's fears, than the danger, which might result from permitting the Jews to fortify their city, not only of their following the rebellious example of Egypt in refusing to pay tribute, but also of their obstructing the passage of the Persian army to be employed in the reduction of Egypt, either going or returning through Palestine. *Dr. Hales.*

13. — *toll, tribute, and custom,*] The distinction between these words has been variously conjectured. One opinion is, that the first word signifies the part which every man paid out of his estate, according to the valuation; the second, that which was paid for every head; and the third, that which was paid for merchandise on the highway. *Witsius.*

14. — *because we have maintenance from the king's palace,*] Literally in the original, "Because we are salted with the salt of the palace." As salt is reckoned among the principal necessaries of life, hence, by a very natural figure, it is used for food or maintenance in general. It is said to be still a common expression in the East, to say, "I have eaten the salt of such a person;" meaning "I have been fed by him." *Parkhurst.*

A modern Persian monarch said in a tone of indignation, respecting one of his servants who had attempted

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Before CHRIST 522.

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have
† Chald. *made.* † moved sedition † within the same of old time: for which cause was this city destroyed.
† Chald. *in the midst thereof.*

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their † companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.
† Chald. *societies.*

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

19 And † I commanded, and search hath been made, and it is found that this city of old time hath † made insurrection against kings, and *that* rebellion and sedition have been made therein.
† Chald. *by me a decree is set.*
† Chald. *lifted up itself.*

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

21 † Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.
Before CHRIST 522.
† Chald. *Make a decree.*

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease † by force and power.
† Chald. *by arm and power.*

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.
520.

CHAP. V.

1 *Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple.* 3 *Tatnai and Shethar-boznai could not hinder the Jews.* 6 *Their letter to Darius against the Jews.*

THEN the prophets, [a] Haggai the prophet, and [b] Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.
[a] Hag. 1. 1.
[b] Zech. 1. 1.

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to deceive him, "I have then such ungrateful servants and traitors *to eat my salt.*" *Sir J. Chardin.* Tamerlane, in his Institutes, speaking of a person who had quitted his service, joined the enemy, and fought against him, says, "At length *my salt which he had eaten* overwhelmed him with remorse; he again threw himself at my feet, and humbled himself before me." *Harmer.*

21. *Give ye now commandment* &c.] Artaxerxes, the king who now reigned, had been a chief leader of the sect of the Magians, to whom the religion of the Jews was in the utmost degree opposed; and the aversion, which he had to them on this account, no doubt contributed to induce him to issue this decree against them. *Dean Prideaux.*

23. — *and made them to cease by force and power.*] We learn from hence, that God sometimes permits the most holy undertakings to be retarded, and that His church has often had to contend with artifice and violence. But the sequel will shew us, that He does at length confound the crafty designs of the wicked, that He makes manifest the innocence of His children, and that, after He has tried them, He makes those, who had been their greatest enemies, become their friends. *Osterwald.*

As we see, from this part of Scripture, that God sometimes permits the best undertakings to be opposed, and the best men to be slandered; we discover that it is no new thing to meet with such conduct, and that good men should always bear it with patience. *Bp. Wilson.*

24. *Then ceased the work* &c.] Artaxerxes, by whose decree the work of the temple was thus stopt, reigned in all but seven months, and was succeeded by Darius, in whose second year the building was resumed: the work therefore ceased not longer than two years and seven months. *Dean Prideaux.*

Chap. V. ver. 1. — *Zechariah the son of Iddo,*] The grandson of Iddo; for his father's name was Berachiah. *Bp. Patrick.*

—— *prophesied unto the Jews*] Rather, "prophesied *against*" them, as the words of the original may be interpreted; for these Prophets reproved them because they did not build the temple. They both prophesied in the second year of Darius, as appears from the beginning of their prophecies; one in the sixth, the other in the eighth month. *Bp. Patrick.* We should here take notice, that, while the building of the temple was interrupted, God sent His Prophets to encourage the Jews, and to engage them to renew their application to that pious design. Thus it is that God never forsakes His church; He always, when He judges it necessary, commissions faithful ministers to labour in its edification; and we ought on no occasion to be disheartened when our enterprises are just and conformable to the will of God, for His providence will give them a happy issue, though it seem contrary to all appearance. *Osterwald.*

By the death of Artaxerxes, his edict prohibiting the building of the temple became of no effect: still the Jews neglected to resume the work, and on this account God smote their land with barrenness, so that both the vintage and harvest failed them; Hagg. i. 6, 11, &c. Haggai informed them of the cause of this judgment, and exhorted them to perform their duty, which would be the means of averting it: accordingly they again set about the work, and applied themselves with all dili-

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Before CHRIST 520.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

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

† Chald. *that build this building?*

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

519.

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

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

Chald. *in the midst whereof.*

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

† Chald. *stones of rolling.*

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

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

Before CHRIST 519.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [c] and set up.

c 1 Kings 6. 1.

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

d 2 Kings 24. 2. & 25. 8.

13 But in the first year of [e] Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

536.

e Chap. 1. 1.

14 And [f] the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made ‖ governor;

f Chap. 1. 3. & 6. 5.

‖ Or, *deputy.*

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which

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gence to provide the materials necessary for the purpose, Hagg. i. 14, 15. To encourage them further in the prosecution of the work, another message (Hagg. ii. 1, &c.] came to them from God by the same Prophet, not only assuring them of His presence therein to make it prosper in their hands, but also promising that the glory of the latter house, when built, should be greater than that of the former; which was accordingly accomplished when Christ our Saviour came to this temple and honoured it with His presence. The word of the Lord came also to them by Zechariah the Prophet, exhorting them to repentance, and promising them mercy and favour on their obedience, Zech. i. 1, &c. *Dean Prideaux.*

2. — *began to build the house of God*] The work had been begun before, but made little progress, till these great men, encouraged by the Prophets, again set it in forwardness. *Bp. Patrick.*

3. — *Tatnai, governor on this side the river,*] That is, governour of the provinces of Syria and Palestine. *Pyle.*

4. *Then said we unto them* &c.] In the Greek, Syriack, and Arabick translations, the words are, "Then said *they* unto them;" that is, Tatnai and those with him said to the Jews. *Dr. Wells.* If the word *we* be the true reading, there should be no interrogation; but the sense must be, "We (the Jews) said or told unto them after this manner, what were the names, &c." *Bp. Patrick.*

5. *But the eye of their God*] By the favour and good providence of God, the king's ministers in these parts became their friends so far as not to prohibit their proceeding with their work, but referred the matter to the consideration of Darius himself, to whom they made a fair and honest report of the case. *Bp. Patrick.*

—— *returned answer*] As follows at chap. vi.

8. — *the house of the great God,*] Such was the expression of the Jews, to distinguish their God from all idols, who were supposed to be the gods of particular countries. *Bp. Patrick.*

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Before CHRIST 536.

is there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

1 *Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets, the temple is finished.* 16 *The feast of the dedication is kept,* 19 *and the passover.*

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

† Chald. *books.*
† Chald. *made to descend.*

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

|| Or, *Ecbatana*, or, *in a coffer.*

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

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

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and † brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

† Chald. *go.*

Before CHRIST 519.

6 Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and † your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

† Chald. *their societies.*

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

8 Moreover † I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not † hindered.

† Chald. *by me a decree is made.*

† Chald. *made to cease.*

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

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

† Chald. *of rest.*

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

† Chald. *let him be destroyed.*

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to

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Chap. VI. ver. 2. — *was found at Achmetha,*] It would seem that they searched in vain at Babylon, and therefore searched at this place, afterwards called Ecbatana, where the kings of Persia sometimes held their court. *Bp. Patrick.*

3. — *the breadth thereof threescore cubits;*] It has been before stated at note on chap. iii. 12, that the dimensions of the new temple were the same as those of Solomon's temple; for the latter seems to have been built on the very same foundations with the former. Still it may seem that Cyrus's commission makes the new temple broader, as it allows it sixty cubits in breadth, whereas Solomon's temple had only twenty cubits in breadth. It should be observed, however, that these measures seem to be applied to different parts of the two temples. The twenty cubits breadth of Solomon's temple was only the breadth of the temple proper, measuring from the inside of the walls. The sixty cubits breadth, on the other hand, mentioned in Cyrus's commission, was the breadth, not of the temple proper, but of the whole building enclosing it, containing different apartments and galleries. The outward breadth of this whole building was seventy cubits; and thus, if we allow five cubits respectively for the breadth of the outer walls, we obtain the breadth measured from the inside of the walls to be such as is here described. *Dean Prideaux.*

4. *With three rows of great stones,*] This agrees with the description of Solomon's building his temple at 1 Kings vi. 36, &c. for there seems no doubt that Cyrus gave his commission after that pattern, having probably consulted the Jews that were about him for that express purpose. *Dr. Lightfoot.*

11. — *and being set up, let him be hanged thereon;*] It is the opinion of some, that these words should be translated, agreeably to the sense of the Greek version, "and standing let him be beat upon it," that is, according to the modern expression, "whipped at the post," as was the manner among the Persians and other nations. In the subsequent words it is ordered, that his house when pulled down should not be built up again, but the place where it stood be made a dunghill. Thus it was customary among the Romans to pull down the houses of very wicked persons, for their greater disgrace. *Bp. Patrick.*

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Before CHRIST 519.

their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the †commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

† Chald. *decree.*

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

515.

16 And the children of Israel, the priests, and the Levites, and the rest of †the children of the captivity, kept the dedication of this house of God with joy,

† Chald. *the sons of the transportation.*

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

Before CHRIST 515.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; †[a] as it is written in the book of Moses.

† Chald. *according to the writing.*

[a] Numb. 3. 6. & 8. 9.

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

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

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

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

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12. — *I Darius have made a decree;*] By virtue of this decree, the Jews were not only fully authorized to go on with the building, but were also furnished with the expences of it out of the taxes of the province. This had been granted by Cyrus in the former decree; but, by the underhand dealings of the Samaritans and other enemies, in bribing those through whose hands the administration of publick affairs and the publick revenues passed, this part of Cyrus's decree was rendered ineffectual. For a long time, therefore, the Jews, being forced to carry on the work at their own charges, and being in a state of great poverty so soon after their return from captivity, made a very slow progress. Now, however, being largely assisted by the king's bounty, they engaged in the building with such diligence, that they soon brought it to a conclusion. The publication of this decree at Jerusalem may be reckoned the complete restoration of the Jewish state. *Dean Prideaux.* We here see the happy issue which God gives to those who wait on Him with patience and resignation. *Bp. Wilson.*

14. — *they prospered through the prophesying* &c.] That is, the Prophets directed and encouraged them in the work. *Bp. Patrick.*

15. — *the month Adar,*] Adar was the twelfth month of the ecclesiastical year among the Jews, answering to part of February and part of March. *Lewis.*

17. — *twelve he goats, according to the number of the tribes*] We are here supplied with an additional proof that, on the return of the tribes of Judah and Benjamin from the Babylonish captivity, many also of each of the other tribes returned with them from Assyria, Babylonia, and Media, whither they had been carried; and, joining with them in the rebuilding of the temple, partook in the solemnity of the dedication; otherwise, there is no reason why the sin offering should now be offered in behalf of all the twelve tribes. Since, however, the greater part of those who returned consisted of the tribe of Judah, their name swallowed up the names of all the rest; for, from this time, the whole people of Israel, of what tribe soever they were, began to be called Jews, and by that name they have been known ever since all the world over. *Dean Prideaux.*

21. — *all such as had separated themselves unto them*] That is proselytes who had forsaken their heathenish religion, and made themselves entirely subject to the law of Moses; for such might eat of the passover, Exod. xii. 48, 49. *Bp. Patrick.*

22. — *the king of Assyria*] The king of Persia; (Darius;) being here called king of Assyria, as having conquered those countries which formerly belonged to the kings of Assyria. *Bp. Patrick.* Darius was a prince of great wisdom, clemency, and justice; and has the honour to be recorded in Holy Writ as a favourer of God's people, a restorer of His temple at Jerusalem, and a promoter of His worship therein. God was pleased to make him His instrument in all this work; and with respect to this it was, no doubt, that He blessed him with a numerous issue, a long reign, and great prosperity. *Dean Prideaux.*

In the change in the state of the Jews here related, we cannot sufficiently admire the providence of God, and the care He takes of His people: we see that God watches over the church, and finds means to support it, even by idolatrous princes, and in places where it has been most persecuted. *Ostervald.*

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CHAP. VII.

Before CHRIST 457.

1 *Ezra goeth up to Jerusalem.* 11 *The gracious commission of Artaxerxes to Ezra.* 27 *Ezra blesseth God for his favour.*

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

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

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

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

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

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

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

457. 8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

Before CHRIST 457.

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

about 457.

† Heb. was *the foundation of the going up.*

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

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

12 Artaxerxes, king of kings, || Unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

|| Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.*

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent † of the king, and of his [a]seven counsellers, to enquire concerning Judah

† Chald. *from before the king.*

[a] Esther 1. 14.

Chap. VII. ver. 1. *Now after these things, in the reign of Artaxerxes*] The temple worship at Jerusalem, and the free enjoyment of the Jewish religion, having now continued without any considerable interruption for nearly threescore years, (fifty-eight years, see the dates in the margin,) through the reigns of the Persian monarchs, Xerxes and Darius; in the seventh year of the next successor, Artaxerxes Longimanus, the Jews, as is here related, obtained further favour and privileges from the Persian crown, by means of Ezra, who was of the line of Aaron, descended from the heads of that line who are mentioned in the following verses. *Pyle.*

—— *son of Seraiah,*] He was not immediately the son of Seraiah, but descended from him; perhaps his grandson, or great grandson. Seraiah perished when Jerusalem was taken by the Chaldeans, 2 Kings xxv. 18, 21. *Bp. Patrick.* Ezra could not be the immediate son of Seraiah: for, if he had been only one year old at his death, he would now have been aged 132; and we find him alive in the time of Nehemiah, fifteen years afterwards.

3. *The son of Azariah, the son of Meraioth,*] In this genealogy six generations are omitted between Azariah and Meraioth, which are to be supplied from 1 Chron. vi. 7, &c. These are probably omitted for the sake of brevity. *Bp. Patrick.*

6. — *he was a ready scribe*] He calls himself a scribe, from his declaring and explaining the things contained in the Scriptures. The word in the original signifies one skilled and learned in that which was the Book by way of eminence, a teacher and expounder of it: and he was a *ready* scribe, because he was peculiarly expert and understanding in the law, both in matters which related to the priesthood, and to the civil authority. *Bp. Patrick.*

—— *the king granted him all his request,*] It is scarcely probable that this uncommon favour was obtained by ordinary means; and it seems to have been granted at the solicitation of Esther. It was usual for the kings of Persia to allow, on some particular occasions, their favourites to ask what boons they pleased; and it is probable that, by the direction of Mordecai, she embraced some favourable opportunity of asking this of the king. *Dean Prideaux.* This observation supposes the history of the book of Esther to refer to this period: respecting which see the Introduction to that book.

—— *according to the hand of the Lord his God*] Meaning, that God was so favourable to him as to incline the king to give a favourable answer to his petition. *Bp. Patrick.*

9. — *upon the first day of the first month*] On the first day of the first month he went from Babylon to the river Ahava, where he spent three days in taking a view of the people that accompanied him, chap. viii. 15. After eight days more, part of which they spent in prayer and fasting, they proceeded on their journey, chap. viii. 21, 22, 31. *Bp. Patrick.*

12. *Artaxerxes, king of kings,*] Artaxerxes had several kings subject to him. *Bp. Patrick.*

—— *at such a time.*] Here, as at chap. iv. 10, the time, we must suppose, was specified in the original instrument, although it is expressed generally.

14. — *and of his seven counsellers,*] This decree had the greater authority, as being by the advice of his seven counsellers; for these were the principal men of the kingdom, as appears from Esth. i. 14. *Bp. Patrick.*

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Before CHRIST about 457.

and Jerusalem, according to the law of thy God which *is* in thine hand;

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

b Chap. 8. 25.

16 [b] And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

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

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

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

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

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

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

† Chald. *cors.*

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

Before CHRIST about 457.

† Heb. *Whatsoever is of the decree.*

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

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

† Chald. *to rooting out.*

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

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

CHAP. VIII.

1 *The companions of Ezra, who returned from Babylon.* 15 *He sendeth to Iddo for ministers for the temple.* 21 *He keepeth a fast.* 24 *He committeth the treasures to the*

—— *which is in thine hand;*] In which thou art so well versed. *Dr. Wells.*

22. *Unto an hundred talents of silver,*] Amounting to the sum of about £35,350, according to Bishop Cumberland's computation of the Hebrew silver talents; but, whether these or any other talents were meant, cannot be ascertained. *Pyle.*

23. *Whatsoever is commanded by the God of heaven,* &c.] Jacobus Capellus says of these words, that they ought to be written on the palaces of kings in letters of gold, and engraven on the hearts of all the faithful with a pen of adamant. So strong a sense of God's supreme authority do they express, and so clearly do they mark out the regard that is due from the greatest kings and potentates to His most sacred commands. *Bp. Patrick.*

26. *And whosoever will not do* &c.] It appears from this verse that Artaxerxes gave the Jews liberty to live by their own laws, and to judge all causes according to them: also, that he gave their magistrates the power of life and death over their own nation. *Dr. Wells.*

—— *and the law of the king,*] By the law of the king is here meant this decree, which was now made in favour of the Jews, giving them authority to exercise their own laws again. When matters could not be determined by the Divine laws, they were to be judged by the king's laws. *Bp. Patrick.*

27. *Blessed be the Lord God*] Ezra, having recorded the gracious edict which has just been given, was so penetrated with the goodness of God in inspiring the Persian king with such a favourable disposition, that he could not refrain from breaking forth in the expressions of thankfulness to God which here follow. *Dr. Wells.* Ezra's thanksgiving to God for putting it into the heart of the king and his counsellers to favour the Jews,

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Before CHRIST about 457.

custody of the priests. 31 *From Ahava they come to Jerusalem.* 33 *The treasure is weighed in the temple.* 36 *The commission is delivered.*

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

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

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

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

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

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

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

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

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

Before CHRIST about 457.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

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

‖ Or, *the youngest son.*

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ‖ Zabbud, and with them seventy males.

‖ Or, *Zaccur,* as some read.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there ‖ abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

‖ Or, *pitched.*

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

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

† Heb. *I put words in their mouth.*

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shews how full of piety and zeal was this worthy minister of religion. Thus pious men give to God all the glory of the good which befalls them, and put their whole trust in Him, both in prosperity and in adversity. *Ostervald.*

Chap. VIII. ver. 2. — *Daniel:*] Not the celebrated Prophet of this name, but some eminent person of Ithamar's family. *Bp. Patrick.*

3. — *by genealogy of the males*] The males only are here numbered, and no notice taken of the women and children, ver. 21, which, without doubt, greatly increased the number. *Pyle.*

13. *And of the last sons of Adonikam,*] By "the last sons of Adonikam" seem to be meant those of the descendants of Adonikam who went up with Ezra, to distinguish them from others of the same family who had before gone to Jerusalem. *Bp. Patrick.*

15. — *the river that runneth to Ahava;*] There seems to have been a river of this name, ver. 21, as well as a town. The river probably ran into the Euphrates, and the town stood where the union of the two rivers took place. *Bp. Patrick.*

According to another opinion, the river Ahava is that which ran along the Adiabene, where the river Diava or Adiava is known to be, on which Ptolemy places the city of Abane or Aavane. This is probably the country called at 2 Kings xvii. 24, Ava, from which the kings of Assyria transferred the people called Avites into Palestine. Ezra, intending to pick up as many Israelites as he could to carry back to Judea, made a halt in the country of Ava or Ahava, whence he sent emissaries into the Caspian mountains, to invite such Jews as might there be found to come and join him. *Calmet.*

—— *and there abode we in tents three days:*] In a similar manner the caravans are wont to encamp four or five leagues from Bagdad, upon an arm of the Tigris, for some days, to see whether they have got all things necessary for so long a journey, and whether nobody is left behind. *Sir J. Chardin.*

—— *found there none of the sons of Levi.*] No Levites, properly so called; none of the sons of Levi who were not priests: the want of these to attend upon the priests was likely to prove a great defect in the temple service. *Pyle.*

16. *Then sent I for Eliezer,* &c.] Accordingly, he sends eleven of the principal persons of his company to Iddo, a very considerable man at Casiphia, a place of the Babylonish province, where he knew there were a great number of the families of the Levites residing, desiring him to use all his influence to send a number of them, and the inferiour officers called Nethinim, to go with him to Jerusalem. *Pyle.*

Or, by "the place Casiphia," ver. 17, may be meant, mount Caspius, near the Caspian sea, between Media and Hyrcania, where were many captives. *Calmet.*

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18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen:

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

a See chap. 2. 43.

20 [a] Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

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

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

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

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellers, and his lords, and all Israel *there* present, had offered:

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

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

† Heb. *yellow*, or, *shining brass.*

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

† Heb. *desirable.*

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was

The Greek translators render it, "a place of silver;" which the Hebrew word signifies. *Grotius.*

20. *Also of the Nethinims, whom* &c.] This is a clear account who the Nethinims were; not Levites, and probably not natural Israelites, but some whom the kings and nobles had given to the Levites for slaves. *Dr. Wall.*

22. *For I was ashamed* &c.] Ezra had so openly declared his dependence on God for safe conduct on his journey, that he was ashamed to ask a guard of protection from the king, who, being little instructed in Divine matters, might have imagined that the Jews only made vain boasts of the favour of God towards them, and of the prophecies respecting their restoration. Thus, had Ezra petitioned for protection and defence from the king, his motives would have been probably mistaken, as if he distrusted the power and favour of God. This then made it the more necessary that he should appoint a solemn fast, in which they might "afflict themselves before their God," ver. 21; that is, humbly and sorrowfully acknowledge their offences towards Him, and "seek of Him a right way;" that is, implore Him to prosper them on their journey. *Bp. Patrick.*

23. *So we fasted and besought* &c.] This behaviour of Ezra and his associates, in imploring the blessing of the Almighty by fasting and prayer, might well serve to convince the idolatrous people among whom they lived, that they had a perfect confidence in the Divine protection. Thus good men ever trust in God rather than in man; they seek their principal security in prayer, and God on His part hears their prayers and blesses them, as He did Ezra. *Ostervald.*

26. — *six hundred and fifty talents* &c.] Making together a million sterling of our money. *Bp. Wilson.*

28. — *Ye are holy unto the Lord;* &c.] On delivering the treasures into their custody, he solemnly charges them, that they must remember they were God's priests and stewards, and the treasures committed to them His peculiar right and property; and therefore, that no care, courage, pains, or hazard, could be too great for keeping them safe, and delivering them justly and punctually into the temple treasury at Jerusalem, where both priests and Levites, and the whole council of the nation, would be witnesses, either of their fidelity, or of their dishonesty, in discharging this important trust. *Pyle.*

32. *And we came to Jerusalem,*] It appears from chap. vii. 9, that they came to Jerusalem on the first day of the fifth month, having spent four months in the urney

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the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with him *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

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

CHAP. IX.

1 *Ezra mourneth for the affinity of the people with strangers.* 5 *He prayeth unto God with confession of sins.*

457. NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. Before CHRIST 457.

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

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

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my ‖ heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, ‖ Or, *affliction.*

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

7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have

36. — *and they furthered the people,*] The king's lieutenants and governours fully obeyed the orders of the king, and contributed every thing requisite for the temple and its services. *Pyle.*

Chap. IX. ver. 1. — *doing according to their abominations,* &c.] This expression is commonly used in Scripture to signify the worshipping of idols; but here signifies, in general, imitation of the heathen in promiscuous marriages with any nation whatever, which would soon lead to the commission of idolatry. The marriages of the Jews with the seven nations had been expressly forbidden at Deut. vii. 2, 3; and the same law extended to all nations not proselyted to the Jewish religion. Even before the law of Moses it seems to have been deemed unlawful, after they had received the covenant of circumcision, to intermarry with other nations that were uncircumcised, Gen. xxxiv. 14. *Bp. Patrick.*

All the nations then in the world, except the Jews, were idolaters. Therefore, to forbid marriage with idolaters was the same to the Jews, as to forbid marriage with any who were not of their communion. That the prohibition to the Jews of marrying with the heathens was not on account of their nation, but their religion, is proved by the fact, that this is the reason given for the command, in almost every place where the command is repeated. *Leslie.*

2. — *the holy seed*] The Jews are called "the holy seed," on account of God's covenant with them, making them a peculiar people separate from all other nations. *Bp. Patrick.*

3. — *I rent my garment and my mantle,*] I rent both my upper and my inner garment, in token of my great grief and fear of God's displeasure for such a sin; "and plucked off the hair &c." as a still stronger token of my grief and alarm; "and sat down astonied" that the people could have been guilty of such a flagrant sin, so shortly after their return from that captivity which had been occasioned by similar sins in their ancestors. *Dr. Wells.*

After the example of Ezra, all good men do confess and lament, not only their own miscarriages, but those of others, and implore God's pardon for them. *Bp. Wilson.*

4. — *of those that had been carried away;*] Of those who had been carried in captivity to Babylon, and had now returned so little amended; he speaks of those who had returned some years ago with Zerubbabel. *Bp. Patrick.*

6. — *O my God, I am ashamed and blush* &c.] With what trouble and confusion does Ezra here acknowledge and bewail the sins of his offending people! and, in a similar manner, should the people of all sinful nations, at the solemn appointed seasons of fasting and humiliation, set their sins in order before them with all their

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we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

† Heb. *moment.*

8 And now for a †little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape,

‖ Or, *a pin: that is, a constant and sure abode.*

and to give us ‖a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the

† Heb. *to set up.*

house of our God, and †to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

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

11 Which thou hast commanded

† Heb. *by the hand of thy servants.*

† by thy servants the prophets, saying, [a] The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it †from one end to another with their uncleanness.

[a] Exod. 23. 32. Deut. 7. 3.

† Heb. *from mouth to mouth.*

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

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

† Heb. *hast withheld beneath our iniquities.*

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

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

CHAP. X.

1 *Shechaniah encourageth Ezra to reform the strange marriages.* 6 *Ezra mourning assembleth the people.* 9 *The people, at the exhortation of Ezra, repent, and promise*

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heinous aggravations; and lament and bewail with bitterness of soul their offences against the Most High. *Abp. Tillotson.*

8. — *to give us a nail*] To give us a fixed or settled abode, as it is explained in the margin. Since the tents in which the Hebrews once lived were fastened down by nails or pins, therefore "a nail" came to signify in their language "a settled abode." *Bp. Patrick.* See the note from Bp. Lowth on Isai. xxii. 23.

9. — *to give us a reviving,*] The restoration of the Jews is here called "a reviving." In a similar manner Ezekiel compares them, when they were captive in Babylon, to the dry bones of dead men, Ezek. xxxvii. 1. *Bp. Patrick.*

—— *and to give us a wall in Judah and in Jerusalem.*] This expression is not to be understood literally: the original word, translated "wall," signifies "the fence of a shepherd's fold;" it is here figuratively taken to express the establishment of the Jews in their former land of Judah, and in their city Jerusalem. *Dr. Hales.*

13. — *hast punished us less than our iniquities deserve,*] The Greek translation expresses it very emphatically, "Thou hast eased us of our sins;" that is, Thou hast not let the whole weight of them fall on us. It is here only said with reference to the Jews, that the punishment of a long captivity, which God had inflicted on them, was beneath the desert of their sins; but it is universally true, that all temporal punishments inflicted on men are far less than their iniquities deserve. Were it not for the merciful mitigations of God's righteous displeasure, the sinner would not be able to bear it, but would utterly sink under it. *Abp. Tillotson.*

—— *and hast given us such deliverance as this;*] We here find that, on the most solemn occasions of humiliation, good men have always testified a thankful sense of the goodness of God to them. Indeed the mercy of God does then appear above measure merciful, when the sinner is most deeply sensible of his own vileness and unworthiness. In this passage, Ezra has so strong a sense of the greatness of their deliverance, that he hardly knows how to express it. *Abp. Tillotson.*

14. — *wouldest not thou be angry* &c.] These words, in the form of a question, convey a strong and peremptory affirmation; as if he had said, After such a provocation there is great reason to conclude that God would be angry with us till He had consumed us. And the inference to be drawn from the expression is, that it is a fearful aggravation of sin, and a sad presage of ruin to a people after great judgments and deliverances, to return to sin, and especially to the same sins again. *Abp. Tillotson.*

15. — *thou art righteous: for we remain* &c.] It is of Thy long-suffering that we are here permitted to live and to approach Thy sacred presence; and it can be nothing less than a wonderful measure of compassion which can pardon our present guilt, and save us from the punishment we deserve. *Pyle.*

The prayer which Ezra made on this occasion is very instructive. He herein acknowledges, with profound humility, that the sins of the Jews had obliged the Lord to chastise them, and had reduced them to the servile condition in which they were. This shews us that in the evils which we suffer we should always give glory to God, and acknowledge the righteousness of His judgments. And as Ezra, after he had confessed the sins of the Jews, promised they should no more break the

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amendment. 15 *The care to perform it.* 18 *The names of them which had married strange wives.*

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

† Heb. *wept a great weeping.*

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

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

† Heb. *to bring forth.*

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it.*

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

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

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

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be †forfeited, and himself separated from the congregation of those that had been carried away.

† Heb. *devoted.*

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for †the great rain.

† Heb. *the showers.*

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

† Heb. *have caused to dwell*, or, *have brought back.*

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

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law of God, we must acknowledge that the method of obtaining the return of God's grace and the remission of our past sins, is to forsake those sins by a speedy and sincere conversion, and to take care not to fall into them again. *Ostervald.*

Chap. X. ver. 1. — *there assembled unto him* &c.] This prayer being made at the time of evening sacrifice, when many assembled for publick worship; and being uttered with great passion, and the highest expressions of grief and sorrow; those who were present were very much moved to see such a person as Ezra, a priest of God, and a great ruler under the king of Persia, so dejected with fear, confusion, and astonishment. The report of the circumstance, it appears, was presently carried through Jerusalem, and the neighbouring places, which brought together a great number of persons of all descriptions, making great lamentations, and considering themselves to be under the heavy displeasure of the Almighty. *Bp. Patrick.*

2. — *yet now there is hope in Israel*] There is hope in God's mercy that He will pardon us in this thing, provided we truly repent. *Dr. Wells.*

3. — *let us make a covenant* &c.] Let us, as a token of sincere repentance, take a solemn oath in the name of God to put away our wives, &c. *Dr. Wells.*

4. *Arise; for this matter belongeth unto thee:*] "Arise" from the ground on which thou liest prostrate; for the management of this matter belongeth unto thee in chief, as not only best skilled in the law, but also, as having full power from the king of Persia to rectify every thing according to the law. *Dr. Wells.*

6. — *and when he came thither,*] The word "when" is not in the Hebrew: the passage had perhaps better be translated, "till he came thither, he had eaten no bread, &c." *Bp. Patrick.*

8. — *all his substance should be forfeited,*] In the Hebrew, "should be devoted." It signifies that his goods were to be so forfeited, as to become sacred to God, and thus incapable of being restored to the former owner, being placed in the treasury of God's house. *Bp. Patrick.*

9. — *sat in the street of the house of God,*] They sat probably in the court of the people, where they worshipped; which lying open to the air, and being not yet perhaps girt about with a wall, as we may gather from Neh. iii. 8, is called "a street." They were "trembling" because of the offence they had committed, and their dread of its consequences; "and for the great rain," which fell at the time, and which they believed to be a token of God's anger against them, on account of their transgression. *Bp. Patrick.* The rains of December are sometimes extremely cold in the Holy Land. *Harmer.*

12. — *As thou hast said, so must we do.*] We should

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13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for ‖ we are many that have transgressed in this thing.

‖ Or, *we have greatly offended in this thing.*

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God ‖ for this matter be turned from us.

‖ Or, *till this matter* be dispatched.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah † were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

† Heb. *stood.*

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

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

456. 18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

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

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

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

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

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

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

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

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

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

30 And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

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

32 Benjamin, Malluch, *and* Shemariah.

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

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

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

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take especial notice, with what readiness the Jews on this occasion obeyed Ezra and the priests, by putting away the strange wives they had married contrary to the command of God. As this obedience must have been very grievous to them, especially since several amongst them had children by these wives, (see ver. 44,) it afforded a strong proof of their submissive disposition, and of the sincerity of their repentance. Thus sinners, who are truly affected by their faults, and desire to obtain forgiveness of them, scrupulously perform all that God commands, and are ever ready to renounce all that is most dear to them. *Ostervald.*

Magistrates should never be discouraged, however numerous the offenders may be. Let them do their duty, and God will be with them. *Bp. Wilson.*

15. — *were employed about this matter:*] These words will admit of being translated, "stood against this matter;" according to which the sense of the passage is, that the four persons here mentioned opposed the business of reformation on which they were proceeding. *Dr. Lightfoot.*

17. — *the first day of the first month.*] Of the ensuing year, three months being spent in the investigation.

19. — *they gave their hands* &c.] They solemnly engaged to divorce their wives, openly acknowledged their crime, and offered a sacrifice of atonement for it at the temple. *Pyle.*

25. *Moreover of Israel:*] That is, of the rest of the people, those who were not Levites. *Bp. Patrick.*

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40 ‖ Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shullum, Amariah, *and* Joseph.
43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

‖ Or, *Mabnadebai*, according to some copies.

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

44. *All these had taken* &c.] The most remarkable of those who had committed this offence are here set down. Whether there might be more, whose names are not recorded, is uncertain. Thus this reformation was concluded, without which the priestly line would have been in a short time corrupted and confounded, and the generality of the nation debauched into lewdness and idolatry, to the entire loss of all the merciful ends and designs of the late happy restoration. *Pyle.*

Ezra continued in the government of Judea till he was succeeded by Nehemiah, B. C. 446; and, by virtue of the commission he had from the king, he reformed the whole state of the Jewish church, according to the law of Moses, in which he was excellently learned, and settled it upon that foundation, on which it afterwards stood till the time of our Saviour. But, after his government ceased, his labour to serve the church of God did not also cease, for he still went on, as a preacher of righteousness, and a skilful scribe of the law of God, to perfect the reformation which he had begun, both in preparing for the people correct editions of the Scriptures, and also in bringing all things in church and state to a conformity with the rules therein contained. This he continued to do as long as he lived, and herein he was thoroughly assisted and supported by the next governour, who, coming to Jerusalem with the same intention, and the same zeal for promoting the honour of God and the welfare of His people in Judah and Jerusalem, as Ezra did, concurred with him heartily in the work, so that Ezra continued still to pursue the same measures by the authority of the new government, which he before did by his own. And by their thus joining together in the same holy undertaking, and their mutual assisting of each other therein, it exceedingly prospered in their hands, till at length, notwithstanding all oppositions both from within and from without, it was brought to full perfection forty-nine years after it had been begun by Ezra.

The great business effected by Ezra was his collecting and setting forth a correct edition of the Holy Scriptures, in which he laboured much, and which he brought to considerable perfection. Of this, both Jews and Christians allow him the honour. The principal services, which he performed in this important work, were these: 1. He corrected all the errours which had crept into these copies, through the negligence or mistakes of transcribers. 2. He collected together all the books, of which the Holy Scriptures then consisted, and disposed them in their proper order, thus settling the canon of Scripture. 3. He added in several places throughout the books of this edition, what appeared necessary for their illustration, connexion, or completion, in which he was assisted by the same Spirit, by which they were at first written. 4. He changed the old names of several places, that were grown out of use, putting in their stead the new names by which the places were then known, that the people might the better understand them. In conducting this great work, and in restoring the observance of the Jewish law according to the ancient usages before the captivity, he had the assistance of the principal elders who lived in his time: but the main conduct of the work, and the glory of accomplishing it, was by the Jews chiefly attributed to him, under whose presidency, as they inform us, it was done. *Dean Prideaux.*

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THE BOOK OF

NEHEMIAH.

INTRODUCTION.

THE book of Nehemiah being subjoined in the Hebrew canon to that of Ezra as a continuation of his history, was often considered as his work: and in the Latin and Greek Bibles it is called the second book of Ezra; but it undoubtedly was written by Nehemiah, for he professes himself the author of it in the beginning, and uniformly speaks in the first person.

Ezra appears to have continued near ten years in the government of Judea, after the reform which he mentions in the last chapter of his book; persisting probably in his endeavours to restore religion, and to promote the prosperity of his country. Circumstances were however so unfavourable and adverse to his designs, that in the twentieth year of Artaxerxes Longimanus, about the year of the world 3558, we find, from Nehemiah, that representations were made to him at Babylon of the afflicted state of the Jews, and of the ruinous condition of their city, of which the walls were yet unrepaired.

This book begins with an account of Nehemiah's grief at this report; of his application to Artaxerxes for permission to visit and rebuild Jerusalem, "the place of his fathers' sepulchres." Nehemiah then relates his departure and arrival at Jerusalem with authority; feelingly describes the desolate state of Jerusalem, and his exertions to repair its dismantled walls. He records the names of those patriotick men who assisted him on this occasion; the conspiracy of the Ammonites, and other enemies, against the work, and the defeat of their designs. After the finishing of the walls and fortifications, Nehemiah applied himself to other publick objects. The scarcity of the inhabitants in the large city of Jerusalem first excited his attention. He fortunately at this time found a register of those persons who returned from the captivity under Zerubbabel; which he repeats in the 7th chapter, in order to complete the restoration of their possessions to the respective tribes, and to provide that none but the Levites and descendants of Aaron might officiate in the service of the temple, and of the priesthood. Nehemiah then describes the publick reading of the law to the people; the celebration of the feast of tabernacles, and other religious appointments, observed with a pathetick commemoration and thanksgiving for God's former mercies, as described in preceding books of Scripture. Then follows an account of the renewal of the covenant of obedience and respect to God's law, recorded as a memorial, with the names of those who signed it; also a catalogue of those who were appointed by lot, or consented to live at Jerusalem, which was surrounded by hostile neighbours; and the book concludes with a description of the reformation both civil and religious, which Nehemiah effected. *Dr. Gray.*

It hath been commonly said, that virtues are better taught, and better enforced, by example than by precept. If so, we have in the person of Nehemiah an instance of publick spirit, or the love of our country, which may be set against any thing that history can produce, and which will suffer by no comparison: nor can Greece or Rome boast of a hero superiour to him in this great and good quality. *Dr. Jortin.*

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CHAP. I.

1 *Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth.* 5 *His prayer.*

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

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Chap. I. ver. 1. — *Nehemiah the son of Hachaliah.*] We are no where told of what tribe or family Nehemiah was. His father Hachaliah seems to have been one of those Jews who, having obtained a good settlement in the land of their captivity, chose rather to remain there, than to return to their own country when leave was given. It is probable that he was an inhabitant of the city of Shushan, which circumstance gave him the opportunity of procuring the advancement of his son to the office of king's cupbearer, ver. 11. *Dean Prideaux.*

The name Nehemiah signifies "consolation." *Dr. Gray.*

—— *in the month Chisleu,*] Answering to part of our November, and part of December. "In the twentieth year" means the twentieth year of the reign of Artaxerxes Longimanus. *Dean Prideaux.*

—— *in Shushan the palace,*] Shushan, Susan, or Suses was the capital city of Susiana, or of the country

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

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

a 2 Kings 25. 10.

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

b Dan. 9. 4.

5 And said, I beseech thee, [b] O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

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7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [c] *If* ye transgress, I will scatter you abroad among the nations:

c Deut. 4. 25, &c.

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

d Deut. 30. 4.

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

11 O LORD, I beseech thee, let now thine ear be attentive to the

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of Elam, that is, of Persia. The kings of Persia had a royal palace here; and from the time of Cyrus they adopted the custom of passing the winter here, and the summer at Ecbatana. It was in this city that Daniel had his vision, Dan. viii. 1, 2, and that the events related in the history of Esther took place. It is known in profane history by the name of Susa. At this day it goes among the Persians by the name of Sousther or Schouster, and is the capital of Kusistan. *Calmet.* The outward gate of the eastern wall of the temple at Jerusalem was called the gate of Shushan, and on this gate was carved the figure of the city of Shushan, in acknowledgment of the decree granted there by Darius, permitting the rebuilding of the temple. *Dr. Lightfoot.*

3. — *in the province*] So Judea had been before called, Ezra v. 8.

—— *the wall of Jerusalem also is broken down,*] They mean, that the walls and gates of the city lay as the Chaldeans had left them when they destroyed the city, and had not been repaired, although the temple was rebuilt. *Bp. Patrick.* They inform him that, the walls being still in many instances broken down, and the gates in the same demolished state as when burnt by the Chaldeans, those children of the captivity who dwelt there lay open, not only to the incursions and insults of their enemies, but also to the reproach and contempt of their neighbours, as a weak and despicable people, and that, on both these accounts, they were in great affliction and grief of heart. *Dean Prideaux.*

It is supposed that the commissions hitherto given to the Jews extended no farther than to the rebuilding of the temple, and their own private houses; and therefore the walls and gates of the city continued in their ruinous condition. *Stackhouse.*

4. — *I sat down and wept,*] How many had seen these ruins and were little affected! Nehemiah hears of them afar off, and is thus deeply afflicted. How many were upon this sight affected with a fruitless sorrow! Nehemiah's mourning is joined with the endeavours at redress. In vain is that grief which has no other end than itself. *Bp. Hall.*

—— *and prayed before the God of heaven,*] From the very beginning of the book of Nehemiah, we meet with marks of the ardent piety of this holy man. This appears in his grief, to hear of the deplorable state which the city of Jerusalem and all the Jews were in; and in that excellent and fervent prayer which he made, to implore the mercy of God on their behalf, to obtain pardon for their sins, and their complete restoration. All those who fear God, and especially those who are in an exalted station, should, like Nehemiah, be more concerned for the church of God than for any other thing; should sympathize in the evils that befall it, pray continually for it, and labour as much as possible to promote its happiness and prosperity. *Osterwald.*

8. — *the word that thou commandedst thy servant Moses,*] See Deut. iv. 25, &c.; xxx. 1—4. It is observable that Nehemiah here frames his prayer to God, and directs his enterprise for the restoration of Jerusalem according to the rule delivered by Moses. He saw the truth of that prediction confirmed by the king's disposition to grant his petition, and the speedy restoration of Jerusalem, although one who professed to be a prophet, chap. vi. 10, 11, dissuaded him from the enterprise, as likely to prove dangerous to his person. *Dr. Jackson.*

Nehemiah is resolved to kneel to the king his master for the repair of his Jerusalem; but he dares not attempt his suit, till he has begun with God. This good courtier knew well that the hearts of these earthly kings are in the overruling hand of the King of heaven, to incline whithersover He pleaseth. Our prayers are the only true means of making way for our success. *Bp. Hall.*

11. — *For I was the king's cupbearer.*] This was a

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prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

CHAP. II.

1 *Artaxerxes understanding the cause of Nehemiah's sadness sendeth him with letters and commission to Jerusalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jerusalem.* 12 *He vieweth secretly the ruins of the walls.* 17 *He inciteth the Jews to build in despite of the enemies.*

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

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

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

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4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

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

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

† Heb. *wife.*

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the

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place of great honour and advantage in the Persian court, on account of the privilege it afforded of being daily in the king's presence, and the opportunity it thereby gave of preferring a petition, and obtaining a favour. It was no doubt from the emoluments connected with this place that he gained those immense riches, which enabled him (see chap. v. 14, &c.) to live in his government with great splendour and expense, without burdening the people. *Dean Prideaux.*

Nehemiah was cupbearer to the Persian king, which was a place of great honour, and of no less profit. He was highly in the favour of that prince, and very rich, and, as to this world, had all that he could hope and wish. It was scarcely to be expected, that one in his situation would bestow a thought upon his remote, and poor, and desolate country; and not one of ten thousand in his circumstances would have concerned himself about it. If at that distance he had sent a generous relief to his brethren in Judea, and performed such kind offices towards them, as he conveniently could, even this would have been a friendly and liberal behaviour; but he proposed to himself to do much more than this. *Dr. Jortin.*

Chap. II. ver. 1. — *in the month Nisan,*] Four months after he had heard of the desolate state in which Jerusalem lay; probably, during this interval, his turn of waiting did not come, or he had no favourable opportunity of speaking to the king. *Bp. Patrick.*

2. — *Why is thy countenance sad,*] When we see a heathen master so tender of his servant's grief, how sensible, do we think, the great Father of mercies must be of our sorrowful thoughts; and how ready should our tongues be, to lay open our cares to the God of all comfort, when we see Nehemiah so quick in the expressions of his sorrow to an uncertain ear. *Bp. Hall.*

3. — *Let the king live for ever:*] A common form of wishing the king long life and happiness. *Bp. Patrick.* See the note on Dan. ii. 4.

—— *why should not my countenance be sad,*] There is a pious affection due to one's country, which cannot be extinguished by the pleasure or plenty of any other. It is no weakness to be deeply affected with the misfortunes, or for the death of our nearest friends or relations, by whatever distance we may be separated from them. Nor can any prosperity in another country hinder or excuse a man for not being deeply afflicted for any calamity that befalls his own. Nehemiah was in no mean station when he was cupbearer to Artaxerxes, and probably had the honours and preferments of that great empire at his command; yet, when the king discerned that there was sorrow of heart expressed in his countenance, and demanded the reason of it, he made no other excuse than "the place of my fathers' sepulchres lieth waste:" and, when the king so graciously invited him to ask some favour worthy of his royal bounty, he would ask nothing further than "Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." A generous spirit can think of nothing but relieving his country, while it is under a general misery or calamity. *Lord Clarendon.*

4. — *So I prayed to the God of heaven.*] Meaning, that he paused for a short time, so as to put up a short ejaculation to heaven for a favourable answer. *Pyle.*

6. — (*the queen also sitting by*] Probably, the queen Esther. As it is here particularly remarked, that the queen was sitting by the king when Nehemiah obtained the grant, it is sufficiently implied that her favour assisted him in the business. *Dean Prideaux.*

8. — *of the king's forests,*] Perhaps of the forest of Lebanon, from which the materials for publick buildings at Jerusalem were brought. *Bp. Patrick.*

—— *which appertained to the house,*] Which appertained to the house of the Lord. *Houbigant.*

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wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

445. 9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

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

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

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

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16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

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

—— *and for the house that I shall enter into.*] For the building of a house, which might be the residence of himself and of future governours.

10. — *Sanballat the Horonite,* &c.] Horonaim was an eminent city in the country of Moab, (Is. xv. 5; Jer. xlviii. 3, 5, 34,) so that Sanballat was probably a petty prince in that country. From the mention of this person and Tobiah the Ammonite, it is shewn that the nations of Moab and Ammon were restored, as well as the Jews, according to the Divine oracles, and were well known; to the end that their destruction by the people of God might be more observable, which was in the time of the Maccabees, who subdued those nations, according to the predictions of the several Prophets. Tobiah is called "the servant, the Ammonite." It is probable that he had been a slave from that country, but was now advanced to some authority in these parts. *Bp. Patrick.*

—— *it grieved them exceedingly*] The people of these neighbouring nations were excited to their opposition, not only by the ancient and bitter enmity which they bore to the whole Jewish nation, on account of their difference in manners and religion, but, more especially, at this time, on account of their lands. It is related by Josephus, that these nations, having seized the lands of the Jews during their captivity, had been forced to restore them on their return: thus they naturally endeavoured by all means to prevent their complete settlement, hoping that, if they were kept in a depressed state, they might have an opportunity of recovering at some future time the prey they had lost. *Dean Prideaux.*

14. — *the gate of the fountain,*] The fountain either of Siloah or of Gihon. Though the wall was broken down, the places where the gates were, were probably known, and the names retained. *Bp. Patrick.* The position of the other places here mentioned is only known by conjecture.

18. *Then I told them of the hand of my God* &c.] He told them how favourable God had been to him, in disposing the king to assist him in his project.

20. — *The God of heaven, he will prosper us;*] Professing his confidence in the God of heaven, in whose work he was now engaged, he shakes off the impotent malice of his adversaries, and goes on cheerfully to build. *Bp. Hall.*

Nehemiah's whole behaviour on this occasion shews his sincere piety, joined with great prudence and courage; and the success which he obtained teaches us that God blesses designs which are formed for good ends, and that those who labour to promote His glory, should never be discouraged when they are opposed by the wicked. *Ostervald.*

—— *ye have no portion,* &c.] You have no property, no right of any kind, your names are not even registered, in Jerusalem; you have therefore no right to interfere in a concern exclusively our's.

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CHAP. III.

The names and order of them that builded the wall.

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

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

3 But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

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

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

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

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

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the †other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

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

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

15 But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [b] Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the [c] pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

a Jer. 31. 38.

† Heb. *at his hand.*

|| Or, *left Jerusalem unto the broad wall.*

† Heb. *second measure.*

b John 9. 7.

c 2 Kings 20. 20.

Chap. III. ver. 1. *Then Eliashib the high priest* &c.] The names of the persons and families, who repaired and finished the different gates and parts of the wall mentioned in this chapter, are here especially detailed, to the end that they, whose zeal for their country and for the true honour and worship of God was so eminent and commendable, might have their names transmitted to posterity, for honourable examples to all generations. *Pyle.*

——*and they builded the sheep gate;*] The sheep gate is thought to have been on the south side of the city, in that part of the valley which looked towards the city of David and the temple; and to have been named from the circumstance of the sheep which were intended for the sacrifices being led in at this gate, on which account, it may be presumed, the priests undertook this part of the work, as most proper for them. We read that after they had completed it, "they sanctified it," that is, blessed it with solemn prayers, and perhaps with sacrifices. This is the only part of the work which is said to have been thus "sanctified," probably on account of its being the priests' work, and of the relation which it had to sacred uses. *Bp. Patrick.*

7. — *unto the throne of the governor*] Unto the palace of the governour; the word "throne" being used to signify any royal abode. *Harmer.*

16. — *the house of the mighty.*] Perhaps where the king's guard were lodged, who were all mighty men of valour. *Bp. Patrick.*

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

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall.*

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

|| Or, *Zaccai.*

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

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

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

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

25 Palal the son of Uzai, over against the turning *of the wall,* and the tower which lieth out from the king's high house, that *was* by the [d] court of the prison. After him Pedaiah the son of Parosh.

d Jer. 32. 2.

26 Moreover the Nethinims dwelt in [e] || Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

e 2 Chron. 27. 3.
|| Or, *the tower.*

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house.

After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

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

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the || going up of the corner.

|| Or, *corner chamber.*

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

CHAP. IV.

1 *While the enemies scoff, Nehemiah prayeth and continueth the work.* 7 *Understanding the wrath and secrets of the enemy, he setteth a watch.* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

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

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they † fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

† Heb. *leave to themselves.*

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are † despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

† Heb. *despite.*

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have

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32. — *the going up of the corner unto the sheep gate*] This account had begun from the sheep gate, ver. 1. Thus the relation respecting the whole circuit of the walls is now completed. *Dr. Wells.*

Chap. IV. ver. 2. — *will they revive the stones* &c.] In his expressions of derision, he represents it to be impossible that they should repair the wall, unless they could make the broken pieces of stone which had mouldered become whole stones again. *Bp. Patrick.*

3. — *if a fox go up,* &c.] If a fox (jackall) should endeavour to force his way through, he would break down their stone wall, designed to defend their capital city; a sarcastick expression, implying that it was not so strong as the wall of a vineyard or garden. *Harmer.*

5. *And cover not their iniquity,*] There is a seeming harshness in this prayer; but Nehemiah should rather be considered, as speaking by the spirit of prophecy, as David did in the 109th Psalm; and we should understand that, on account of the malicious and implacable spirit which they shewed towards God and His people, he foresaw they would never be capable of God's mercy, but would be utterly destroyed by Him. There are several prophecies on which this prayer was founded; and

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provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem † were made up, *and* that the breaches began to be stopped, then they were very wroth,

† Heb. *ascended.*

8 And conspired all of them together to come *and* to fight against Jerusalem, and † to hinder it.

† Heb. *to make an error to it.*

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

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, || From all places whence ye shall return unto us *they will be upon you.*

|| Or, *That from all places ye must return to us.*

13 ¶ Therefore set I † in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

† Heb *from the lower parts of the place,* &c.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

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15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

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

† Heb. *on his loins.*

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from

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it was confirmed by the destruction of these nations under the Maccabees and their successors. *Bp. Patrick.*

9. — *we made our prayer unto our God, and set a watch*] We are here supplied with a striking example that in all our dangers we should have recourse to the Lord, without neglecting our own labours and application, and all lawful means of warding off the evils which threaten us. Nehemiah, in the instance before us, made his prayer to God, exhorted the people to fear nothing, and shewed by all he said that he put his whole confidence in God; but at the same time he gave necessary orders to prevent being surprised by his enemies, and used every precaution which prudence required. *Ostervald.*

Nehemiah did not order the people to go to prayers only, and to confess their sins, and to commit their cause to Heaven; but, like a pious and brave man, he exhorted them to join with him in supplication to God, and at the same time to put themselves in a posture of defence. *Dr. Jortin.*

10. *And Judah said,*] That is, some of the Jews represented to him, that, from the length and severity of the work, the labourers were quite exhausted; and that, from the quantity of rubbish remaining, more than they were able to remove, it would be necessary to desist, for the present at least, from building the wall: they professed besides to have intelligence that their enemies were meditating a secret attack, so that there would be no notice of their approach till they were actually in the midst of them. *Bp. Patrick.*

12. — *they said unto us ten times,*] "Ten times" used for a great many times.

14. — *remember the Lord,* &c.] Nothing can so hearten us to the encountering of any evil, as the remembrance of that infinite power and wisdom, which can either avert it, or mitigate it, or turn it to our good. We could never faint under calamity, if we were not forgetful of God. *Bp. Hall.*

17. — *every one with one of his hands* &c.] Meaning, that every workman was prepared to work or to fight, as occasion might serve. *Pyle.*

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the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

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

‖ Or, *every one* went *with his weapon for water.*

CHAP. V.

1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.*

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

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

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

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4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

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

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

† Heb. *my heart consulted in me.*

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

[a] Lev. 25. 48.

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

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23. — *none of us put off our clothes*, &c.] The description here given affords a striking picture of the calamitous and unsettled state of the country, and of their continual apprehension of immediate attack, arising from the ill-will of their neighbours.

Chap. V. ver. 1. — *there was a great cry of the people*] That is, of the poor people and their wives, against their rich brethren, the Jews. It appears that they were by no means cured of all their sins by their long captivity; for they married strange women, as we read in the book of Ezra, chap. ix. x, and, as is here related, they oppressed the poor and needy, and that at a time when their enemies were threatening the destruction of them all. *Bp. Patrick.*

5. *Yet now our flesh is as the flesh of our brethren,*] There is no difference in nature, in flesh or blood, between us and the rest of Israel; why then should we, without any fault on our part, be placed in a condition so much worse than they? *Bp. Hall.* They represent very pathetically that no difference subsisted between them and their brethren, except that the one were poor, the other rich; for all were Jews of the same stock, the same by nature and the favour of God, and therefore entitled to the enjoyment of the same freedom. *Bp. Patrick.*

——*we bring into bondage our sons* &c.] It was lawful so to do in cases of extreme necessity, Exod. xxi. 1, &c. but those persons were very destitute of compassion who forced their brethren to do what was so much against nature. Thus the condition of these poor Jews was truly lamentable: none would lend them money freely; and to pay their usury they were forced to sell their children, whom they had not power to redeem because their lands were mortgaged to their oppressors. *Bp. Patrick.*

7. — *and I rebuked the nobles*, &c.] Good Nehemiah could not but be moved at the barbarous extortion practised on the people: and now, like an impartial governour, he rebukes the rulers and nobles, whose hands were thus bloody with oppression. It is indeed an ill use of power when the weight of it serves only to crush the weak; but, when nobility does debase itself by any foul act, it is so much more worthy of rebuke, as the person is of higher mark, and more extensive example. *Bp. Hall.*

—— *Ye exact usury,*] This was a manifest breach of the law of God, given by Moses, which forbade all the race of Israel to take usury of their brethren, Exod. xxii. 25; Levit. xxv. 36, 37; Deut. xxiii. 19. *Dean Prideaux.*

—— *I set a great assembly against them.*] I resolved to shame them out of their scandalous proceeding in an open assembly of magistrates and people, which I immediately called for that purpose. *Pyle.*

8. — *We after our ability* &c.] He speaks either of himself in the plural number, which is a form often used by governours and great men, or of himself together with Ezra and other lovers of their country, and says, that they had redeemed their brethren the Jews; that is, had done their utmost to deliver them out of the captivity of Babylon, by which they were restored to their country and their liberty. *Bp. Patrick.*

9. — *ought ye not to walk* &c.] He means to say, If we had been dwelling alone on the earth, yet the fear of God ought to overawe our ways; but, now that we dwell in the midst of our enemies, whose eyes are bent on all our

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and causeth them ... *to make restitution.*

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

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and † emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

† Heb. *empty*, or, *void*.

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14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

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

17 Moreover *there were* at my

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actions, whose tongues are as ready to blaspheme God, as we unhappily are to offend Him, how carefully should we avoid those sins which may draw shame upon our profession! *Bp. Hall.*

Nehemiah set the people an example of piety, and endeavoured above all things to make them religious, and thereby to secure to them the favour and protection of God. In this we should imitate him, and without this in vain do we pretend to love our country. A patriot is a religious man, who employs himself in serving the publick: and a good citizen is one, who loves God and his neighbour. Whosoever neglects his duty to God, cannot perform his duty to the publick in a complete and effectual manner. There are, as there ever have been, men who have little religion, and yet some share of what we commonly call honour and publick spirit, who would not injure their nation for private advantage, and would risk their fortunes or their lives for their country. Yet these persons often do more harm another way, by their immoralities, by setting a bad example, and corrupting the minds of men, than they can compensate by intrepidity, generosity, and honour. But in reality, a patriot without religion, and an honest man without the fear of God, is one of the most uncommon creatures upon earth; and unhappy are the people, who have nothing better to trust to, than the honour of such counsellors and magistrates. *Dr. Jortin.*

11. — *also the hundredth part of the money,*] By the "hundredth part" is meant a particular sort of usury practised in those countries, and afterwards among the Romans. It signifies, that the hundredth part of the sum lent was to be paid as interest, every month; that is, in modern expression, an interest of one per cent. every month, or of twelve per cent. every year. *Bp. Patrick, Dean Prideaux.*

Respecting these same countries in modern times, we are informed, that "nothing is more destructive to Syria than the shameful and excessive usury customary there. When the peasants are in want of money to purchase grain, cattle, &c. they can find none but by mortgaging the whole or part of their future crop greatly under its value. The danger of suffering money to appear, closes the hand of all by whom it is possessed; and if it be parted with, it must be from the hope of a rapid and exorbitant gain: the most moderate interest is twelve per cent.; the usual rate is twenty, and it frequently rises even as high as thirty." *Volney's Travels.*

13. *Also I shook my lap, and said,* &c.] I made use of the common ceremony of ruffling and shaking the lap of my garment, in detestation of the crimes I had been representing to them; at the same time declaring, denouncing, and even praying to God that He would in like manner punish and confound every one of them in his fortune and estate, who did not perform his word in forsaking such practices. *Pyle.*

14. — *I and my brethren have not eaten the bread of the governor.*] I and my family have not taken that allowance which was appointed for the governour: so that, though I held the office, I forbore to take the maintenance allotted to it, both of money and provision, in favour of the people, and from respect to the common good. *Bp. Hall.*

This conduct of Nehemiah deserves our most serious attention. During the twelve years that he was governour of Jerusalem, he would not insist upon the rights of his office, nor suffer his servants, and those that were under him, to oppress any, but gave up his own dues, that he might not bring a burden upon the people in that troublesome time; he gave even part of his own substance to supply the necessities of the publick, and relieve private persons: all which he did, as he himself observed, because he feared God. This was a noble example of equity, piety, and disinterestedness, well worthy to be imitated; and this shews, how averse we ought to be from oppression and injustice, since, in case of necessity we ought to give of our own, and even to dispense with our right. The faithful discharge of these duties fills the mind with great confidence towards God, and enables a man to say, as Nehemiah said, with so much faith and piety, "Think upon me, my God, for good." *Osterwald.*

15. — *beside forty shekels of silver;*] He probably means forty shekels of silver every day, to make provision of other things at his table. *Bp. Patrick.* The words will admit of being translated, "And had taken

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table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

b Chap. 13. 22.

19 [b] Think upon me, my God, for good, *according* to all that I have done for this people.

CHAP. VI.

1 *Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished to the terror of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

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

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

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

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and ‖ Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

‖ Or. *Geshem*, ver. 2.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words.

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from each of them, for bread and wine, forty shekels of silver." *Houbigant.*

19. *Think upon me, my God,*] There is no reason for us to think that Nehemiah extols himself and his own worthy acts too much; for what he says is nothing more than was necessary in such a state of things, that posterity might be furnished with an excellent example of extraordinary virtue. *Bp. Patrick.*

Nehemiah, it will be seen, frequently in this book (chap. xiii. 14, 22, 31.) prays to God not to wipe out the good deeds which he had done; this he does, rather in pious supplication to be remembered on that account, than in any arrogance of heart. To have concealed the actions of his government, would have been inconsistent with the office of a faithful historian, and would have deprived posterity of an excellent example. The sacred writers, conscious of their own dignity, are equally superiour to disguise or vanity. They record their own virtues and their own failings with equal sincerity. *Dr. Gray.* Nehemiah, having happily delivered his people from a domestick captivity, commends his service to the gracious remuneration of the Almighty. Had he taken a temporary recompense, both he and it would have been forgotten: now he has made a happy change for eternity, not that he pleads his merit, but sues for mercy; neither does he pray to be remembered *for* his work, but *according to* his work. Our good deeds, as they are well accepted of God, so they shall not go unrewarded; and what God will give, why may not we ask? Doubtless, as we may offer up our honest obedience to God, so we may expect and beg His promised retributions; not out of a proud conceit of the worth of our earnings, since we are at the best but unprofitable servants, but from a faithful dependence on Him, who cannot be less than His word. O God, if we do ought that is good, it is Thine act and not ours; crown Thine own work in us, and take Thou the glory of Thine own mercies! *Bp. Hall.*

Chap. VI. ver. 2. — *in the plain of Ono.*] A place in the tribe of Benjamin, chap. xi. 35; 1 Chron. viii. 12. *Bp. Patrick.*

5. — *with an open letter in his hand;*] As if the contents were known to every body, and required no sort of secrecy. *Pyle.* Or perhaps the circumstance of the letter being sent "open" is mentioned as having been an affront offered to Nehemiah by Sanballat; being an omission of good manners, since letters in the East are always sent carefully enclosed; having also a tendency to influence the populace against him, by attributing treason to him as governour; and being perhaps also a mode of avoiding the addressing Nehemiah as governour, and thereby acknowledging his dignity and office. *Fragments to Calmet.*

It appears from Norden, that it is customary in modern times in those countries to send letters to common people open: but it is not according to their usage to send them so to persons of distinction. Bishop Pococke gives us in one of his plates the figure of a Turkish letter, put into a satin bag, to be sent to a great man, with a paper tied to it directed and *sealed*, and an ivory button tied on the wax. Nehemiah, being a person of distinction in the Persian court, and then governour of Judea, had reason to expect this ceremony from Sanballat: and the omission of it was perhaps the greater insult, as insinuating that, though Nehemiah was, according to him, preparing to assume the royal dignity, he should be so far from acknowledging him in that character, that he would not even pay him the compliment due to every person of distinction. Sir John Chardin gives a like account of the Eastern letters. *Script. illust.*

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Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

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

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

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

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

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13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

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15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

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

† Heb. *multiplied their letters passing to Tobiah.*

18 For *there were* many in Judah sworn unto him, because he *was* the

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7. — *Come now —, let us take counsel*] "Let us take counsel how we may wipe off these suspicions, in case they should be put into the king's mind;" as according to his representation they probably would. *Bp. Patrick.*

10. — *unto the house of Shemaiah*] Shemaiah was a prophet by profession, (as appears from ver. 12,) and probably one whom Nehemiah took to be his friend; on which account he went to consult with him at his house. *Bp. Patrick.* I came, Nehemiah says, to Shemaiah, who was, under pretence of devout humiliation and prayer, "shut up" in his house; and he, pretending a tender care of my person, advised that we should shut ourselves up in the temple. *Bp. Hall.*

—— *in the house of God, within the temple*] There seems to be no reason to doubt that Shemaiah means to advise Nehemiah to retreat into the sanctuary, or most holy part of the temple, for which he had good pretence, as the place was strong, being defended by a guard of Levites, and privileged from all rude approaches. But his real design appears to have been, not only to disgrace Nehemiah and dishearten the people, when they saw the cowardice of their governour, ver. 13, but also to prepare the way for an assault of the enemy on the city, when there was no leader to oppose them. *Stackhouse.*

11. *And I said, Should such a man as I flee?*] The words of Nehemiah on this occasion are very significant as well as magnanimous. "Should such a man as I flee?" I, the chief governour, upon whose presence, and counsel, and conduct, the very life and being of the whole city and nation in great measure depend; I, who have professed such resolution, courage, and confidence in God; I, who have had such eminent experience of God's gracious and powerful assistances, of His calling me to this employment, and carrying me through it, when the danger was greater than now; shall I dishonour God and religion, and betray the people and city of God by my cowardice? *Stackhouse.*

This steadiness of mind should be imitated by all who are engaged in good works, since God is able to protect them, or will certainly reward their good intentions. *Bp. Wilson.*

What if Nehemiah had hearkened to this counsel? Sin and shame would have followed. That holy place was for none but persons sacred, such as were privileged by blood and function. And now what would the people say? What would become of us while our governour hides his head for fear? Where shall we find a temple to secure us, or how shall we depend on so cowardly a leader? Well did Nehemiah forecast these circumstances; and, resolving to distrust a prophet that persuaded him to the violation of a law, reject the proposition with scorn. *Bp. Hall.*

14. *My God, think thou* &c.] Nehemiah takes not upon himself to judge them for their treacherous proceedings, but leaves them to the just judgments of God. *Pyle.*

15. *So the wall was finished — in fifty and two days.*] This short space of time, employed in the completion, eminently shews the zeal of the people employed upon it, the number of whom, however, we must suppose to have been very great. It should be remembered too, that the foundations of the wall had been left by the Chaldeans: and probably many parts of the wall itself remained standing. *Bp. Patrick.*

17. *Moreover in those days* &c.] During all this time, Nehemiah adds, the stratagems of our professed enemies were not so dangerous or so mortifying as the treachery and baseness of many of our own citizens. Some of the best quality having married into Tobiah's family, (chap. xiii. 4—9,) espoused his interests both secretly and openly, and informed him of all we said and did; so that well might that haughty heathen

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son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullum the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my ‖ words to him. *And* Tobiah sent letters to put me in fear.

‖ Or, *matters.*

CHAP. VII.

1 *Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah.* 5 *A register of the genealogy of them which came at the first out of Babylon,* 9 *of the people,* 39 *of the priests,* 43 *of the Levites,* 46 *of the Nethinims,* 57 *of Solomon's servants,* 63 *and of the priests which could not find their pedigree.* 66 *The whole number of them, with their substance.* 70 *Their oblations.*

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

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

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

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4 Now the city *was* † large and great: but the people *were* few therein, and the houses were not builded.

† Heb. *broad in spaces.*

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 [a] These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

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[a] Ezra 2. 1, &c.

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

‖ Or, *Seraiah.*

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

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

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

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threaten me with his letters, when he knew there were people within our own bowels who would second him in all his designs. *Pyle.*

In the account which Nehemiah gives of what happened to him during his government, we may take notice, that good people, and especially those who labour for the glory of God, are exposed to many troubles, not only from their declared enemies, who attack them with open force, or by craft and calumny, but also from those whom they consider as their brethren; and that even sometimes unworthy ministers of the Lord stir up those troubles against them. It appears likewise, from the wise, steady, and pious behaviour of Nehemiah, that those who labour for the publick good should never be staggered by the threats and slanders of the wicked; and that, with the help of the Lord who watches over them, they may happily overcome all opposition. *Osterwald.*

Chap. VII. ver. 2. *That I gave my brother Hanani,* &c.] The fact of Nehemiah's appointing governours of Jerusalem as soon as the walls were built, seems evidently to imply, that he went away from thence at this time: and, as a set time of absence from Persia appears to have been allowed him at his departure, (chap. ii. 6,) it is most probable that he returned to Persia at this time. Besides, as the building of the walls was all that he required in his first commission, fresh authorities were necessary to enable him to engage in other proceedings which were required for the well settling of the affairs of the country. It is probable that, on his coming to the king, and giving an account how matters stood in the province, he soon obtained permission to return there; and the shortness of his absence seems to be the reason that no notice is taken of it in the text, although the circumstances detailed sufficiently imply it. *Dean Prideaux.*

3. — *until the sun be hot;*] Till some time after sunrise, when the approach of an enemy might be clearly discerned, and all the people might be prepared in case of danger. *Bp. Patrick.*

6. *These are the children of the promise,*] These are the very words which we read at Ezra ii. 1: Nehemiah seems to have transcribed them from thence. Thus the register of which he speaks, ver. 5, is the register first made in Babylon, which he now caused to be exactly revised, and in which he made such alterations as he was enabled to do by the advantage of time and new accessions of people of Judea. He took this care to settle the genealogies of the several tribes and families, now returned to Judea, in order to prevent that mixture and confusion which would have defeated one of the great purposes for which their nation was chosen to be the separate and peculiar people of God. *Pyle.*

In the second chapter of Ezra we have the old register made by Zerubbabel; and in the seventh of Nehemiah, we have a copy of it as settled by Nehemiah, with some additions and alterations. *Dean Prideaux.*

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

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

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

14 The children of Zaccai, seven hundred and threescore.

‖ Or, *Bani.*

15 The children of ‖ Binnui, six hundred forty and eight.

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

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

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

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

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

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

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

‖ Or, *Jora.*

24 The children of ‖ Hariph, an hundred and twelve.

‖ Or, *Gibbar.*

25 The children of ‖ Gibeon, ninety and five.

26 The men of Beth-lehem, and Netophah, an hundred fourscore and eight.

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

‖ Or, *Azmaveth*

28 The men of ‖ Beth-azmaveth, forty and two.

‖ Or, *Kirjath-arim.*

29 The men of ‖ Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

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

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other

b See ver. 12.

[b] Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

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

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

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38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of

c 1 Chron. 24. 7.

[c] Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‖ Hodevah, seventy and four.

‖ Or, *Hodaviah,* Ezra 2. 40. or, *Judah,* Ezra 3. 9.

44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the

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children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of

‖ Or, *Ami.* ‖ Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

d Ezra 2. 59. 61 [d] And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their ‖ seed, whether they *were* of Israel.

‖ Or, *pedigree.*

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

‖ Or, *the governor.* 65 And ‖ the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

536. 67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singingmen and singingwomen.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five: Before CHRIST 536.

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

† Heb. *part.* 70 ¶ And † some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

CHAP. VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardness of them to hear and be instructed.* 16 *They keep the feast of tabernacles.*

about 445. AND all the people gathered themselves together as one man into the street that *was* before the water gate; [a] and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

a Ezra 3. 1. & 7. 6.

† Heb. *that understood in hearing.* 2 And Ezra the priest brought the law before the congregation both of men and women, and all † that could

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65. — *till there stood up a priest with Urim and Thummim.*] From this passage the Jews conclude, that such a priest will hereafter stand up, and restore and complete the genealogies of their families; though others understand these words to import, that they should never exercise the priesthood any more; and that the expression, "till there shall stand up a priest with Urim and Thummim," amounts to the same as "never," since the Urim and Thummim were now absolutely and for ever lost. *Dr. Jennings.*

70 *The Tirshatha gave to the treasure* &c.] We have a beautiful example of piety and liberality in the voluntary contribution of Nehemiah, of some of the chief men, and of several private persons, towards the temple of the Divine worship; and this example is the more instructive, as the Jews, generally speaking, were then in a state of poverty, and the number of rich men amongst them was comparatively few. *Ostervald.*

73. — *when the seventh month came,* &c.] When all the business before mentioned was finished, the people were sent back, by Nehemiah's direction, to the several cities to which they belonged, where they remained till the seventh month, which was five days after the wall was finished, chap. vi. 15. *Bp. Patrick.*

Chap. VIII. ver. 1. — *Ezra the scribe*] It is thought that Ezra had been at Babylon since his first coming to Judea, and was now returned, beholding with great joy the wall of Jerusalem built, as he had before seen the temple. *Bp. Patrick.*

—— *to bring the book of the law of Moses,*] The people, it appears, called to mind that passage in Deut. xxxi.

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hear with understanding, upon the first day of the seventh month.

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

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

5 And Ezra opened the book in the † sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

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

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

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

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

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for

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† Heb. *from the light.*

† Heb. *tower of wood.*

† Heb. *eyes.*

‖ Or, *the governor.*

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10, 11, &c. where God requires the law to be publicly read every seventh year at the feast of tabernacles, which was appointed to be kept in this month. This, no doubt, Ezra was ready to perform; but such was the forward zeal of the people at this time, that they anticipated him by their pious entreaties. This took place on the first day of the seventh month, which was not indeed the time of the feast of tabernacles; but this whole month was in a manner devoted to holy exercises. *Bp. Patrick.*

2. — *upon the first day of the seventh month.*] The seventh month of the ecclesiastical year, which was the first month of the civil year used by the Hebrews. The ecclesiastical year began in the month Nisan, answering to the time of the vernal equinox; and the seventh month of this, which was the first of the civil year, took place about the time of the autumnal equinox. The first day therefore of this seventh month was, in a manner, their new year's day, and was celebrated by a festival proclaimed by the sound of trumpets, and thence called the feast of trumpets, Levit. xxv. 9. It was when the people were assembled for this festival that the events now related took place. *Dean Prideaux.*

6. *And Ezra blessed the Lord,*] Ezra first began with offering up praises to God for the blessing of His revealed word, and for all His mercies to the Israelite nation, in which the whole assembly joined with strong expressions of devotion and reverence. *Pyle.*

7. — *caused the people to understand the law:*] The most probable meaning is, they translated or interpreted it out of the old Hebrew, in which it was first written, into the Chaldee, which was now the vulgar language of the people. *Pyle.*

9. — *For all the people wept,* &c.] The people bewailed the ignorance in which they had lived, and the many violations of the law of which they had been guilty; just as Josiah did when he heard the words of the law read out of a book which he found unexpectedly, 2 Kings xxii. *Bp. Patrick.*

The tears which the Jews shed, and their being sensibly affected at the hearing of the law, shew the effect which the word of God produces on well-disposed minds. *Ostervald.*

It is impossible for any person to read this remarkable passage concerning the bringing out of the book of the law, and reading it in the ears of all the people, without being greatly moved and affected by it; as it shews us the religious affection and regard, which the Jews had for the Holy Scriptures. The devout manner of reading it, and the religious attention and becoming reverence with which it was heard, are excellently described in the following words: "And Ezra the scribe" &c. ver. 4, 5, &c. But the most moving circumstance of all is that which follows, that "all the people wept, when they heard the words of the law." Happy were it for us, if we could persuade the generality of Christians to have the same pious regard for the book of God; that they would be often mindful to take it up, and read therein with all devout attention, and lay up the words thereof in their hearts and in their souls! And may we not only lay up the word of God in our memories, but labour to bring forth the happy fruits thereof in our lives and conversation; that so that sacred Book, which was given to make us wise unto salvation, may never rise up against us, and condemn us at the last day; when "the books shall be opened, and the dead, both small and great, shall be judged out of those things, which are written in the books, according to their works." Rev. xx. 12. *Peters.*

10. *Then he said unto them, Go your way,* &c.] It appears, ver. 3, that the holy scribe with his assistants continued from morning till midday to read and explain to the people the law of God in such a manner, as might best make them know and understand it; but at midday they dismissed them to eat and drink and rejoice before the Lord during the remainder of the day, because, being a festival, it was consecrated to be thus kept holy to Him. *Dean Prideaux.* He desires them to "eat the fat and drink the sweet;" that is, to make a feast, and provide as good cheer as they were able, ac-

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this day *is* holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even ‖ to understand the words of the law.

‖ Or, *that they might instruct in the words of the law.*

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

† Heb. *by the hand of.*

[b] Lev. 23. 34. Deut. 16. 13.

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

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16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

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

† Heb. *a restraint.*

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cording to their manner on festival days, and to "send portions, &c." that is, as became religious people, to give of their abundance to feast their poorer brethren, that they also might rejoice. *Bp. Patrick.*

14. *And they found written in the law* &c.] Ezra and his associates proceeding further to read and explain to the people the law of God, came to the twenty-third chapter of Leviticus, in which is written the law of the feast of tabernacles; and having explained to them from thence the obligation under which they were to observe this festival, and shewn that the fifteenth day of the month was the day appointed for the beginning of it, an eager desire was excited in all the people to fulfil the law of God in this particular. *Dean Prideaux.*

15. —*fetch olive branches,* &c.] Josephus calls the feast of tabernacles "the most holy of all." In Lev. xxiii. 40, are mentioned "boughs of goodly trees, branches of palm trees, boughs of thick trees, and willows of the brook." We see by comparing these passages, that, though the general purport of them is the same, yet the particulars differ. Nehemiah was more attentive to the spirit and meaning of the precept, than to its strict verbal construction. *Script. illust. Expos. Ind.*

—— *branches of thick trees,*] These words seem to include all handsome-looking trees, capable of forming a cool recess, or of casting a salutary and grateful shade. *Script. illust. Expos. Ind.*

16. —*made themselves booths, every one upon the roof of his house,* &c.] Dr. Russell, speaking of the religious ceremonies of the Jews at Aleppo, gives a description of the feast of tabernacles, which illustrates the narrative in the text. "The tabernacles are variously constructed, and disposed in different situations, according to the size and other circumstances of the house. They are placed sometimes upon the small terraces in front of the upper rooms; most commonly in the court yards; and, where several families live in the same house, after every other place is occupied below, they erect the tabernacles on the flat tops of the houses: for each family, however poor, must have its own tabernacle. The ordinary method of building them is, by fastening to the corners of a wooden divan four slender erect posts, which serve to support on all sides a reticulated work of green reeds, a space only in front being left for the entrance. This on the outside is covered with fresh myrtle, and is hung on the inside with chintz hangings; the roof is thatched with reeds not stripped of their leaves, and their best cushions and carpets are employed to dress the divan.... In some of the principal houses a permanent wooden kiosk, built upon a stone mustaby or platform in the middle of the court, is made to serve the purpose, which, being already latticed, is easily covered with reeds and myrtle branches. The divan and hangings are here richer.... This festival in the eyes of strangers appears more splendid than any of the others kept by the Jews. They entertain hospitably at their houses; send presents of various sorts of sweetmeats to their friends; and all business is suspended." *Dr. Russell.*

17. —*for since the days of Jeshua* &c.] It can hardly be thought that the feast of tabernacles had never been observed since the time of Joshua, because, in fact, we read in the book of Ezra that it was kept at the return of the Jews from Babylon; but the meaning is, that the joy with which it was celebrated had never since that time been so great as upon this occasion: for which the Jews assign this reason, that, in the days of Joshua, they rejoiced because they had got possession of the land of Canaan, and now they equally rejoiced, because they were restored and quietly settled in it, after they had been so long cast out. *Bp. Patrick.* We should remark, that the long captivity of the Jews, and the afflictions which attended it, did more towards effecting their reformation than all which their Prophets and priests could do for a long series of years. *Bp. Wilson.*

18. *Also day by day,* &c.] Although the law did not expressly appoint that the book of the law should be openly read on every day of this festival. Deut. xxxi.

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CHAP. IX.

1 *A solemn fast, and repentance of the people.*
4 *The Levites make a religious confession of God's goodness, and their wickedness.*

a Chap. 8. 2. NOW in the twenty and fourth day of [a] this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

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

† Heb. *strange children.*

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

‖ Or, *scaffold.*

4 ¶ Then stood up upon the ‖ stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

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6 Thou, *even* thou, *art* LORD alone; [b] thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

b [Gen. 1. 1.

7 Thou *art* the LORD the God, who didst choose [c] Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

c Gen. 11. 31. & 12. 1. & 17. 5.

8 And foundest his heart [d] faithful before thee, and madest a [e] covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

d Gen. 15. 6.

e Gen. 12. 7. & 15. 18. & 17. 7, 8.

9 [f] And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;

f Exod. 3. 7. & 14. 10.

10 And [g] shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst

g Exod. 7, 8, 9, 10, 12, & 14, chapters.

10—12, yet now their zeal was so warm, that they did it every day during the whole week's celebration. *Pyle.*

Chap. IX. ver. 1. *Now in the twenty and fourth day* &c.] As the people, on perceiving in how many things they had transgressed the commands of God, expressed great trouble and grief of heart, chap. viii. 9, 12, Nehemiah and Ezra, finding them in so good a temper, applied themselves to make the best improvement of it they could, for the honour of God and the interest of religion. Accordingly, they proclaimed a fast to be held the next day but one after the close of the festival, that is, on the 24th of the month, to which, having called all the people, while the sense of these things was fresh and warm in their minds, they excited them to make a publick and solemn confession before God of all their sins, and also to enter into a solemn vow and covenant to avoid them for the future, and to hold themselves to a strict observance of all the Divine laws. *Dean Prideaux.*

2. *And the seed of Israel separated themselves* &c.] Those who had been guilty of taking strange women to be their wives, and who in some instances seem to have taken them back, although they had been forced by Ezra to put them away, now in token of their true repentance "separated themselves" from them, that is, stood or remained at a distance from them, to shew that they renounced them. *Bp. Patrick.*

5. *Then the Levites*, &c.] After the Levites before mentioned had cried to God for mercy, the people, as is probable, suing for it on their knees, another company of Levites commanded them to stand up and praise the Lord and give thanks. *Bp. Patrick.*

6. *Thou, even thou, art Lord alone;*] The whole succeeding part of this chapter contains a beautiful epitome of the history of the Jews, raised and animated by a spirit of devotion, which appears in all that moving eloquence so well suited to the occasion, and, at the same time, with all that chasteness and correctness of thought and expression which so eminently distinguishes the sacred writings of this sort. *Peters.*

The prayer which here follows is one of the finest in all the Scriptures. What is chiefly to be observed in this prayer is as follows: The Jews adore the power and majesty of the most high God; solemnly acknowledge the mercies their nation had received from Him in Egypt, in the wilderness, and in the land of Canaan, and His forbearance and longsuffering towards them; they confess their sins and rebellions, and their abuse of His favours; they own too that God had justly chastised them, by sending them into captivity, and subjecting them to strange princes. Lastly, they enter into a solemn engagement never more to return to their old sins, but to keep inviolably the covenant which they then renewed with the Lord. We should make a useful application to ourselves of all the parts of this excellent prayer; we should frequently read it, and learn from it to praise and adore God, to acknowledge the favours He bestows upon us all in general, and upon every one in particular: they especially whose circumstances somewhat resemble those of the Jews at that time, and who have been made to pass through divers trials and afflictions, ought from hence to learn to confess their sins and ingratitude, to celebrate His forbearance, to be more faithful to Him for the time to come, and religiously to perform the conditions of His covenant. *Ostervald.*

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thou get thee a name, as *it is* this day.

h Exod. 14. 22. 11 h And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the i mighty waters.

i Exod. 15. 10. k Exod. 13. 21. 12 Moreover thou k leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

l Exod. 20. 1. & 19. 20. 13 l Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and † true laws, good statutes, and commandments:

† Heb. *laws of truth.*

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

m Exod. 16. 15. & 17. 6. Numb. 20. 9. 15 And m gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should n go in to possess the land † which thou hadst sworn to give them.

n Deut. 1. 8.

† Heb. *which thou hadst lift up thine hand to give them.*

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

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed o a captain to return to their bondage: but thou *art* † a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

o Numb. 14. 4. † Heb. *a God of pardons.*

p Exod. 32. 4. 18 Yea, p when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

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

q Exod. 13. 22. Numb. 14. 14. 1 Cor. 10. 1.

r Numb. 11. 17. 20 Thou gavest also thy r good spirit to instruct them, and withheldest not thy s manna from their mouth, and gavest them water for their thirst.

s Exod. 16. 15. & 17. 6. Josh. 5. 12. 21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their t clothes waxed not old, and their feet swelled not.

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t Deut. 8. 4.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of u Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

u Numb. 21. 21, &c.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it.*

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them † as they would.

† Heb. *according to their will.*

25 And they took strong cities, and a fat land, and possessed houses full of all goods, || wells digged, vineyards, and oliveyards, and † fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

|| Or, *cisterns.*

† Heb. *tree of food.*

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy x prophets which testified against them to turn them to thee, and they wrought great provocations.

x 1 Kings 19. 10.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, † they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

† Heb. *they returned to do evil.*

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly,

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and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and † withdrew the shoulder, and hardened their neck, and would not hear.

† Heb. *they gave a withdrawing shoulder.*

30 Yet many years didst thou † forbear them, and testifiedst [b] against them by thy spirit † in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

† Heb. *protract over them.*

b 2 Kings 17. 13. 2 Chron. 36. 15.

† Heb. *in the hand of thy prophets.*

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the [c] mighty, and the terrible God, who keepest covenant and mercy, let not all the † trouble seem little before thee, † that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

c Exod. 34. 6.

† Heb. *weariness.*

† Heb. *that hath found us.*

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

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36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, † seal *unto it.*

† Heb. are *at the sealing*, or, *sealed.*

CHAP. X.

1 *The names of them that sealed the covenant.*
29 *The points of the covenant.*

NOW † those that sealed *were*, Nehemiah, ‖ the Tirshatha, the son of Hachaliah, and Zidkijah,

† Heb. *at the sealings.*

‖ Or, *the governor.*

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

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30. — *testifiedst against them by thy spirit in thy prophets:*] "Prophecy," as St. Peter observes, "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," 2 Peter i. 21. Accordingly we find in multitudes of places, from the earliest book of Scripture to the latest, supernatural impulses and illuminations ascribed to the Spirit of God: Gen. vi. 3; xli. 38; Numb. xi. 25, 26; xxiv. 2; 1 Sam. x. 10; 2 Kings ii. 9, &c.; 1 Chron. xii. 18; 2 Chron. xv. 1; Nehem. ix. 30; Ezek. ii. 2; Zech. vii. 12; Rev. i. 10; ii. 7; iv. 2, &c.: nor can we doubt, therefore, but they proceeded from Him always, though sometimes it is not expressly affirmed. So that we are to honour the third Person as the immediate inward instructor of men from the foundation of the world; as Him, who hath admonished, reproved, and striven with the wicked; who hath warmed and cheered the hearts of the pious in all times with manifestations of God's will, with declarations of His favour, with precautions against unseen dangers, with promises of deliverance from the heaviest afflictions, with His presence and guidance in the most intricate difficulties. *Abp. Secker.*

37. — *they have dominion over our bodies,* &c.] Though the Jews were permitted to live by their own laws, as we read in the book of Ezra, which was a great privilege, yet they lay under heavy publick burdens, and were compelled to bear them; in particular, their persons were liable to be pressed to serve in the king's wars, or in his works, and their cattle to be employed on his business, whenever he had occasion. *Bp. Patrick.*

38. — *we make a sure covenant, and write it;*] In consideration of all which they had stated, they resolved to renew their covenant of better obedience, which they promised under their hands and seals, as the only remedy to procure perfect deliverance; and this they declare in the presence of God at the close of the foregoing confession and prayer. *Bp. Patrick.* This renewal of the covenant was a very interesting and important transaction. It was in fact the solemn assent of the whole nation to the covenant which made them the chosen people of God, and secured to them the possession of the promised land. And it was their observance, however imperfect, of this covenant, which maintained them in possession, till their outrageous violence rejected the Messiah their lawful king.

Chap. X. ver. 1. — *Nehemiah, the Tirshatha,*] Nehemiah, the governour under the king of Persia, and therefore the principal person in the country, who led the way to the rest.

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10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

a Ezra 2. 43.

28 ¶ [a] And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given † by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

† Heb. *by the hand of.*

30 And that we would not give [b] our daughters unto the people of the land, nor take their daughters for our sons:

b Exod. 34. 16. Deut. 7. 3.

31 [c] And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the [d] exaction of † every debt.

c Exod. 20. 10. Lev. 23. 3. Deut. 5. 12. chap. 13. 15, &c.

d Deut. 15. 2. Lev. 25. 4.

† Heb. *every hand.*

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the [e] law:

e See Numb. 28 & 29. Exod. 23. 19. Lev. 19. 23.

29. *They clave to their brethren,* &c.] They, the bulk of the people, took a solemn oath to do the same as those who had written their names had agreed to do, that is, to live in careful obedience to the laws of Moses, and particularly not to intermarry with any heathen families, promising to oblige all that belonged to them, that were of age of discretion, to do the same; and entering into "a curse," that is, wishing that all the curses written in the law might fall upon them, if they did not perform all that the law required in these matters. *Pyle, Bp. Patrick.*

The observances to which they chiefly obliged themselves in this covenant were, first, Not to make intermarriages with the Gentiles, either by giving their daughters to them, or by taking any of their daughters to themselves; secondly, to observe the sabbaths and sabbatical years; thirdly, to pay their annual tribute to the temple for the reparation of it, and for the procurement of all the necessaries for its publick service; and, fourthly, to pay the tithes and firstfruits to the priests and Levites. As these particulars are especially named in the covenant, we hence learn what those divine laws are, of which they had been most neglectful since their return from captivity. *Dean Prideaux.*

Nehemiah was ruler of a nation; and, as such, can be no example to private persons, though he be an excellent one to princes and governours, who, if they would be esteemed as he was, must act as he did. For, though wealth and power may be obtained by many ways, yet respect and reputation can only be acquired by deserving them. But the submission, which the sober and religious part of the Jews paid to Nehemiah, is an example to us how we should behave ourselves to good kings and rulers, and indeed to all who have authority over us. We should willingly obey and assist them, shew them the respect due to their station, neither say nor do any thing that may lessen their character and weaken their authority, and pray for their peace and prosperity, upon which indeed our own depends, and with which it is connected. *Dr. Jortin.*

34. —*for the wood offering,*] It seems that till this time, or at least till the time of the Babylonish captivity, it was the office of the Nethinim, or the servants of the temple, to furnish the wood necessary for maintaining the sacred fire on the altar, and generally for the uses of the temple. But, since the return from the captivity, the number of servants being small, the priests, Levites, and rest of the people cast lots for supplying and preparing the wood. The people, divided into portions, provided it and brought it every year by lot. The Nethinim, aided by the Levites, received it, placed it in the temple, and prepared it for use. The priests put it on the altar, and took care to maintain the perpetual fire, according to the law, Levit. vi. 9. All these different functions were regulated by lot. In later times the Jews had a festival, called Xylophoria, or "carrying of wood," because on it they carried with some solemnity the wood for the use of the temple. It appears from Josephus, that the time of celebrating it was the month of August. *Calmet.*

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35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as *it is* written [f] in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

f Exod. 13. 2. Lev. 23. 17. Numb. 15. 19. & 18. 12, &c.

37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, [g] when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

g Numb. 18. 26.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAP. XI.

1 *The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem.* 3 *A catalogue of their names.* 20 *The residue dwell in other cities.*

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

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2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

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38. *And the priest — shall be with the Levites*, &c.] As the people gave the tithes of their land to the Levites, so the Levites gave a tithe of the tithes to the priests. And when the people brought them to the Levites, one of the priests was appointed to be present to inspect them, and to see that they justly allotted to the priests the tenth of what they had received: this portion belonging to the priests was brought and deposited in the chambers of the temple. *Bp. Patrick.*

Chap. XI. ver. 1. *And the rulers of the people* &c.] Although the city was now fortified by a wall, yet it was very thinly inhabited; and the neighbouring nations continuing restless in their designs of demolishing the works again, so as to terrify many of the Jews from residing there, it was necessary to take measures for the better security of the place. Accordingly the chief magistrates of the other towns, who were eminent for valour and discretion, agreed to come and dwell at Jerusalem, and the common people consented to send one out of ten for the same purpose. But, besides those whose lot it was to remove thither, there were others (ver. 2.) who "willingly offered themselves;" whom "the people blessed," that is, highly commended and favoured with their good wishes, for their seasonable zeal for the safety of the chief city and the temple of God. *Pyle.*

3. *Now these are the chief of the province* &c.] Now these are the chief of the Israelites who came from Babylon, &c. into "the province" of Judea, that dwelt at Jerusalem, namely, those who are mentioned at ver. 4, and the following. As to the rest, the writer says, it is enough to state in general, that they dwelt every one in his possession in their cities, who may be distinguished into the following sorts; that is, Israel, or the common people of all the tribes, the priests, the Levites, the Nethinim, and the children of Solomon's servants. *Dr. Wells.* For the last, see note at Ezra ii. 55.

6. — *were four hundred* &c.] It is uncertain whether the numbers here specified be meant of those only who voluntarily came and resided at Jerusalem, or of all those who came by lot and otherwise. *Pyle.*

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10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‖ the son of *one of* the great men.

‖ Or, *the son of Haggedolim.*

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, † *had* the oversight of the outward business of the house of God.

† Heb. were over.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept † the gates, *were* an hundred seventy and two.

† Heb. at the gates.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

a See chap. 3. 26.

21 [a] But the Nethinims dwelt in ‖ Ophel: and Ziha and Gispa *were* over the Nethinims.

‖ Or, *the tower.*

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

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23 For *it was* the king's commandment concerning them, that ‖ a certain portion should be for the singers, due for every day.

‖ Or, *a sure ordinance.*

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin ‖ from Geba *dwelt* ‖ at Michmash, and Aija, and Beth-el, and *in* their villages,

‖ Or, *of Geba.*
‖ Or, *to Michmash.*

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

CHAP. XII.

1 *The priests,* 8 *and the Levites, which came up with Zerubbabel.* 10 *The succession of high priests.* 22 *Certain chief Levites.* 27 *The solemnity of the dedication of the walls.* 44 *The offices of priests and Levites appointed in the temple.*

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21. — *dwelt in Ophel:*] See note at 2 Chron. xxvii. 3.

23. *For it was the king's commandment*] Some suppose this to refer to king David, who first appointed the singers to attend in a settled course. But it is more probable the king of Persia is meant, who munificently made them a daily allowance for their better support. *Bp. Patrick.*

24. — *was at the king's hand — concerning the people.*] Or, "was on the king's part concerning him and the people." The expression is ambiguous. The plainest

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NOW these *are* the [a] priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, || Malluch, Hattush,

3 || Shechaniah, || Rehum, || Meremoth,

4 Iddo, || Ginnetho, Abijah,

5 || Miamin, || Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 || Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over || the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Jehoiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [b] chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

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a Ezra 2. 1.

|| Or, *Melicu*, ver. 14.
|| Or, *Shebaniah*, ver. 14.
|| Or, *Harim*, ver. 15.
|| Or, *Meraioth*, ver. 15.
|| Or, *Ginnethon*, ver. 16.
|| Or, *Miniamin*, ver. 17.
|| Or, *Moadiah*, ver. 17.
|| Or, *Sallai*, ver. 20.
|| That is, *the psalms of thanksgiving.*

b 1 Chron. 9. 14, &c.

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meaning seems to be, that he was appointed to see justice done to the interests of the crown, and the rights of the people. *Pyle.*

Chap. XII. ver. 1. *Now these are the priests* &c.] As the writer is now about to give an account of the solemn procession, by way of religious dedication of the city wall, or thanksgiving for the happiness of seeing it rebuilt; and as the tribe of Levi, being the ministers of the temple, bore the principal part of the service of this solemnity, he thinks proper to insert a fresh register of that tribe, comprising the chief heads of their several courses who returned from captivity with Zerubbabel. At the first return, these persons, to the number of twenty-three, were the chief heads of the priests, Jeshua being at that time high priest in succession. *Pyle.*

8. — *which was over the thanksgiving,*] Was appointed to see the psalm of thanksgiving sung every morning and evening at the burnt sacrifice. *Bp. Patrick.*

9. — *were over against them in the watches.*] That is, ministered in their courses, as did the others, and kept their stations over against them in their turns of attendance, which are called their watches or wards. *Bp. Patrick.*

10, 11. — *Joiakim — Jaddua.*] In these two verses is an account of the succession of the high priests, from the return from captivity, till the time when they began to bear the greatest sway in the Jewish nation.

11. — *Jaddua.*] It is commonly supposed that this is the same person as Jaddus the high priest mentioned in profane history, who went out in his pontifical habit to meet Alexander the Great when he came from the conquest of Tyre and Gaza, and who procured from him great privileges for the Jewish nation. *Bp. Patrick.* If this be the case, that Jaddua is the same as Jaddus in the time of Alexander, then what is related here and at verse 22, must have been added to this book by some later hand than that of Nehemiah, as it is highly improbable that Nehemiah can have lived so long as the time of Alexander's coming into Asia. *Dr. Wells.*

22. — *also the priests, to the reign of Darius*] This is understood to mean Darius Codomannus; and this verse, together with ver. 11, affords a proof that Nehemiah did not put a finishing hand to this book; for, to be able to speak of this Darius, he must have lived at least 131 years, and at that age must have written or enlarged this book, which is highly improbable. *Le Clerc.* Or the Darius meant may be Darius Nothus, who reigned B. C. 423, much earlier than Darius Codomannus, who began to reign B. C. 335. It is probable, that the whole, or at least the latter part of the register contained in the twenty-six first verses of this chapter, was a subsequent addition to the book, made by those who superintended the forming of the canon of the Scriptures. *Dr. Gray.*

24. — *with their brethren over against them,* &c.] Though we are somewhat at a loss for information respecting the usual manner and ceremony of chanting the Hebrew poems, and though the subject of the Hebrew sacred musick in general is involved in doubt and obscurity, thus far at least is evident from many examples, that the sacred hymns were alternately sung by opposite choirs, and that the one choir usually performed the hymn itself, while the other sang a particular

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Before CHRIST about 536.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the ‖ thresholds of the gates.

‖ Or, *treasuries*, or, *assemblies.*

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

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27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies *of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

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36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers † sang loud, with Jezrahiah *their* overseer.

† Heb. *made their voice to be heard.*

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy:

distich, which interposed regularly at stated intervals: See Exod. xv. 20, 21; Ezra iii. 11; 1 Sam. xviii. 7. *Bp. Lowth.*

27. *And at the dedication of the wall* &c.] As Solomon and all Israel dedicated the house of God when it was built, (see 1 Kings viii; 2 Chron. vii,) so now Nehemiah, having set things in good order, thought fit to dedicate the city, whose wall was rebuilt and gates set up, as a place in which God had chosen to place His name. Accordingly he assembled the people to beseech His blessing and protection on the city, in which, being now provided with proper defences, they hoped to be permitted long to serve Him in quiet and security. *Bp. Patrick.*

By this ceremony of dedicating of the walls, they acknowledged that their hope and confidence were placed in God, and not in the strength of their walls and bulwarks. *Bp. Wilson.*

43. *Also that day they offered great sacrifices,*] The dedication of the walls of Jerusalem was an instance of the piety of Nehemiah, and of the rest of the Jews. By this ceremony, by the sacrifices they offered, and by the hymns of praise which they sung upon the occasion, they meant to ascribe to God's mercy the restoration of their city and nation, and to secure His protection for the future. Zealous persons take occasion from every thing to express their piety and gratitude, to render homage to the Lord for all the temporal advantages they enjoy; and wise and pious magistrates look upon His protection as the fountain of all the happiness, and of all the security both of cities and states. Christians ought to imitate the zeal of Nehemiah and his people, and like them promote the good of religion, provide for the support of the Divine service, and the advancement of God's glory, every one according to his power and abilities. *Ostervald.*

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the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions ‖ of the law for the priests and Levites: †for Judah rejoiced for the priests and for the Levites † that waited.

‖ That is, *appointed by the law.*
† Heb. *for the joy of Judah.*
† Heb. *that stood.*

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, [c] according to the commandment of David, *and* of Solomon his son.

c 1 Chron. 25. & 26.

46 For in the days of David [d] and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

d 1 Chron. 25. 1, &c.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they ‖ sanctified *holy things* unto the Levites; [e] and the Levites sanctified *them* unto the children of Aaron.

‖ That is, *set apart.*
e Numb. 18. 26.

CHAP. XIII.

1 *Upon the reading of the law separation is made from the mixed multitude.* 4 *Nehemiah at his return causeth the chambers to be cleansed.* 10 *He reformeth the offices in the house of God.* 15 *The violation of the sabbath,* 23 *and the marriages with strange wives.*

Before CHRIST 445.

ON that day †they read in the [a] book of Moses in the †audience of the people; and therein was found written, that the Ammonite and the Moabite should not come in the congregation of God for ever;

† Heb. *there was read.*
a Numb. 22. 5. Deut. 23. 3.
† Heb. *ears.*

2 [b] Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

b Numb. 22. 5. Josh. 24. 9.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, †having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

† Heb. *being set over.*

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, †which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

† Heb. *the commandment of the Levites.*

——*the joy of Jerusalem* &c.] The emperour Augustus boasted, that he had found Rome built with bricks, and left it built with marble. Nehemiah found Jerusalem a heap of rubbish, and left it so well inhabited, adorned, and fortified, that it soon became a city of note, and recovered in a great measure its former lustre. *Dr. Jortin.*

45. *And both the singers* &c.] That is, the singers sung orderly in their courses to the praise of God, and the porters "kept the ward of purification;" that is, duly observed the orders about purification, in not suffering any unclean person or thing to come unto the sacred house. Thus they did "according to the commandment of David, &c." who had regulated all things belonging to the duties of these persons; see 1 Chron. xxv, xxvi. *Bp. Patrick.*

Chap. XIII. ver. 1. *On that day*] It seems not on the day of the dedication of the city wall, related in the last chapter, but on some day after Nehemiah had returned to Jerusalem from Persia, where, as is related at ver. 6, he had gone to wait upon the king: as soon as he returned, all the abuses which had crept in were corrected. It is probable, that he continued the public reading of the law at stated times, on the great festivals especially; and, on one of these days that portion of Scripture was read at Deut. xxiii. 3, which forbids the admission of the Ammonites and Moabites into "the congregation of God." *Bp. Patrick.*

——*into the congregation of God*] See note at Deut. xxiii. 3. The expression there is to be understood as a prohibition of intermarriages with these nations; and so all the Jewish doctors expound it. It did not exclude any one, of any nation whatever, from entering into the congregation as a proselyte, nor did the Jews so interpret it, for they freely admitted into their religion all that would embrace it, and treated them in all respects as true Israelites, except in the case of marriage. *Dean Prideaux.*

3.——*they separated from Israel all the mixed multitude.*] They separated from the true Israelites those who were born of strangers, whom the law would not allow to partake of the rites of marriage with Israelites. *Bp. Patrick.*

4.——*Eliashib the priest, having the oversight of the chamber*] It has been doubted, whether he was only a common priest, or whether the high priest of this name is meant, mentioned at chap. iii. 1. It is most probable, that the high priest is meant, and that the expression, "having the oversight of the chamber," (or chambers, the singular put for the plural,) implies his having the whole government of the temple, especially since it is not to be conceived how any one, less than the chief governour of the temple, could make so great an innovation as that here described. *Dean Prideaux.*

——*was allied unto Tobiah:*] He had married his grandson to the daughter of Sanballat the Horonite, who was the firm friend of this Tobiah, chief of the Ammonites, ver. 28. *Pyle.*

5. *And he had prepared for him a great chamber,* &c.] It seems he had pulled down the partitions of several of the temple chambers, where the tithes, offerings, and

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Before CHRIST about 434.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and † after certain days || obtained I leave of the king:

† Heb. *at the end of days.* || Or, *I earnestly requested.*

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the houshold stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their † place.

† Heb. *standing.*

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the || treasuries.

|| Or, *storehouses.*

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and † next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and † their office *was* to distribute unto their brethren.

† Heb. *at their hand.*

† Heb. it was *upon them.*

c Ver. 22.

14 c Remember me, O my God, concerning this, and wipe not out my † good deeds that I have done for the house of my God, and for the || offices thereof.

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† Heb. *kindnesses.* || Or, *observations.*

15 ¶ In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye † about the wall? if ye do *so* again, I will lay hands on you. From that

† Heb. *before the wall?*

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other sacred things used to be laid up, to make large and spacious lodgings for this heathen, to the scandal of his religion, and the great damage of the country. *Pyle.*

6. — *and after certain days*] In the Hebrew the words are, "at the end of days," meaning perhaps "the end of the year." It has been the prevailing opinion, that Nehemiah returned to Jerusalem in the same year, and this is adopted in the dates given in the margin of our Bible, according to Archbishop Usher. On the other hand, Dean Prideaux is of opinion, that he was absent for not less a space than five years: he grounds his opinion principally on the idea, that a considerable time was required for those great abuses to grow to such a height, as is described in this chapter; and he observes, that the word translated "days" very frequently signifies a number of years in Scripture.

10. — *the portions of the Levites had not been given*] The tithes which had been assigned to maintain the ministers of the temple in their offices and stations, had been either embezzled by the high priest and other rulers of the temple under him, or else withdrawn by the people, and not paid at all; and, for want of these, the Levites and singers were driven from the temple, each to his home, to seek subsistence in some other way; a circumstance which had occasioned the neglect of the daily service in the house of God. *Dean Prideaux.*

15. *In those days* &c.] Although these things are all related in one chapter, yet it does not follow that all the reformations took place at one time; but Nehemiah probably brought them about as occasions called for them, and as he saw opportunities for effecting them with success. *Dean Prideaux.*

—— *and I testified against them*] Some translate these words, "and I contested with them that they should sell provisions on those days when they might be sold," (and not on the sabbath.) *Bp. Patrick.*

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Before CHRIST about 434.

time forth came they no *more* on the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the || greatness of thy mercy.

|| Or, *multitude.*

about 434.

23 ¶ In those days also saw I Jews *that* † had married wives of Ashdod, of Ammon, *and* of Moab:

† Heb. *had made to dwell* with them.

24 And their children spake half in the speech of Ashdod, and † could not speak in the Jews' language, but according to the language † of each people.

† Heb. *they discerned not to speak.*

† Heb. *of people and people.*

25 And I contended with them, and || cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

|| Or, *reviled them.*

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: [d] nevertheless even him did outlandish women cause to sin.

Before CHRIST about 434.

[d] 1 Kings 11. 1, &c.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, † because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

† Heb. *for the defilings.*

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

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22. — *I commanded the Levites that they should cleanse themselves,*] He desired the Levites to attend at the gates instead of his own servants, and commanded them to cleanse themselves by some known purification, which might procure for them the greater reverence. *Bp. Patrick.*

—— *and spare me according to* &c.] He had before besought God to remember his good deeds, ver. 14; but, to shew that he did not think there was any proper merit or worthiness in them, which required a reward, as a debt of justice due to them, he here explains himself, and prays to be rewarded, or rather pardoned, out of God's free goodness, according to the greatness or multitude of His mercies. *Bp. Patrick.*

25. — *and cursed them,*] Denounced the curses of God which would fall upon them if they did not reform. *Dr. Wells.*

—— *and smote certain of them,* &c.] Ordered the publick officers to beat some of the most notorious offenders with rods or scourges, according to Deut. xxv. 2; "and plucked off their hair." This punishment was esteemed a peculiar disgrace in Eastern countries; Isai. l. 6; Jerem. xlviii. 37. The hair was reckoned a great ornament, and a distinction of a free man; thus to pluck it off was to brand a person with shame, and to give him the appearance of a slave. *Bp. Patrick.*

The proper meaning of the Hebrew word is, that they tore off the hair with violence; which punishment was painful as well as disgraceful. This kind of punishment was common in Persia. *Calmet.*

26. — *who was beloved of his God.*] See the name given him at his birth, 2 Sam. xii. 25, and the several marks of Divine favour bestowed upon him, 1 Kings ii. 9.

29. *Remember them, O my God,* &c.] He prays to God to remember to punish them according to their deserts if they remained impenitent, because they had hereby defiled the order of the priests, in whom he had required greater purity than in other Israelites. *Dr. Wells.*

31. — *Remember me — for good.*] Magistrates and persons in authority would do well seriously to attend to these words which this prudent and religious governour of Jerusalem several times repeats in this book, and which are so full of piety and trust in God. Upright pastors, and in general all who have a true zeal for the house of God, and who labour heartily, and with a sincere affection, in the edification of the church, may use the same words, and be assured, that God will remember them for their good, and be the rewarder of their piety. Nehemiah in all his conduct shewed great zeal for God's glory, and at the same time much prudence, resolution, and confidence in the Divine support. Magistrates and governours should read and meditate in this book with great attention, and derive improvement from the noble examples of piety and wisdom contained in it. *Ostervald.* Nehemiah probably continued in his government to the time of his death, which seems to have been in a very old age, when he was full of years and honour. If he had lived in some polite age and country, he would have had statues erected in the publick places, and all the regard paid to him, which a generous and ingenious people can bestow upon true merit. But, as he performed his good works principally for the service of God and of religion, he desired to have his reward rather from God than from men; and therefore he breaks out, once and again, in these words, "Think upon me, my God, for good, and spare me according to the greatness of Thy mercy." He prays that God would accept his good intentions, and forgive his imperfections. He had his recompense in both worlds; happy in the love of his people, happy in seeing his honest labours blest with great success: and his own history, written by himself, and being part of the Holy Scriptures, transmits his name and his reputation to all generations, while statues, and pillars, and other frail monuments of human grandeur, moulder away and fall into oblivion.

In the character of Nehemiah we see liberality, disinterestedness, courage, industry, uniformity of con-

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duct, and every social accomplishment. Though our situation and circumstances permit us not to do what he did, yet we may shew the same temper, by acting boldly and honourably in our station, by discountenancing profaneness and immorality, by encouraging virtue, knowledge, learning, and useful arts and sciences, by rejecting all unlawful gain, all private profit which is detrimental to society, by relieving the wants of our brethren, by submitting to the inconveniencies and hardships which the publick good may at any time require, by loving our religion and liberties better than the wages of slavery and iniquity, and by acting thus constantly and steadily, whether it be fashionable or unfashionable, whether it be safe or dangerous. This is the general duty of subjects: and, as to the ministers of the Gospel, they are more particularly obliged both to teach and to practise obedience to the government in all things lawful; not for fear of punishment, which is servile; nor for lucre, which is sordid; but, from obedience to the will of God, and for the sake of a good conscience, of their own solemn engagements, and of the publick tranquillity and welfare. *Dr. Jortin.*

Nehemiah was probably the last governour delegated by the Persian kings; who possibly, after his death, left the government of Judea to the high priest of the Jews, till the Persian empire was destroyed by Alexander the Great. *Dr. Gray.*

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THE BOOK OF

ESTHER.

INTRODUCTION.

THIS book is in the Hebrew styled "the Volume of Esther:" it was received into the Jewish canon with particular veneration; and esteemed above many of the prophetick books, probably because therein are described the origin and ceremonies of the feast of Purim. It is called the book of Esther, because it contains the history of this Jewish captive, who, by her remarkable accomplishments, gained the affections of Ahasuerus; and by a marriage with him was raised to the throne of Persia. The author of the book is not certainly known. Some of the Fathers suppose it to have been written by Ezra; others contend that it was composed by Joachim, high priest of the Jews, and grandson of Josedech. The Talmudists attribute it to the joint labours of the great synagogue, which succeeded Ezra in the superintendence of the canon of Scripture. The 20th verse of the 9th chapter of the book has led others to believe that Mordecai was the author; but what is there related to have been written by him, seems only to refer to the circular letter which he distributed. There are, lastly, other writers, who maintain that the book was the production of Esther's and Mordecai's united industry; and probably they may have communicated an account of events so interesting to the whole nation to the great synagogue at Jerusalem, some of the members of which may with great reason be supposed to have digested the information thus received into its present form. We have, however, no sufficient evidence to determine, nor is it, perhaps, of much importance to ascertain precisely, who was the author: but that the book contains a genuine and faithful description of what did actually happen, is certain, not only from its admission into the canon, but also from the institution of the feast of Purim, which from its first establishment has been regularly observed as an annual solemnity, on the 14th and 15th of the month Adar, in commemoration of the great deliverance which Esther, by her interest, had procured; and which is even now celebrated among the Jews with many peculiar ceremonies, and with rejoicings even to intoxication. This festival was called Purim, or the feast of lots, (Pur in the Persian language signifying a lot,) from the events mentioned in chap. iii. 7; ix. 24.

The book describes the advancement of Esther; who, by the interest which she conciliated with Ahasuerus, delivered the Jews from a great destruction which had been contrived for them by Haman, an insolent favourite of the king. It presents an interesting description of mortified pride, and of malice baffled to the destruction of its contrivers. It likewise exhibits a very lively representation of the vexations and troubles, of the anxieties, treachery, and dissimulation of a corrupt court. The manners are painted with great force and fidelity; and the vicissitudes and characters are displayed with dramatick effect. The author seems to have been so intimately acquainted with the Persian customs, that some have conceived a notion that he transcribed his work from the Persian chronicles. It has been remarked, that the name of God is not mentioned throughout the book; His superintendent Providence is however frequently illustrated; it is shewn, indeed, in every part of the work, disconcerting evil designs, and producing great events by means seemingly inadequate. *Dr. Gray.*

Respecting the time when the events recorded in this history took place, there has been great difference of opinion among learned men. We are told, chap. i. 1, that the events happened in the reign of Ahasuerus king of Persia, who "reigned from India even to Ethiopia, over 127 provinces:" and this extent of dominion plainly proves that he was one of the successors of Cyrus; but it is by no means agreed who is the person here meant by Ahasuerus, a name which does not occur in profane history. Archbishop Usher supposes that by Ahasuerus is meant Darius Hystaspes, who began to reign B. C. 521; and agreeably to this supposition, the dates of the several events are given in the margin of our Bibles. Scaliger contends that Xerxes is meant; and various authors of high authority maintain that Artaxerxes Longimanus, who began to reign B. C. 464, is the Ahasuerus here mentioned. "In my judgment Dean Prideaux has very satisfactorily shewn that by Ahasuerus we are to understand Artaxerxes Longimanus. Josephus also considered Ahasuerus and Artaxerxes to be the same person; and we may observe that Ahasuerus is always translated Artaxerxes in the Greek version, and he is called by that name in the Apocryphal part of the book of Esther. Upon these authorities, I place the commencement of this history about the year B. C. 460, and it continues through a space not exceeding twenty years." *Bp. Tomline.*

Before CHRIST about 521.

CHAP. I.

1 *Ahasuerus maketh royal feasts.* 10 *Vashti, sent for, refuseth to come.* 13 *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.*

NOW it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:)

Before CHRIST about 521.

Chap. I. ver. 1.—*of Ahasuerus,*] See the Introduction.

——*which reigned, from India even unto Ethiopia,*] We are informed by Herodotus, that Darius conquered India; and there might be the number of provinces here mentioned between that country and "Ethiopia,"

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Before CHRIST about 521.

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

about 519.

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all

† Heb. *found.*

the people that were † present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and

‖ Or, *violet.*

‖ blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement

‖ Or, *of porphyre, and marble, and alabaster, and stone of blue colour.*

‖ of red, and blue, and white, and black, marble.

† Heb. *wine of the kingdom.*

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and † royal wine in abundance, † according to the state of the king.

Before CHRIST about 519.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

† Heb. *according to the hand of the king.*

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven

‖ Or, *eunuchs.*

‖ chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* † fair to look on.

† Heb. *good of countenance.*

12 But the queen Vashti refused to come at the king's commandment † by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. *which was by the hand of* his *eunuchs.*

13 ¶ Then the king said to the

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whether we understand by Ethiopia the country near Arabia, or that beyond Egypt. *Bp. Patrick.* See note at Numb. xii. 1.

2. — *sat on the throne of his kingdom,*] These words imply that he enjoyed peace and quietness throughout his kingdom. *Bp. Patrick.*

—— *in Shushan the palace,*] See note at Neh. i. 1.

3. — *the power of Persia and Media,*] The men in power (as we now speak) of Persia and Media "being before him."

6. *Where were white, green, and blue, hangings,*] At Aleppo, at present, hangings are never employed, except in the winter on some occasions, to cover the side of a room, when the windows are too much exposed to the cold winds. The hangings mentioned in this passage were probably not the hangings above, but curtains dividing the court of the garden into different booths; for the guests entertained were of different ranks. *Harmer.*

—— *upon a pavement of red, and blue,* &c. — *marble.*] Dr. Russell says, that they pave their courts at Aleppo with marble, and oftentimes with a mixture of yellow and white, red and black, by way of ornament. In the middle of the court there is very commonly a fountain, and a kind of little garden about it, which in that climate must be peculiarly agreeable. This may be explanatory of the words "court of the garden" at ver. 5. *Harmer.*

8. *And the drinking was according to the law;* &c.] The word "was" is not in the Hebrew; but the true translation seems to be, "The drinking according to custom none did compel," that is, the law or custom was to compel, but this was now superseded. It seems that, whereas it was customary amongst the Persians to urge one another to hard drinking, the emperour, the better to preserve the peace and decorum of this solemnity, ordered that every one should have his full liberty, and drink as he pleased. *Pyle.*

9. — *a feast for the women*] The women do not eat with the men in the Eastern feasts: it is however usual for them to feast at the same time by themselves. Thus Maillet, after having given an account of the extraordinary feasting at the castle of Grand Cairo, upon the circumcision of the son of the bashaw of Egypt, tells us, that he was assured that the expense which was incurred at the same time in the apartments of the women of the bashaw, was not much less considerable than what appeared in publick; there being there the same liberalities, the same pleasures, the same abundance, and the same magnificence, that appeared out of those apartments. *Harmer.*

As in former ages, so at present, it is the custom in the Eastern countries, at all their festivals and entertainments, for the men to be entertained in apartments separate from the women; not the least intercourse or communication being allowed on these occasions between the two sexes. *Dr. Shaw.*

11. *To bring Vashti the queen* &c] We are assured by Herodotus, that the Persians did, on festival occasions, produce their women in publick: he relates a story of seven Persians being sent to Amyntas, a Grecian prince, who received them hospitably, and gave them a splendid entertainment: when after the entertainment they began to drink, one of the Persians thus addressed Amyntas, "Prince of Macedonia, it is a custom with us Persians, whenever we have a publick entertainment, to introduce our concubines and young wives." On this principle Ahasuerus gave command to bring his queen Vashti into the publick assembly. *Script. illust. Expos. Ind.*

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wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [a] seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;)

[a] Ezra 7. 14.

† Heb. *What to do.*

15 †What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

† Heb. *If it be good with the king.* † Heb. *from before him.* † Heb. *that it pass not away.*

19 †If it please the king, let there go a royal commandment †from him, and let it be written among the laws of the Persians and the Medes, †that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate † unto another that is better than she.

† Heb. *unto her companion.*

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

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21 And the saying †pleased the king and the princes; and the king did according to the word of Memucan:

† Heb. *was good in the eyes of the king.*

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and †that *it* should be published according to the language of every people.

† Heb. *that one should publish* it *according to the language of his people.*

CHAP. II.

1 *Out of the choice of virgins a queen is to be chosen.* 5 *Mordecai the nursing father of Esther.* 8 *Esther is preferred by Hegai before the rest.* 12 *The manner of purification, and going in to the king.* 15 *Esther best pleasing the king is made queen.* 21 *Mordecai discovering a treason is recorded in the chronicles.*

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AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women,

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13. — *wise men, which knew the times,*] Men of judgment and knowledge in affairs, able to give advice for the fittest times and manner of performance of all actions. *Bp. Hall.*

—— *(for so was the king's manner* &c.] It was his usual practice to consult with his counsellers who were skilled in the laws of their country, before he resolved on any measure. *Dr. Wells.*

14. — *which saw the king's face, and which sat the first in the kingdom;*] Who were his principal ministers, and were admitted into his presence, which was allowed only to the great men of the kingdom. In rank they were the first of all his subjects.

The seven counsellers of the king are spoken of in Ezra vii. 14, as being his advisers in granting Ezra his authority. *Bp. Patrick.*

18. — *Thus shall there arise too much contempt and wrath.*] Too much contempt in the wives, and wrath in their husbands, which would cause great divisions and contentions in the several families of the kingdom. *Bp. Patrick.*

21. — *and the king did according to the word of Memucan:*] The conduct of Ahasuerus with respect to queen Vashti, it must be recollected, was that of an heathen, acting under the influence of anger and intemperance. It is recorded in Scripture, not that it may be imitated or alleged as a pretence for sin, but that we may derive improvement by observing the events to which it led: his violent will, although apparently ungoverned, being nevertheless so directed by Providence, that it brought forward the remarkable preservation of the Jews, which forms the chief subject of this book. *Bp. Hall.*

Chap. II. ver. 1. — *he remembered Vashti,*] His former affection for her revived: he nevertheless remembered her undutiful conduct, and the decree irrevocably passed against her, so that he was greatly perplexed. Wherefore his counsellers sought to divert his mind toward a new object of attachment. *Bp. Patrick.*

2. — *that ministered unto him,*] That ministered unto him in chief; that is, his seven chief counsellers mentioned in chap. i. 14. *Dr. Wells.*

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† unto the custody of ‖ Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

† Heb. *unto the hand.*
‖ Or, *Hegai*, ver. 8.

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

a 2 Kings 24. 15. Jer. 24. 1. 2 Chron. 36. 10.

6 [a] Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

† Heb. *nourished.*

7 And he † brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* † fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

† Heb. *fair of form, and good of countenance.*

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her things for purification, with † such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and † he preferred her and her maids unto the best *place* of the house of the women.

† Heb. *her portions.*

† Heb. *he changed her.*

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it.*

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11 And Mordecai walked every day before the court of the women's house, † to know how Esther did, and what should become of her.

† Heb. *to know the peace.*

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

about 515.

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

about 515.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month

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6. *Who had been carried away*] Meaning that Kish, the ancestor of Mordecai, had been carried away. *Bp. Patrick.*

——*with the captivity which had been carried away with Jeconiah*] Mordecai was a Jew descended from one of those who had been carried away captive with their king Jeconiah. At this time a multitude of Jews were living in the Eastern countries: a number comparatively small had returned to Jerusalem with Zerubbabel. See Ezra ii. *Pyle, Bp. Hall.*

7. — *Hadassah, that is, Esther,*] Hadassah was her Jewish name; Esther her Persian name. *Pyle.* Zerubbabel, Daniel, and other Jews of captivity, in like manner bore two names. See the note on Ezra i. 8. The derivation of the Persian name Esther, and its meaning, are unknown. *Dean Prideaux.*

10. *Esther had not shewed her people nor her kindred:*] Esther took care, by the advice of Mordecai, to conceal her country and parentage, that she might not be subject to contempt on that account. *Pyle.*

11. *And Mordecai walked every day before the court of the women's house*, &c.] It is evident to every reader that the anxiety of Mordecai for Esther was extreme. But we cannot fully enter into the circumstance of his walking day after day, for a long period of time, probably upwards of a year, without recollecting the extreme vigilance with which the harems of the East are guarded. Sir J. Chardin says, "The place, where the women are shut up, is sacred, especially among persons of condition; and it is a crime for any person whatever to be inquiring what passes within those walls." "A man may walk an hundred days one after another by the house where the women are, and yet know no more what is done therein, than at the farther end of Tartary." This may account for the conduct of Mordecai, who "walked every day before the court of the women's

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Before CHRIST about 515.

Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and ‖ favour †in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

‖ Or, *kindness.* † Heb. *before him.*

about 514.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a †release to the provinces, and gave gifts, according to the state of the king.

† Heb. *rest.*

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

Before CHRIST 514.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ‖ Bigthan and Teresh, of those which kept †the door, were wroth, and sought to lay hand on the king Ahasuerus.

‖ Or, *Bigthana,* chap. 6. 2. † Heb. *the threshold.*

22 And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAP. III.

1 *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews.* 7 *He casteth lots.* 8 *He obtaineth*

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house," to pick up any intelligence that might chance to come within his cognizance, respecting his niece. *Script. illust. Expos. Ind.*

17. *And the king loved Esther above all* &c.] Providence determined the choice of Ahasuerus in favour of one who should be afterward an instrument of preserving His people in a time of imminent danger. The same Divine wisdom had formerly provided for the welfare of his chosen race, by sending Joseph before them into Egypt, and making him lord of all Egypt, that he might save the lives of his brethren in a season of famine, Gen. xlv. 7. *Bp. Hall, Collyer.*

—— *so that he set the royal crown upon her head,* &c.] It always has been, and still is, the custom of the kings of Abyssinia to marry what number of wives they choose: these are not therefore all queens; but among them there is one, who is considered particularly as queen, and upon her head is placed the crown, and she is called the Iteghe. Thus, in Persia, we read that Ahasuerus loved Esther, who had found grace in his sight more than the other virgins, and he placed a golden crown upon her head. And Josephus informs us, that when Esther was brought before the king, he was exceedingly delighted with her, and made her his lawful wife, and, when she came into the palace, he put a crown upon her head. *Bruce.*

18. *Then the king made a great feast* &c.] The royal marriage was celebrated with magnificent entertainments; all the provinces were released from a certain portion of their taxes, in honour of the new empress, and vast presents were made to her, and to the court favourites. *Pyle.*

19. — *when the virgins were gathered together the second time,*] That is, at the time of this present marriage of Ahasuerus with Esther: Vashti having been also before chosen in the same manner from among the virgins gathered together out of different parts of his empire. *Pyle, Dr. Wells.*

—— *Mordecai sat in the king's gate.*] Mordecai was an officer in the court of Ahasuerus; his service called him daily to attend in the king's gate. *Bp. Hall.* It appears from several passages of Scripture, that the king's gate was the place in which publick affairs were transacted. *Bp. Patrick.* The Scripture says of Daniel, (after having stated that Nebuchadnezzar made him a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governours over all the wise men of Babylon,) that he "sat in the gate of the king." Dan. ii. 48, 49. Of the meaning of these words we have the following illustrations: "If we quit then the streets of these cities, and enter into any of the principal houses, we shall first pass through a porch or gateway, with benches on each side, where the master of the family receives visits and despatches his business; few persons, not even the nearest relation, having admission any farther, except upon extraordinary occasions." *Dr. Shaw.* The square tower forming the principal entrance to the Alhambra, or Red Palace of the Moorish kings in Grenada, from its being the place where justice was summarily administered, was styled the Gate of Judgment. *Parkhurst.*

20. — *for Esther did the commandment of Mordecai, like as when she was brought up with him.*] That mind is truly great and noble that is not changed with the highest prosperity: and such was the disposition of queen Esther, whom even the splendour of royalty could not induce to disregard her kinsman and friend, or to depart from a dutiful observance of his directions. *Bp. Hall.*

22. *And the thing was known to Mordecai, who told it unto Esther*] Mordecai sets before us the example of a faithful subject, in counteracting the treasonable designs of these men: and it may be remarked, that he shewed this loyalty toward an heathen sovereign, and one under whom he lived as a captive, true religion and loyalty being inseparable; and that herein he exemplified the injunction of the Lord by the Prophet Jeremiah, "Seek the peace of the city whither I have caused you to be carried away captives," Jer. xxix. 7. *Bp. Andrewes, Dr. Isaac Barrow.*

Mordecai discreetly communicated his discovery, not to indifferent persons, but to the queen: Esther, in laying it before the king, dutifully remembered Mordecai, and commended him to the royal favour, by mentioning him as the author of her information. *Bp. Andrewes.*

23. — *and it was written in the book of the chronicles before the king.*] Mordecai was thus registered in the public annals, as the author of this service done to the crown: the circumstance of his name being so recorded.

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Before CHRIST about 510

by calumniation a decree of the king to put the Jews to death.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

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5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar. 510.

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became afterward the occasion of his advancement, and of great events treated of in the sequel of this book. *Pyle.*

Chap. III. ver. 1. — *the Agagite,*] Haman was by descent an Amalekite, of the posterity of Agag, who was king of Amalek in the time of Saul, 1 Sam. xv. *Dean Prideaux.*

2. — *nor did him reverence.*] It is probable that he denied Haman this honour on account of the curse under which he lay, as being an Amalekite, Exod. xvii. 14; 1 Sam. xv. 1, 2. It is probable also that all the Jews did the same; otherwise there would have been no ground, even in the most malicious mind, for such a design of destroying the entire people. *Bp. Wilson.* Or perhaps the reverence, which it was commanded should be paid to this great man, was a kind of divine honour, such as was sometimes addressed to the Persian monarchs themselves. And this being a species of idolatry, Mordecai refused to pay on conscientious principles. Perhaps too, it was Haman's understanding that his refusal was the result of his Jewish principles, which was the very thing that determined him to attempt the destruction of the Jews in general, knowing they were all of the same mind. *Dr. Jennings.*

To bow to all great persons was a common mark of respect; and for this a particular command was not necessary, nor would Mordecai have refused it at the peril of his countrymen as well as himself. In the reverence therefore here commanded, something more than common respect, and bordering on adoration, appears to have been intended. The author of the Apocryphal additions to the book of Esther has thus interpreted the conduct of Mordecai, and represented him as praying in these words: "Thou knowest all things, and Thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Haman. For I could have been content with good will for the salvation of Israel to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but Thee, O God," Apocr. Esth. xiii. 12—14. *Bp. Patrick.*

4. — *whether Mordecai's matters would stand:*] Whether Mordecai would persist in his conduct, and what would be the event of it. *Bp. Patrick.*

—— *for he had told them that he was a Jew.*] He had probably been much pressed to give his reason, and he wished to shew that it was not pride, or humour, which made him unwilling to comply with the king's order, but that he was influenced by his religion, which required those of his nation to destroy the Amalekites, and to pay worship to none but God alone. *Dr. Wells.*

6. — *for they had shewed him the people of Mordecai:*] That is, Haman had been informed that Mordecai was a Jew. *Dr. Wells.*

—— *wherefore Haman sought to destroy all the Jews*] Mordecai alone had offended him; yet such was his pride or malice, or both, that I know not how many thousands, men, women, and children, must die all, for no other cause but that Mordecai happened to be their countryman. *Bp. Andrewes.*

From hence we may take occasion to consider the miserable influence of pride and ambition; which intoxicate the mind, making men insolent and outrageous, willing to burst all the bonds of humanity on the slightest and most trivial occasions, and unable to endure any thing which stands in their way, or tends to shew them the falsehood of those arrogant notions which they entertain of themselves. Hence too we may observe the pernicious effects of ungoverned anger, which being once kindled, quickly rises into a raging fire, and spreads destruction far and wide. *Dr. J. Balguy.*

7. — *they cast Pur, that is, the lot,*] It was the superstitious manner of the Eastern countries to inquire, by casting lots, what time would be fortunate or unfortunate for the execution of any considerable design. Accordingly Haman gathered together his magicians, and lots were cast before him: and it being first inquired what month would be most favourable, by their rules of divination, they supposed that the month Adar, the last month of the year, would be such; and afterward, by the same rules, the thirteenth day of that month was chosen for Haman's purpose. *Pyle, Dr. Wells.* This day being full eleven months after the time when the lots were cast, the lot which pointed it out seems to have been directed by the especial providence of God, that, by so long an interval occurring, there might be time enough to take the measures requisite to prevent the intended mischief. *Dean Prideaux.* And this remarkably exemplifies the words of Solomon in Prov. xvi. 33, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." *Bp. Andrewes.*

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8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not † for the king's profit to suffer them.

† Heb. *meet*, or, *equal.*

9 If it please the king, let it be written † that they may be destroyed: and I will † pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

† Heb. *to destroy them.* † Heb. *weigh.*

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' ‖ enemy.

‖ Or, *oppressor.*

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

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12 Then were the king's ‖ scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

‖ Or, *secretaries.*

13 And the letters were sent by

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8. *And Haman said* &c.] Haman's accusation of the Jewish people abounds with malicious insinuations accompanied by pretences of regard for the publick welfare. Haman conceals his private resentment against Mordecai, as if fearful of exposing the evil motive which actuated him in his application to the king. *Bp. Hall.*

—— *dispersed among the people in all the provinces of thy kingdom;*] A great number of Jews remained settled in the countries whither they had been carried captive, not accepting the grant of permission to return, offered them by Cyrus. *Bp. Patrick.* In the midst of idolatry they preserved their religion, and transmitted it to their posterity. And in aftertimes there were Jews so generally dispersed over the habitable world, that in Acts ii. 5, we read, that at the feast of Pentecost "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." *Bp. Newton.*

—— *and their laws are diverse from all people;*] One great purpose of many peculiar rites and customs enjoined to the Jews evidently was, that they might be kept separate from other nations, and not adopt the manners and practices connected with idolatry. The peculiarity of their customs frequently drew on them the reproaches of heathens; Haman here makes it a ground of accusation against them: Tacitus represents them as a people whose religious rites were contrary to all the world beside; that they accounted profane what to others was most sacred, and, on the contrary, allowed and observed what by others was forbidden. *Collyer.* Cicero said of the Jewish religion, that it was wholly inconsistent with the splendour and ancient institutions of the Roman empire, and with the dignity of the Roman name. *Dr. Jackson.*

9. — *and I will pay ten thousand talents of silver*] A sum of more than two millions one hundred thousand pounds sterling of our money. *Dean Prideaux.* To compensate for the loss of the tribute paid by the Jews. *Bp. Patrick.*

If revenge were not very sweet to the malicious man, he could not be content to purchase it at so high a rate. How do we see daily that the thirst hereof carries men to a ruinous prodigality of estate, body, and soul! *Bp. Hall.*

10. — *and gave it unto Haman*] Thus placing the royal seal under Haman's discretion. *Dr. Wells.*

11. — *The silver is given to thee,*] "I do not require thee to pay the ten thousand talents of silver which thou offerest." See ver. 9. *Dr. Wells.*

So great was at this time the king's favour towards Haman, that he remitted all the sum which he engaged to give by way of compensation, and granted to him all that he desired without it. *Dean Prideaux.*

—— *the people also, to do with them as it seemeth good to thee.*] Thus, without any examination into the real state of things, Ahasuerus consented to the destruction of the whole Jewish race: so unwilling are men that love their pleasure to take any pains in distinguishing between truth and falsehood. *Bp. Patrick.*

In all this behaviour of Ahasuerus, who sees not too much vehemence of headstrong passion? Vashti is cast off for a trifle; the Jews are given to slaughter for nothing: his rage in the one, his favour in the other, is too impotent: as he was a bad husband, so he is an equally bad king. *Bp. Hall.* Hence also we may take warning not to lend our ear to detractors, or to credit evil reports and unfavourable representations, till we have examined their foundation, and know them to be true. *Osterwald.*

12. — *of every province according to the writing thereof,* &c.] That is, it was written in the language of every people, and in the character which they could read. *Bp. Patrick.* See Apocryphal Esther, chap. xiii, where this decree is given at length.

—— *sealed with the king's ring.*] The very ancient custom of sealing despatches with a seal or signet set in a ring is still retained in the East. Thus in Egypt, Dr. Pococke says, they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it. And Mr. Hanway remarks, that the Persian ink serves not only for writing, but for subscribing with a seal: indeed, many of the Persians in high office could not write. In their rings they wear agates, which serve for seals, on which is frequently engraved their name, and some verse from the Koran. So also Dr. Shaw: As few or none of the Arab Shekhs, or of Turkish and Eastern kings, princes, or bashaws know how to write their own names, all their letters and decrees are stamped with their proper rings, seals, or signets, (see 1 Kings xxi. 8; chap. iii. 12,) which are usually of silver or cornelian, with their respective names engraved upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other. The art and practice of engraving names on a signet is as old as Moses. See Exod. xxxix. 14, 30. *Parkhurst.*

13. *And the letters were sent by posts into all the king's*

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posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

CHAP. IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit.* 10 *She excusing herself is threatened by Mordecai.* 15 *She appointing a fast undertaketh the suit.*

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WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

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2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and † many lay in sackcloth and ashes.

† Heb. *sackcloth and ashes were laid under many.*

4 So Esther's maids and her † chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

† Heb. *eunuchs.*

5 Then called Esther for Hatach, *one* of the king's chamberlains, † whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had set before her.*

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of

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provinces,] Herodotus thus describes these posts which were in use among the Persians. There is no method of conveyance more expeditious than these messengers. They are ordered in the following way. Men with horses are kept in readiness at stations distant one day's journey from each other. Intelligence is forwarded by the first of these messengers to the second, and by him to the third, and so on to the last. Neither snow, nor rain, nor heat, nor darkness, prevent them from performing their course with the greatest speed. *Bp. Patrick.*

Xenophon also says of them: I find that Cyrus set on foot another contrivance beneficial to his vast empire, by means of which he gained early information of what was doing in remote parts of his dominions. He formed establishments of stables, horses, and attendants, as far distant from each other as a horse could travel with ease in one day; and at each of these stations he appointed a person to receive and transmit the letters brought by the messengers, and to see that the men and horses were taken care of after their journey, and that fresh ones were sent forward. Sometimes these journeys were not intermitted during the night; the messenger to whose turn it fell to travel at night proceeding as he who had travelled during the day. *Parkhurst.*

—— *and to take the spoil of them for a prey.*] This permission would act as a strong motive for putting the decree in execution. *Bp. Patrick.*

15. — *And the king and Haman sat down to drink;*] They sat down to enjoy themselves after having given orders for the execution of the plan, and despatched the posts. Herodotus assures us, that the Persians were great drinkers of wine, and that, when filled with wine, they were wont to deliberate on the most important affairs of state. *Script. illust. Expos. Ind.*

—— *the city Shushan was perplexed.*] The Jews at Shushan, getting intelligence of the matter, were reduced to a great degree of perplexity; and the people of other nations, who had been conquered and taken captive as well as they, fell into great apprehensions, not knowing but that they in their turn might experience the same barbarous treatment. *Pyle.*

Chap. IV. ver. 1. — *and went out into the midst of the city,* &c.] We may admire the courage of Mordecai in standing forward at this critical juncture, and so strenuously asserting the interest of his countrymen and of his religion, endangered by a sanguinary project for their utter destruction. *Dr. Coney.*

The Targum states, that when Mordecai had cried aloud in the midst of the city, the Jews gathered round him, and that he caused the book of the law to be brought to the gate of Shushan, and read therein these words of Moses, in Deut. iv. 30, 31, "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice; (for the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." After which he exhorted them to fasting, humiliation, and repentance, according to the example of the Ninevites. *Bp. Patrick.*

5. — *and gave him a commandment to Mordecai,* &c.] And gave him a commandment to go to Mordecai, and "to know what it was" for which he thus grieved. *Dr. Wells.*

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the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

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12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there † enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

† Heb. *respiration.*

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are † present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

† Heb. *found.*

17 So Mordecai † went his way,

† Heb. *passed.*

11. — *there is one law of his to put him to death,*] One law extending to all that were so presumptuous, whatever might be their rank. This seems to be an ancient law of the country, for it is mentioned by Herodotus; although, according to some, it was procured by Haman, in order that none might come into the king's presence without introduction from him. *Bp. Patrick.*

—— *but I have not been called* &c.] This might justly make her fearful that the king's affection toward her was diminished, and that her petition would not be favourably received. *Bp. Patrick.*

14. — *from another place;*] He knew not whence, but he confided in God, that by some means or other He would preserve them. *Bp. Patrick.*

Mordecai tells her, that the decree extended universally to all of her nation, and that, if it came to execution, she must not expect to escape more than any other of the people; that Providence seemed to have advanced her on purpose for this work; but that, if she refused to act her part in it, then deliverance would come in some other way, and she and her father's house would perish. *Dean Prideaux.*

The faith of Mordecai descries amid all these clouds a cheerful prospect of deliverance. He saw the day of their common destruction fixed, he knew the Persian decrees to be unalterable; but withal he knew there was a Messias to come. Supported by the remembrance of God's covenant to His church, he can foresee Israel's safety, in spite of the sanguinary purposes of its adversaries; trusting the promises of God rather than the threatenings of men. *Bp Hall.*

—— *but thou and thy father's house shall be destroyed:*] Deliverance shall certainly come to the people of God; but if thou refuse to act thy part as an instrument of their preservation, thou shalt surely perish, and thy father's house with thee, for thy self-love and want of zeal for thy country and religion. *Dean Prideaux, Pyle.*

—— *and who knoweth whether thou art come to the kingdom for such a time as this?*] Which is as if he had said, Consider the wonderful and gracious providence of God, in raising thee from among a despised people to be the consort of the greatest monarch upon earth. Think not but the Lord therein certainly intended that some great work should be accomplished by thy hand in favour of His afflicted church. And now the hour is come for thee to make use of the advancement given thee by the Lord; and to try, by that power and interest which thou hast with the king, to reverse the decree of our adversary, and effect the deliverance of our whole nation.

The argument used by Mordecai to Esther is one of general application and use, namely, that one great purpose for which men are intrusted by Providence with power or riches, is that they may therewith do good, and succour those who require their assistance; that they may help those to right who suffer wrong, may stand by their poorer brethren in the day of calamity and distress, and may minister to the comfort of the afflicted; and that it is their sin, if they neglect to make these uses of their superiour advantages. *Bp. Sanderson.*

16. — *neither eat nor drink three days,*] The usual way of observing such a fast, was to eat nothing until the evening, and then sparingly. *Bp. Wilson.*

—— *which is not according to the law:*] Being thus recommended to God, she resolved not so much to regard the law as the preservation of her people; for there are some cases in which, to observe the laws of man, would be to offend against the laws of God. *Bp. Patrick.*

—— *and if I perish, I perish.*] Her meaning is, I will put my life in hazard; I cannot venture it in a better cause; I will do the act, let God give what issue He pleases. Heroical thoughts do well befit great actions. Life can never be better adventured, than where it shall be gain to lose it. Where the necessity of God's church calls for us, no danger should withhold us from all honest means of relief. *Bp. Hall.* This is a mode of expression resembling the words of Jacob in Gen. xliii. 14, "If I be bereaved of my children, I am be-

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and did according to all that Esther had commanded him.

CHAP. V.

1 *Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet.* 6 *She, being encouraged by the king in her suit, inviteth them to another banquet the next day.* 9 *Haman, proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counsel of Zeresh he buildeth for him a pair of gallows.*

NOW it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

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7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and † to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

† Heb. *to do.*

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and † called for his friends, and Zeresh his wife.

† Heb. *caused to come.*

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

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reaved;" and signifying, If it please God that I perish in my undertaking, His will be done; I am content to die in my duty. These words therefore are uttered, not in despondence, or in presumptuous hardihood, but in genuine and virtuous courage, grounded in the fear of God, and strengthened by the means of those religious exercises in which Esther had commended herself to His disposal. *Bps. Kidder* and *Patrick.*

Esther is the pattern of a truly great character; of love to her country, of compassion, of generous resolution, courage, and patience. *Pyle.*

See, in the 14th chapter of the Apocryphal book of Esther, the prayer attributed to Esther on this occasion.

Chap. V. ver. 8. — *and I will do to morrow as the king hath said.*] That is, I will then make known my request. *Dr. Wells.* Her intention in thus desiring to entertain the king twice at her banquets before she made known her petition to him, was, that she might thereby the more endear herself to him, and dispose him the better to grant the request which she had to make to him. *Dean Prideaux.*

There was also a singular providence of God in so disposing her mind, that the high honour, which the king bestowed on Mordecai the next day, might in the mean while fall out, and so make way for her petition; as also that Haman might in the mean while make his preparations for the execution of Mordecai. *Dr. Wells.*

13. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.*] These words of Haman, spoken thus deliberately after he had called together his friends, are evidently the expressions of a real and painful feeling, and shew that vexation and resentment troubled him to an excessive degree, and had gained entire possession of his mind. Ahab, under the tyranny of similar passions, when he could not have his will concerning Naboth's vineyard, "came into his house heavy and displeased—and laid him down upon his bed, and turned away his face, and would eat no bread:" nor could all his worldly magnificence give him relief.

Those things which availed nothing to the happiness of Haman, under his vexation of spirit, are enumerated by him in his complaint uttered in the presence of his friends. They consist of the greatest distinctions and favours that he could desire from the king, and the most alluring objects of human wishes. Nevertheless his

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14 ¶ Then said Zeresh his wife and all his friends unto him, Let a † gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

† Heb. *tree.*

CHAP. VI.

1 *Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward.* 4 *Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour.* 12 *Complaining of his misfortune, his friends tell him of his final destiny.*

† Heb. *the king's sleep fled away.*

ON that night † could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

|| Or, *Bigthan*, chap. 2. 21.

2 And it was found written, that Mordecai had told of || Bigthana and Teresh, two of the king's chamberlains, the keepers of the † door, who sought to lay hand on the king Ahasuerus.

† Heb. *threshold.*

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

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4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man † whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself.

† Heb. *in whose honour the king delighteth?*

7 And Haman answered the king, For the man † whom the king delighteth to honour,

† Heb. *in whose honour the king delighteth.*

8 † Let the royal apparel be brought † which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

† Heb. *Let them bring the royal apparel.*

† Heb. *wherewith the king clotheth* himself.

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they

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enjoyment of all this prosperity is alloyed by the single circumstance of Mordecai's disrespect, which was made a source of misery by his own passions and imagination.

We may hence take occasion to observe, that the proud, the revengeful, the discontented, the unthankful and impatient, are their own tormentors; whether God immediately execute His judgments on them or not, their own temper of mind is their punishment: that, on the other hand, the various natural passions and affections of the heart work together for good, through the Divine grace, to those who govern them rightly; that humility is a great source of happiness; that it is a joyful and pleasant thing to be thankful; and that it is for our benefit to receive cheerfully our appointed portion, having our desires and purposes resigned to the disposal of God, and ever praying that His will be done.

We may hence observe farther, that man's life consisteth not in the abundance of things that he possesseth; that happiness does not depend upon the outward appearance and condition of any person, and that the greatest earthly prosperity is not proof against vexation of spirit, since a small accident, and even an imaginary misfortune, may spoil the enjoyment of it; and that we can have no solid comfort in any state of life, if our mind be out of order, and if our heart be not right with God. For the foundation of all happiness is a wise and understanding heart, endued with the faith and fear of God. With this, through His grace, we shall know both "how to be abased, and how to abound;" and shall learn "in whatsoever state we are, therewith to be content," Phil. iv. 11, 12. *Theed, Dr. J. Balguy.*

Chap. VI. ver. 1. *On that night* &c.] The revengeful projects of Haman were no sooner concerted, than they were followed by a wonderful turn of affairs, in which several instances of providential interference concurred towards the rescue of the innocent, and the mortification of this haughty and injurious man. *Pyle.*

The Scriptures relate many events brought to pass by means which seem disproportionate, unsuitable, and even contrary to the effect. Such events speak God to be their cause, His invisible power supplying the apparent defects in the means. Thus plots contrived in darkness, with all possible caution and secrecy, are by improbable means and unaccountable accidents disclosed and brought to light; "a bird of the air," as the wise man speaks, "telling the matter," or "the stone," according to the expression of the Prophet, "crying out of the wall." In the book of Esther we read, The king cannot sleep; to divert him, the chronicle is called for; Mordecai's service is there pitched upon, and enquiry made concerning his recompense; honour is decreed him; so the cruel device of Haman comes out, and he himself suffers. Whence can such events proceed but from the ever watchful care of Him, whose eyes are upon the ways of man, and He seeth all his goings? *Dr. Isaac Barrow, Bp. Horne.*

2. *And it was found written, that Mordecai* &c.] It was a singular interposition of Divine Providence, that among the voluminous registers of occurrences, afforded by the affairs of so many provinces, the reader should turn to that part in which Mordecai's service was recorded. *Bps. Hall and Patrick.*

8. — *the crown royal which is set upon his head:*] That is, upon the head of the horse, as is commonly understood: the Hebrew word signifies any ornament about the head or neck. *Bp. Patrick, Dr. Wells.*

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may array the man *withal* whom the king delighteth to honour, and † bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

† Heb. *cause him to ride.*

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: † let nothing fail of all that thou hast spoken.

† Heb. *suffer not a whit to fall.*

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

CHAP. VII.

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1 *Esther, entertaining the king and Haman, maketh suit for her own life and her people's.* 5 *She accuseth Haman.* 7 *The king in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.*

SO the king and Haman came † to banquet with Esther the queen.

† Heb. *to drink.*

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

4 For we are sold, I and my people, † to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

† Heb. *that they should destroy, and kill, and cause to perish.*

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, † that durst presume in his heart to do so?

† Heb. *whose heart hath filled him.*

6 And Esther said, † The adversary and enemy *is* this wicked Haman.

† Heb. *The man adversary.*

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9. — *and bring him on horseback through the street* &c.] Pitts gives an account of a person, who had turned Mahometan, having honours paid to him, very similar to those here described as paid to Mordecai. Strange as the custom may seem of paying honour to a person by putting vestments on him above his degree, and which it is not designed that he should keep, together with the carrying him thus equipped about a large town on horseback, attended by a cryer; we perceive from this instance that it has prevailed no less with Africans, than anciently with Asiaticks. *Harmer.*

10. — *Make haste, — and do even so to Mordecai*] A marvellous concurrence of circumstances drawn together by the infinite wisdom and power of the Almighty. Who but Haman should be called by the king? And when should Haman be called to advise of Mordecai's honour, but in the very instant when he came to petition for Mordecai's destruction? *Bp. Hall.* Thus Haman's thirst of revenge caused him to minister to his own grief and humiliation. *Bp. Patrick.*

12. — *came again to the king's gate.*] To perform the business of the place which he held, and to shew that he was not elated with the high honour which he had received. It is probable he looked upon this honour as a happy omen of the successful events which followed. *Dr. Wells.*

—— *having his head covered.*] This was a token of sorrow. See 2 Sam. xv. 30; xix. 4; Jerem. xiv. 3, 4. The same was customary with other nations. Thus Panthea, the wife of Abradatas, when taken captive by Cyrus, is described by Xenophon as sitting covered with a vail, and looking upon the ground; and, among the Greeks, vailing the head is spoken of as a sign of grief. *Parkhurst.*

13. — *If Mordecai be of the seed of the Jews,* &c.] They consider the favour shewn to Mordecai to be a certain prelude of Haman's fall; because the new favourite, being a Jew, would shew no mercy to the irreconcilable enemy of the Jewish nation. They had probably observed too the wonderful interpositions of Providence in favour of the Jews during the captivity, and thence concluded that they were especial objects of the Divine protection. *Bp. Patrick.*

Chap. VII. ver. 4. — *although the enemy could not countervail the king's damage.*] Although the enemy of our nation, who thus designed our destruction, could not countervail the king's damage; forasmuch as the king would have lost more than he had gained, had we been sold. *Dr. Wells.*

6. — *this wicked Haman.*] Never till now did Haman bear his true title. Before, some had styled him noble, others great; some magnificent, and some perhaps virtuous; only Esther gives him his own, Wicked Haman.

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Then Haman was afraid || before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also † before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the † gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

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|| Or, *at the presence of.*

† Heb. *with me.*

† Heb. *tree.*

Ill-deserving popularity doth in vain promise to itself a perpetuity of applause; if our ways be really evil, the time shall come when, after all vain flattery, after all our short lived glory, our sins shall be drawn forth to light, and our iniquities laid before us, to our utter confusion. *Bp. Hall.*

8. — *Haman was fallen upon the bed*] It was the custom in those times to sit or lay upon beds, as they ate and drank, and Haman was now in the posture of a person who had fallen as a suppliant at the feet of Esther.

—— *Then said the king*, &c.] The king, finding him in this posture, interpreted his conduct as if he were so impudent as to take liberties with the queen's person in his own palace. Not that he could believe this was really the case, but, in his furious passion, he turned every thing to the worst sense, and made use of it to aggravate Haman's crime. *Bp. Patrick.*

—— *they covered Haman's face.*] It was the custom so to cover the faces of condemned criminals: a custom also found among the ancient Romans, both in their punishment of a parricide, who, when convicted, was immediately hooded, as unworthy of the common light; and in that form of pronouncing sentence on a criminal ascribed by Livy to Tullus Hostilius: "Go, officer, bind his hands, veil his head, hang him on the fatal tree." This custom was noticed in Egypt by Dr. Pococke, who speaks of a man brought before the Bey, like a malefactor, with his hands behind him as if tied, and a napkin put over his head, as malefactors commonly have. *Parkhurst, Harmer.*

9. — *the gallows*] In the margin, "the tree." Crucifixion appears to have been the punishment inflicted by Ahasuerus upon Haman. Polycrates of Samos, Cicero tells us, was crucified by order of Oroetes, prætor of Darius. One of the capital punishments in Abyssinia is the cross. *Bruce.*

—— *Hang him thereon.*] Thus, within the compass of a day, Haman's fortune was completely reversed: but a few hours after he imagined his success most certain, this sentence of condemnation was pronounced upon him. Thus also we find many instances in holy Scripture in which the security of the wicked is suddenly disturbed by the Divine summons: "Thou fool, this night thy soul shall be required of thee," Luke xii. 20. *Bp. Andrewes.*

When iniquitous enterprises, managed by subtilty or violence, are suddenly and seasonably defeated, then the ever-vigilant Eye, and the all-powerful Hand, are concerned. God doth ever see the deceitful workers of iniquity, though they devise their wickedness in secret. He often doth suffer it to grow on to a pitch of maturity, till it be thoroughly formed, till it be ready to break forth in fearful effects; then in a moment He crusheth it to nothing. God beholdeth unjust men setting out in their designs; He letteth them proceed in full career till they are reaching the object of their wishes; then instantly He checketh, He turneth them back, He overthroweth them. Thus was Haman's plot confounded, when he had procured a royal decree, when he had fixed a time, when he had issued forth letters to destroy the people of God. Thus was Pharaoh overwhelmed when he had just overtaken the children of Israel. Thus perished the designs of Abimelech, of Absalom, of Adonijah, of Sanballat. Thus, when Sennacherib had encamped against Jerusalem with a mighty host, and to all appearance had the city in his power, the Lord did put a hook in his nose, and turned him back into his own land. Almighty God could prevent the very beginning of wicked designs, or could subvert them in any stage of their progress; but He rather winketh for a time at their success, and suffereth the designers to go on till they are elevated to the height of confidence, and till the good are on the brink of ruin: then surprisingly He striketh in with effectual succour: thus declaring how vain is the presumption of the ungodly, how needful and how certain is His protection over His good and faithful servants; how much reason the one hath to dread Him, and the other to confide in Him. *Dr. Isaac Barrow.*

10. — *on the gallows that he had prepared for Mordecai.*] That same instrument, which he had reared on high for Mordecai's destruction, is appointed by Providence for his own; and his shame and punishment are rendered as conspicuous as his former honour and prosperity. *Dr. J. Balguy, Bp. Hall.*

In Abyssinia, when the prisoner is condemned in capital cases, he is not again remitted to prison, but is immediately carried away, and the sentence executed upon him. Among other instances of this, Abba Salama was condemned by the king the morning he entered Gondar, on his return from Tigre, and immediately hanged, in the garment of a priest, on a tree at the door of the king's palace. The same was the practice in Persia, as we learn from Xenophon, and more plainly from Diodorus. *Bruce.*

In that deliverance of the Jews from Haman's conspiracy, there is no extraordinary manifestation of God's power; no particular cause or agent was in its working advanced above the ordinary pitch of nature; and yet the contrivance or suiting of these ordinary agents appointed by God, is more admirable than if the same end had been effected by means truly miraculous. For a king not to take kindly rest by night, though in a bed

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CHAP. VIII.

1 *Mordecai is advanced.* 3 *Esther maketh suit to reverse Haman's letters.* 7 *Ahasuerus granteth to the Jews to defend themselves.* 15 *Mordecai's honour, and the Jews' joy.*

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, †and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

† Heb. *and she wept, and besought him.*

4 Then the king held out the golden sceptre towards Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse † the letters devised by Haman the son of Hammedatha the Agagite, ‖ which he wrote to destroy the Jews which *are* in all the king's provinces:

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† Heb. *the device.*
‖ Or, *who wrote.*

6 For how can I †endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

† Heb. *be able that I may see.*

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [a] may no man reverse.

[a] See chap. 1. 19.

9 Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred

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of ease, is not unusual; for a king again to seek to solace his waking thoughts by hearing the annals of his kingdom, is more commendable than rare: but that king Ahasuerus should lie awake at that time, specially when Haman did watch and plot the destruction of the Jews; that, causing the chronicles of his kingdom to be read, the reader should light on the place wherein was recorded Mordecai's unrewarded good service, in discovering the treason intended against the king's person; this was from the Keeper of Israel, who neither slumbereth nor sleepeth, and who was marvellous in His people's sight.

It was His doing, likewise, that Esther, by Mordecai's advice, should conceal her nation and parentage until she came in such high favour with the king; that queen Vashti should be displaced, and Esther preferred, about the same time wherein Haman was advanced, and by his advancement enabled to do a remediless mischief to the Jewish nation, if the Lord had not, as the wise man speaks, "made one thing against another." *Dr. Jackson.*

As miracles display the infinite power of God, so His direction of human affairs exhibits His infinite wisdom, and proves the subordination of all the several ranks of creatures, with whatsoever strength or efficacy they be endowed, to His Providence. In wisdom He made them all: in wisdom He marshalleth, He ordereth them all. *Dr. Jackson.*

The succession of events which led to the deliverance of the Jews from Haman, shew that the providence of God may be at work where men least suppose it; that He in His infinite wisdom makes unlikely accidents subservient to His ends; and that the minute parts of His dispensations may not always afford sufficient ground for our limited faculties to estimate the great purposes of His will. *Bp. Hall.*

Chap. VIII. ver. 1. — *the house of Haman*] That is, the whole estate which Haman had possessed; his dwelling, lands, cattle, goods, and treasure. *Bp. Patrick.*

—— *what he was unto her.*] That is, Esther had made known to the king how Mordecai was related to her. *Dean Prideaux.*

2. — *took off his ring, — and gave it unto Mordecai.*] The king made Mordecai the keeper of his seal, in the same manner as Haman had been before. *Dean Prideaux.*

The bearing of a seal is a token of an high office, either by succession or deputation. Thus in Gen. xli. 42, Pharaoh, setting Joseph over the whole land of Egypt, gives him his ring; that is, his seal, as Josephus the historian explains it. Antiochus, declaring his son successor in his kingdom, sends him "the crown, and his robe, and his signet," 1 Mac. vi. 14, 15. Thus in Aristophanes, the taking away of the ring signifies the discharging of a chief magistrate: and a little after, the giving of a ring to another is the making another steward or chief magistrate, by delivering to him the badge of his office. To these instances it may be added, that, in our own nation, the Lord Chancellor or Lord Keeper of the Great Seal, and other high officers of state, are appointed by the King delivering to them the seals of their respective offices. *Parkhurst.*

—— *Esther set Mordecai over the house of Haman.*] Esther appointed Mordecai to conduct for her the affairs relating to Haman's estate. *Dean Prideaux.*

9. — *in the third month,* &c.] That is, a little more than two months after the former decree. *Bp. Patrick.*

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twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus's name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* † published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

† Heb. *revealed.*

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of ‖ blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

‖ Or, *violet.*

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16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

1 *The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman.* 12 *Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged.* 20 *The two days of Purim are made festival.*

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NOW in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man would withstand them; for the fear of them fell upon all people.

3 And all the rulers of the pro-

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11. *Wherein the king granted the Jews — to stand for their life,*] The decree procured by Haman against the Jews being by an unreasonable custom irreversible, all that the king could do, in compliance with Esther's request, was to give the Jews, by a new decree, such a power to defend themselves as might render the former decree ineffectual. *Dean Prideaux.*

12. — *upon the thirteenth day* &c.] The very day appointed by Haman for their destruction.

15. — *in royal apparel*] See the note on Dan. v. 7.

—— *a great crown of gold,*] Not a royal crown, but such an one as was worn by the highest princes of Persia. *Bp. Patrick.*

16. *The Jews had light,*] Light is often figuratively applied in Scripture to denote prosperity. *Bp. Lowth.*

The eyes of the Lord are ever upon His church, and though He sometimes suffer it to be brought into tribulation, yet He hath promised concerning it, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn," Isai. liv. 17. *Bp. Horne.*

17. — *And many of the people of the land became Jews; for the fear of the Jews fell upon them.*] When Haman's conspiracy was defeated, and the destruction designed against the Jews was, by a wonderful chain of providences, turned upon their enemies, it is said that "many of the people of the land became Jews; for the fear of the Jews fell upon them." Their enemies, though heathens, saw plainly, from what had happened, that the Jews had more than ordinary favour shewed them from heaven, and from thence inferred that their laws and religion must needs be more acceptable there than any other; and therefore left their own for theirs, and became Jews themselves that they might partake of the same privileges and favours with them. *Bp. Beveridge.*

The dispersion of the Jews throughout the numerous provinces of the Babylonian and Persian empires, became providentially the means of publishing the true religion among the people with whom they were intermixed. Being often eminently distinguished by the royal favour, they were enabled to convey a knowledge of the truth with greater advantage: the evident interpositions of God in the cause of His people also raising exalted sentiments of His religion. *Dr. Owen.*

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vinces, and the lieutenants, and the deputies, and † officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

† Heb. *those which did the business that* belonged *to the king.*

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did † what they would unto those that hated them.

† Heb. *according to their will.*

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace † was brought before the king.

† Heb. *came.*

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and † let Haman's ten sons be hanged upon the gallows.

† Heb. *let men hang.*

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

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15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day † of the same rested they, and made it a day of feasting and gladness.

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† Heb. *in it.*

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

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19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourn-

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Chap. IX. ver. 14. — *they hanged Haman's ten sons.*] A farther instance of the retribution awaiting guilt. Haman had flattered his malicious and sanguinary spirit with the cruel hope of destroying the whole Jewish kindred: now his own sons (of the number of whom he had before boasted) are all cut off, and on the gallows share the reproach of their father. *Bp. Hall.*

16. — *and slew of their foes seventy and five thousand,*] It is probable that these persons were destroyed in consequence of their having obstinately persevered in measures of active hostility against the Jews, notwithstanding the change in the disposition of the king. On this occasion was displayed the mischievous effect of that absurd law of the Medes and Persians, that the king's decree, when signed by him and sealed with his seal, could not be changed or repealed. For the king was obliged to issue a counter-decree, empowering the Jews to take up arms in self-defence; and in consequence of this, eight hundred men were slain in Shushan, and in the provinces seventy-five thousand. Such was the calamitous result of a rash and unjust decree, ratified at a banquet; when "the king and Haman sat down to drink; but the city Shushan was perplexed." *Dr. Hales.*

18. — *and on the fifteenth day — they rested,*] The Jews of Shushan rested a day later than the Jews of the provinces, having had two days of slaughter. *Bp. Patrick.*

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ing into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, † Heb. *crush.* to † consume them, and to destroy them;

† Heb. *when she came.* 25 But † when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

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26 Wherefore they called these days Purim after the name of ‖ Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

‖ That is, *lot.*

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not † fail, † Heb. *pass.* that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not † fail † Heb. *pass.* from among the Jews, nor the memorial of them † perish from their seed. † Heb. *be ended.*

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22. — *and of sending portions one to another, and gifts to the poor.*] They made it a day both of thanksgiving and praise to God, and of feasting with one another: and they sent portions and gifts to their poorer neighbours, that they might partake in the festival. *Bp. Patrick.* In like manner almsgiving and attention to the poor ought to make part of every Christian festival. *Bp. Andrewes.* See the note on Neh. viii. 10.

25. — *should return upon his own head,*] For while he sought direction from the false gods of Persia, his whole undertaking was overruled by the God of Israel. *Bp. Patrick.*

When such men as Haman are not only supplanted in their wicked contrivances, but dismally chastised for them, these occurrences do more than insinuate Divine wisdom to intervene, countermining and confounding such devices. For He it is who, as the Scripture telleth us, maketh the diviners mad; that turneth wise men backward, and maketh their knowledge foolish; disappointeth the devices of the crafty, so that their hands cannot perform their enterprise; taketh the wise in their own craftiness, and turneth down the counsels of the froward headlong. *Dr. Isaac Barrow.*

28. — *and that these days of Purim should not fail*] Josephus bears testimony to the observance of this festival in his time, in the following words: "Hence even now all the Jews that are in the habitable earth keep these days festival, and send presents to one another." It has also been regularly observed by the Jews to this day as an annual solemnity: and it forms a standing monument of the events recorded in this book. *Dr. Gray.*

The following accounts are found of the ceremonies used at this festival in different ages: some savouring the superstition of the apostate Jews; others, the piety of their forefathers.

The festival has been generally observed by a total rest from labour, by attendance in the synagogues, by sending presents to one another, by giving portions of food and gifts to the poor, and by great rejoicing and festivity. In the synagogue, the book of Esther is solemnly read from beginning to end; all Jews, whether men, women, children, or servants, being required to attend, because they all had a share in the deliverance obtained by Esther. Before the reading begins, three thanksgivings are briefly offered up; in the first, they praise God for counting them worthy to attend this sacred solemnity; in the second, for His wonderful preservation of their forefathers; and in the third, for their having lived to keep another festival in memory of it. The history of Esther is always read on this occasion from a copy written on a roll of parchment, and never from a printed book, it bearing peculiarly the title of the Megillah, or roll of Esther. (See the Introduction.) As often as the name of Haman is read, they beat upon the seats and floors, uttering such exclamations as this, "Let his memory perish:" the very children joining in this outcry.

The book of Esther is read over twice at this festival: first in the evening of the 13th day of Adar, which with the Jews is reckoned the beginning of the 14th; and secondly, on the morning of the 14th. When the reading is ended, they praise God, who pleadeth the cause of His people; and afterward pronounce alternately with loud voices, Cursed be Haman, Blessed be Mordecai; Cursed be Zeresh, (the wife of Haman,) Blessed be Esther; Cursed be all the wicked, Blessed be all the Jews. They also read in the synagogue some passages of the Pentateuch relating to the perpetual enmity between Israel and Amalek. The synagogue is not open after the morning of the 14th, and the remainder of the festival is spent in rest and mirth.

Their feasting on this occasion has among degenerate and unbelieving Israelites been accompanied by intemperance and licentious diversions; their doctors, as blind and hypocritical guides, forging various excuses and pretences to justify the transgressions of the law which were at these times wantonly committed. *Bp. Patrick, Dean Prideaux, Lewis.*

At one time they used to erect a gibbet, and upon it to burn the effigy of Haman. In this however it was thought that they had an intention of insulting Christians, by turning into ridicule the death of Christ; and therefore the emperours forbad this part of their ceremonies, under the penalty of forfeiting all their privileges. *Calmet.*

Esther and Mordecai appear to have ordained only a feast on the 14th and 15th days of the month Adar: but the Jews observe, as they profess long to have done, a fast on the 13th day of Adar, the day destined by Haman

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29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with †all authority, to confirm this second letter of Purim.

† Heb. *all strength.*

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed †for themselves and for their seed, the matters of the fastings and their cry.

† Heb. *for their souls.*

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAP. X.

1 *Ahasuerus's greatness.* 3 *Mordecai's advancement.*

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AND the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king †advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

† Heb. *made him great.*

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

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for their extirpation. The month Adar corresponds with parts of our February and March. *Dr. Gray.*

29.—*to confirm this second letter of Purim.*] The Jews every where cheerfully agreed to the injunction of Mordecai: but, for fear of any neglect, and to give the greater authority to it, and prevent the memorial of so remarkable a blessing from decaying in after generations, a second injunction was sent by the queen to confirm it, and exhort all to the careful observance of it. *Pyle.*

31. *To confirm these days of Purim* &c.] The former Targum thus paraphrases this verse: "To confirm these days of Purim as Mordecai the Jew and Esther the queen appointed concerning them; and as the Jews ordained for themselves and for their posterity to keep in memory the matter of their fastings and their prayers." *Bp. Patrick.*

32. *And the decree of Esther* &c.] Thus the forementioned decree, which confirmed the days of Purim, was recorded and made a publick act. *Bp. Patrick.*

Chap. X. ver. 1.—*the isles of the sea.*] Perhaps the isles of the Egean sea, conquered by Darius Hystaspes. *Abp. Usher.*

3.—*Mordecai—was next unto king Ahasuerus, and great among the Jews*, &c.] Such were the temporal rewards of Mordecai's exertions in behalf of his countrymen, and dutiful regard for the safety of his sovereign. This may afford us encouragement to be zealously affected in every good thing; to stand to our principles with cheerfulness and courage, to own the doctrines of our church, and to be true to our king, in the most perilous times. Wicked persons act but by a limited commission in this world; and in spite of all their rancour and malice, success will some time or other crown the righteous: and though the followers of Mordecai's virtues may not be made like him in his earthly advancement, yet they shall enjoy peace of conscience and the favour of God. *Bp. Andrewes, Dr. Coney.*

——*seeking the wealth of his people,*] Under all revolutions, the Jews of the captivity had the comfort to see that some persons of their own body were surprisingly advanced into power and authority to patronise and defend their cause: which as it shewed the concern of the Almighty for the welfare of the Jews, must also have excited in their minds a regard for His honour and glory: and must have confirmed their dependence upon His great and precious promises. *Dr. Owen.*

After the events here related, no man dares frown upon a Jew. They are now become lords in the midst of their captivity: no marvel, if they ordain and celebrate their joyful Purim, for a perpetual memory to all posterities of their happy deliverance. It were pity that the church of God should not have seasons of sunshine, as well as of storm; and should not meet with interchanges of joy in their warfare, before they enter upon the unchangeable joy of their endless triumph. *Bp. Hall.*

The Jews from the time of the captivity are no more to be looked upon as that free, rich, and glorious people, which they had been either under their former theocracy, as Josephus rightly terms it, or under their opulent and warlike monarchs, and the direction of their Prophets. Their condition, government, manners, their very name, and every thing but their religion, are now entirely changed. And indeed it could hardly be expected otherwise, when we consider, that those that had been carried away into Babylon, were sold for slaves, and dispersed far and wide through that vast empire, according to the custom of those conquerors; and though some of them we find to have attained to very considerable posts, or grown exceeding rich in the land of their captivity, yet these are but few in comparison of those who groaned under the heavy hand of their oppressors; neither were they the former, but the latter, that is, the poorer sort, that came back into Judea; and even of these the whole number that came, either with Zerubbabel, Ezra, or Nehemiah, scarcely amounted to 70,000; among whom a multitude of strangers was likewise intermixed, either by marriages, or otherwise, most of them so indigent, that they were forced to be supported in their journey by the charitable contributions of those that stayed behind.

They were indeed to be governed by their own laws; but, as they still continued in subjection to other nations, to the Persians, Syrians, and Romans, that privilege, as well as the exercise of their religion, very much depended on the arbitrary will of their conquerors, and was often curtailed, and sometimes wholly taken away. Even whilst they were under the Persians, the lives and estates of the whole nation were on the brink of being sacrificed to the ambition of a favourite, Haman, had not Esther's interest miraculously prevented the execution of that bloody edict; and so weak did they continue under them, that they were a long time exposed to the injuries of even the neighbouring Samaritans. They seem however to have recovered themselves by degrees, and to have lived in more peace and

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plenty during the two following centuries; and this is perhaps the reason of that vast chasm of near 250 years in their history, between the death of Nehemiah and the times of the Maccabees, when those illustrious heroes not only shook off the foreign yoke, but raised the glory of their nation by their victories and conquests, and by obliging other nations to embrace the Jewish religion.

But this epocha was but short-lived, and eighty years were hardly expired, before the ungovernable ambition of some of their unworthy successors introduced a general apostasy, and brought them under subjection to the Romans, which they could never more shake off. Herod indeed, whom the Romans raised to the royal dignity, greatly increased the glory and opulence of the Jewish nation; but as he was an Idumean who had gained the crown by the destruction of the Asmonean race, as he was a vassal to the Romans, and a tyrant of the Jews, they could not be said to be either free or happy during his hateful reign, much less under the reigns of his successors, when the government of Judea was split into so many toparchies: so that the nation went from thenceforward from bad to worse, till their total destruction. They were changed in their very name, the title of Israelites being quite lost, and the names of all the other tribes being absorbed in that of Judah; so that, from the period of their return, the whole people were chiefly known by the name of Jews, in opposition to the Samaritans, who were a mixture partly of the ten tribes, partly of revolted Jews, and of other nations. Religion was the thing that received the least change from their re-establishment; and, if we except some apostasies occasioned by persecutions, or the ambition of some of their high priests, we shall find them in the sequel more averse to idolatry, and to all heathenish superstitions, than ever their forefathers had been prone to them before the captivity; such strict observers of the sabbath, as to suffer themselves to be murdered by whole armies, rather than violate it by standing on their defence; in a word, so zealous for their religion, and such strict observers of their oaths, whether of allegiance or confederacy, as to suffer the most bloody persecutions, and horrid butcheries, with the utmost courage and constancy, rather than violate their fidelity to their laws. This was indeed a virtue, which, as Josephus rightly observes, was peculiar to the Jews, and to which no other nation or religion could ever lay any claim, till the sufferings, number, and constancy of the Christian martyrs, did in a great measure eclipse the glory of the Jewish ones. *Universal History.*

The Jews had many revolutions of peace and war, and some changes in the mode of their government, from the time of their return from the Babylonian captivity, to their complete subjection to the Romans; but their sacerdotal government, as it is sometimes called, continued with but little interruption through this whole space of about 600 years. Having returned into their own country under the sanction and authority of Cyrus, they acknowledged the sovereignty of the kings of Persia till that empire was overturned by Alexander the Great, (according to Dean Prideaux, B. C. 330:) they then became subject to his successors, first in Egypt, afterwards in Syria, till, having been deprived of their civil and religious liberties for three years and a half by Antiochus Epiphanes, (B. C. 168,) they were restored, both to the exercise of their religion, and to their ancient independence, by the piety and bravery of Mattathias and his descendants. (B. C. 165.) Under these Maccabean princes, they became an entirely free state, supported by good troops, strong garrisons, and alliances, not only with neighbouring powers, but with remote kingdoms, even Rome itself. This glory of the Jews was but of short duration: for, though the decline of the kingdoms of Egypt and Syria prevented their interference in the affairs of other states, yet the entire ruin of these two kingdoms, by the great accession of power which it brought to the Romans, paved the way for the destruction of the Jewish commonwealth. Pompey compelled the Jews to submit to the arms of Rome, (B. C. 63,) and from that time their country was tributary to the Romans, although it was still governed by Maccabean princes. The last of that family was conquered and deposed by Herod the Great, an Idumean by birth, but of the Jewish religion, (B. C. 37,) who had been appointed king of the Jews by the Romans, and enjoyed a long reign over the whole of Palestine, in the course of which he greatly diminished the civil power of the high priests. He was succeeded in the government of the greater part of Palestine by his son Archelaus, (B. C. 3,) whose misconduct caused Augustus to banish him, and to reduce his dominions into the form of a Roman province, (A. C. 8.) And thus it appears, that, with the exception of the short predicted period of Antiochus Epiphanes, the kingdom of Judah, for some time independent, but generally tributary, continued to enjoy its own religion, and the form of its civil government, till after the birth of the Messiah. *Bp. Tomline.*

In the periods which succeed, we find the Jews placed in a different situation from any preceding part of their history. While a sufficient portion of the nation had been restored to Judea, and there settled, to answer the primary purpose of forming a separate people, in order to preserve the Law and the Prophets, rebuild the temple, and prepare the scene where the Messiah was personally to appear, where He was to verify the prophecies, particularly with respect to His descent, the place of His birth, and the minutest circumstances of His personal character and sufferings; where He was to promulgate His religion, and lay down His life for man; another great body of the nation, as we are informed by Josephus, retired into Egypt, built a temple there, publickly exercised their religion, and flourished in such multitudes, under the protection of Alexander and his successors, that the Jews in Egypt nearly, if not entirely, equalled those of Judea in number, wealth, and influence; and at the same time adopted the Grecian language so universally, that it became necessary to translate the Scriptures into Greek for their use, and thus make them accessible to the learned and inquisitive in every country, whenever their attention should be excited to this study. It should be remarked too, that so necessary was such an adjustment of circumstances to produce this salutary effect, in opposition to the exclusive temper of the Jews settled in Judea, that this translation, which must have been received with such joy by the Jewish colonies, was regarded as the subject of national mourning by the Jews at Jerusalem.

The importance of this translation was extremely great. By it the grand truths of religion, the history of Divine providence, and the prophecies announcing the Messiah, became accessible to the learned and inquisitive in every part of the then civilized world. All possibility of either questioning the existence, or falsifying the contents of those prophecies was thus precluded, and the stability of this signal proof of revelation secured; though the rulers, doctors, and priests of that nation, with whom they had been originally deposited, rejected that Divine Personage whom these prophecies announced; and must therefore have wished, had it been in their power, to alter their contents in order to disprove their application.

About the time when this translation was completed,

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we see the Ptolemies collecting the celebrated library at Alexandria, which for such a length of time formed the greatest depository of learning in the world, and which was so much admired and imitated by other princes. And the circumstance of its being formed in the very same city with the most numerous colony of the Jews in Egypt, while it must have attracted thither all foreigners who were solicitous to acquire learning, must also have given them an opportunity of observing a form of religion so singular as that which the Jews maintained, and of enquiring into its principles and origin; an enquiry which the translation of the Scriptures into Greek rendered practicable: while the cessation of prophecy amongst the Jews, soon after their restoration from captivity, closed the canon of the Jewish Scriptures, and proved that the knowledge which that translation could supply was perfect and complete.

The same providential system of preparation for the introduction of a pure and universal religion was equally conspicuous in many other gradual movements in the world, all concurring to promote the same effect. The inquisitive and vainglorious turn of the Grecian character multiplied philosophick sects, which by their perpetual disputations directed the attention of mankind to religious and moral speculations; gradually undermined the influence, by exposing the absurdity, of Pagan superstition and idolatry; and, though they did not substitute in their room any perfect system of natural religion, yet many of its great truths were occasionally debated upon with spirit and subtilty; and, though they were not clearly proved or practically inculcated, they yet became the objects of general interest and curiosity: so that the want of further information, and, above all, of Divine instruction, which might remove men's doubts and errours on these most awful subjects, was felt and acknowledged by the most sagacious and reflecting minds; and therefore such instruction would be more attentively listened to, and more thankfully and joyfully received.

Connected with the same system, and tending to promote the same effect, was the great and permanent extension of the Roman empire, which broke down all the barriers of separation between the eastern and western worlds, united the Euphrates and the Thames under the same masters, and blended all the civilized states of Greece and Asia, of Africa and Europe, in one great community: in every part of which the Grecian language, now the language of the sacred records, became as it were the common tongue of the learned and polite; while a perpetual intercourse between the various parts of this mighty empire, the establishment of a firm and regular police through its whole extent, and, above all, that universal peace, which its undisputed ascendency secured through the entire civilized world, when the Gospel of peace was first promulgated; all these circumstances secured to the teachers of that Gospel ready access to all the nations of the world capable of profiting by the sacred truths they taught, and gave men leisure to consider their unspeakable importance, and examine the evidence to which they appealed. *Dr. Graves.*

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THE BOOK OF

JOB.

INTRODUCTION.

THE celebrated Patriarch,' whose history is recorded in the following book, has been represented by some sacred criticks as imaginary, and his book as a fictitious dramatic composition. But he was evidently considered as real by the Prophet Ezekiel, who ranks Noah, Daniel, and Job together, as powerful intercessors with God; the first for his family, the second for the wise men of Babylon, and the third for his friends, Ezek. xiv. 14. And the Apostle James celebrates the exemplary "patience of Job," James v. 11. And the book itself, the early admission of which into the Sacred Canon is strongly in favour of its veracity, describes the residence of Job and his friends with all the geographical precision of true history. *Dr. Hales.*

The Book of Job was certainly written as a literal relation of actual events; for this is evident from the style of the author, from his mode of introducing the subject, and also from the circumstantial detail of habitation, kindred, and condition, as well as from the names of the persons therein mentioned, which correspond with other accounts of the age and country, in which Job is generally supposed to have existed.

It must be observed, that the veracity of the book is not invalidated by the allegorical manner in which some things are related. Human events are literally described; but the proceedings of Providence, of which we are unable to form any apprehension, unless from figurative illustration, are perhaps here, as in other parts of Scripture, parabolically represented under familiar allusions. *Dr. Gray.*

When Job lived, seems deducible from his being contemporary with Eliphaz the Temanite; thus:

	Abraham		
1.	Isaac		1.
2.	Esau	Jacob	2.
3.	Eliphaz	Levi	3.
4.	Teman	Kohath	4.
5.	Eliphaz, Temanite	Amram Job	5.
- - - - - - - - -		Moses - - - -	

Dr. Kennicott.

It appears probable that Job himself was the writer of his own story: of whose inspiration we seem to have very clear evidence in this book: namely, from those remarkable words of his to God, chap. xlii. 5, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."

It is plain, that here is some privilege intended which he never had enjoyed before, and which he calls the sight of God. He had "heard of Him by the hearing of the ear," or the tradition delivered down from his forefathers: but he had now a clear and sensible perception of His being and Divine perfections: some light thrown in upon his mind, which carried its own evidence, and of which perhaps we can form no notion, because we never felt it; but which to him had all the certainty and clearness even of sight itself; in short, some manifestations of the Deity made to him, in vision, such as the Prophets had, and from whence they derived their very name of Seers.

If we allow Job himself to have been the writer of the book, there will be evidently two advantages hereby gained to it: as first, that all objections to the historical truth of it will vanish at once.

None could tell us his own story so well as Job; nor have we any reason to question his veracity. The dialogue too will then appear to have been the substance of a real conversation, as no dialogue was ever more natural. If the story be told us in verse, or in the prophetick style and language; as the first of these was a practice of the highest antiquity, the other adds the most sacred and unquestionable authority to it: so that neither truth nor ornament is here wanting, any more than the dignity of the subject, to render this a book of inestimable value.

The other advantage is this: that if Job himself were the writer of the book, then every point of history, and every doctrine of religion here treated of, which coincide with those delivered in the books of Moses, are an additional proof and confirmation of these latter: as being evidently derived from some other source, not borrowed from the Pentateuch. *Peters.*

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But whether we suppose Job the author of the book or not, its great antiquity, and even its priority to the age of Moses, seems to stand on strong grounds. And, upon the whole, perhaps we may not unreasonably conjecture the history of the book to be this.—The poem being originally written either by Job, or some contemporary of his, and existing in the time of Moses, might fall into his hands, whilst residing in the land of Midian, or afterwards when in the neighbourhood of Idumea; and might naturally be made use of by him, to represent to the Hebrews, either whilst repining under their Egyptian bondage, or murmuring at their long wanderings in the wilderness, the great duty of submission to the will of God. The encouragement which the book holds out, that every good man, suffering patiently, will finally be rewarded, rendered it a work peculiarly calculated to minister mingled comfort and rebuke to the distressed and discontented Israelites, and which might therefore well have been employed by Moses for this purpose. We may also suppose that Moses, in transcribing, might have made some small and unimportant alterations, which will sufficiently account for occasional and partial resemblances of expression between it and the Pentateuch, if any such there be.

This hypothesis both furnishes a reasonable compromise between the opinions of the great criticks, who are divided upon the point of Moses being the author; and supplies an answer to a question of no small difficulty, which hangs upon almost every other solution; namely, when, and wherefore, a book, treating manifestly of the concerns of a stranger, and in no way connected with their affairs, was received by the Jews into their sacred canon? For Moses having thus applied the book to their use, and sanctioned it by his authority, it would naturally have been enrolled among their sacred writings: and, from the antiquity of that enrolment, no record would consequently appear of its introduction. *Dr. Magee.*

External happiness and misery are not always in this life the consequences of virtue and vice; this world is not the theatre of Divine retribution; but there is a life beyond the grave, where the good will receive their reward, and the wicked be punished: this is the moral of the book of Job. *Michaelis.*

The general conduct of this book, as a poem, is of the most interesting kind. It opens with a preface, which describes the person, and advantageous situation of a most worthy and excellent man, called by some a king: see note at chap. i. 3. Then it relates by what means he was deprived of these blessings, and reduced to distresses proportionate to his former prosperity: it describes certain of his former friends as visiting him, and endeavouring to excite his repentance for some secret sins, as they suppose, committed by him; while he protests his innocence of any such guilt. After many charges and vindications between the elder and perhaps more dignified friends of Job, and the Patriarch himself, a person, younger than those friends who had already spoken, then assumes the discourse, and gradually prepares the way for an appearance of the Deity Himself, who reasons on the various works of His creating hand, and the various course of His Providence in respect to them, all of which exceed the ability, conception, or direction, of the human mind: leaving the inference, that He, who thus wisely, though diversely, directs the course of nature, does equally wisely, though equally diversely, direct the ways of good men, who trust in Him. *Script. illust. Expos. Ind.*

The poem consists of five parts: the first part, containing the first dialogue, or debate between Job and his three friends, occupies chap. iii—xiv; the second, chap. xv—xxi; the third, chap. xxii—xxxi; the fourth part contains the speech of Elihu, chap. xxxii—xxxvii; and the fifth, the answer of God, and Job's submission, chap. xxxviii—xlii. *Dr. Hales.*

The whole book of Job, with regard both to sublimity of thought and morality, exceeds beyond all comparison the most noble parts of Homer. *Pope.*

The style of the book, and the customs incidentally described in it, bear the marks of Patriarchal antiquity. The book contains most sublime descriptions of the power and other attributes of God; and is expressly cited by St. Paul as sacred Scripture, 1 Cor. iii. 19. *Gisborne.*

Before CHRIST about 1520.

CHAP. I.

1 *The holiness, riches, and religious care of Job for his children.* 6 *Satan, appearing before God, by calumniation obtaineth leave to tempt Job.* 13 *Understanding of the loss of his goods and children, in his mourning he blesseth God.*

THERE was a man in the land of Uz, whose name *was* Job; and that man was [a] perfect and upright, and one that feared God, and eschewed evil.

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[a] Chap. 2. 3.

2 And there were born unto him seven sons and three daughters.

3 His ‖ substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and

‖ Or, *cattle.*

Chap. I. ver. 1.—*in the land of Uz,*] Concerning the situation of this country of Job, different opinions are entertained. It was most probably on the confines of Idumea, if not a part of it. The daughter of Edom is said to dwell in the land of Uz, Lam. iv. 21. Uz was the son of Nahor, Abraham's brother, Gen. xxii. 21. *Dr. Blayney.* See its supposed situation in the Map of the World, east of the Dead Sea.

3. *His substance also was seven thousand sheep,* &c.] The principal riches of the Bedoween Arabs, no less than of the princes and patriarchs of old, continue to be estimated from the number and quality of their cattle.—Several Arabian tribes can bring into the field only three or four hundred horses, at the same time that they are possessed of more than so many thousand camels, and triple again that number of sheep and black

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a very great ‖ houshold; so that this man was the greatest of all the †men of the east.

‖ Or, *husbandry.* † Heb. *sons of the east.*

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and [b] cursed God in their hearts. Thus did Job †continually.

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b 1 Kings 21. 10, 13.

† Heb. *all the days.*

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and †Satan came also †among them.

† Heb. *the adversary.* † Heb. *in the midst of them.*

7 And the LORD said unto Satan, Whence comest thou? Then Satan

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cattle. They rarely kill any of their flocks, living chiefly upon their milk or butter, or else upon what they get in exchange for their wool. *Dr. Shaw.*

—— *so that this man was the greatest of all the men of the east.*] That Job was certainly a magistrate, a judge at the least, is evident from chap. xxii. 7; and not improbably he was a king; not such as the kings of the earth now are, whose dominions are wider, and power more absolute, yet possibly such as were called kings in those ancient times, and in those eastern parts of the world: that is, a kind of petty monarch and supreme governour within his own territories, though perhaps but of one single city with the suburbs, and some few neighbouring villages. It is here said, that he was "the greatest of all the men of the East;" and in the twenty-ninth chapter he saith of himself, that when he came in presence "the princes and the nobles held their peace," and that he "sat chief, and dwelt as a king in the army." *Bp. Sanderson.* Perhaps we may be not far from right in contemplating the modern sheiks in Arabia, as bearing considerable resemblance to this holy personage. *Script. illust. Expos. Ind.*

4. — *every one his day;*] His birthday, as was the custom among those nations. See Gen. xl. 20. *Grotius.*

To celebrate a birthday with great tokens of rejoicing and triumph, was the custom of former ages. Herodotus says, "of all days the Persians shew the highest regard to their birthday:" and he gives us an account of the particular ceremonies which were appropriated to that festival. *Chappelow.*

5. — *sanctified them,*] Required them, by messengers, to prepare themselves by washing, and such rites as were then in use; as also by prayer, repentance, &c. to join with him in offering sacrifices for them. *Clark.*

—— *It may be that my sons have sinned,*] This was a suspicion in Job concerning his children. Hence we may observe, that it is no breach of charity to suspect ill of others, while we intend their good. Indeed, upon a surmise to accuse and charge another, is very uncharitable; but upon a surmise that such an one, my child, or my friend, or my brother, hath sinned, to be induced to pray for him—this is very charitable. A good heart turns its suspicions of others' sinnings and failings into prayers and intercessions, that they may be pardoned; not into accusations and slanders, that they may be defamed. The use which Job made here of his suspicion of his sons' sinning, was to turn it into prayer and supplication for the pardon of their sin. *Caryl.*

Unfavourable suspicions are not unlawful, if they proceed, not from any corrupt affections, but only from a charitable jealousy of those, over whom we have special interest, so that it may engage us to admonish, reprove, or correct them, when they do amiss: so was Job suspicious of his sons, for sinning and cursing God in their hearts. *Bp. Sanderson.*

—— *cursed God in their hearts.*] Some way dishonoured God by neglecting to give Him the praise and glory of His mercies. *Clark.*

Let slip some irreverent words of God. *Bp. Wilson.*

It is hardly to be imagined, that they, whose lives had been formed by the example of so good and religious a father, could ever be guilty of so aggravating a crime, as, strictly speaking, to *curse* God. We may suppose, that their elegant and sumptuous entertainments might raise such an excess of mirth, as to occasion an absence of mind, and make them think of God less reverently than they ought. *Chappelow.*

Job was only apprehensive, lest, in the gaiety of a festival, his children had let loose their minds from the restraints of religion. *Scott.*

6. — *the sons of God*] The good angels, chap. xxxviii. 7; Dan. iii. 25, 28. *Clark.*

—— *came to present themselves before the Lord,*] Appeared before God in a special manner, for some special end. A parabolical representation of God's providence in the government of the world. *Clark.*

The decrees of God, the ministry of good, and the machinations of evil angels, are usually expressed in the form of the judgments or counsels of a king; 1 Kings xxii. 19; Zechar. iii. 1. *Grotius.*

—— *Satan*] *Foe* to God and man, and the *accuser* of the brethren. The Greek version in this passage of Job, and in Zechar. iii. 1, renders "Satan" by a word signifying *the accuser. Parkhurst.*

The grand spiritual "adversary" of mankind is here first introduced in Scripture, under his proper name "Satan," and under the character assigned to him from hence in the New Testament, of "walking about as a roaring lion, seeking whom he may devour," 1 Pet. v. 8, with allusion to Job i. 7, and ii. 3; and as "the accuser of the brethren, who accused them before God night and day," Rev. xii. 10. *Dr. Hales.*

The name "Satan," as denoting an enemy, frequently occurs in the Old Testament: see 2 Sam. xix. 22; 1 Kings v. 4: where the word for "adversary" is in the original "Satan." It is extremely probable to me, that the root *Satan* was introduced into the Hebrew and other Eastern languages, to denote an adversary, from its having been the proper name of the great enemy of mankind. *Bp. Watson.* See the note on chap. ii. 10.

—— *and Satan came also among them.*] It is not said, that the sons of God and Satan came and presented themselves before the Lord: Satan did not join himself in with them; Satan did not offer himself for any good service; but thither he came, being so ordered by the overruling power of God. *Caryl.*

7. *And the Lord said unto Satan, Whence comest thou?*] The Lord, to make him sensible that he was not an absolute prince, but His subject, called to him and demanded an account of him, where he had been, and from whence he came. To which he gave an answer, which expressed, as the restlessness of his mind, and his unwearied diligence, so the limitation of his power, which extends only to this lower world; for he told Him, that he came "from going to and fro in the

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answered the LORD, and said, From [c] going to and fro in the earth, and from walking up and down in it.

c 1 Pet. 5. 8.

8 And the LORD said unto Satan, † Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

† Heb. *hast thou set thy heart on.*

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his ||substance is increased in the land.

|| Or, *cattle.*

11 But put forth thine hand now, and touch all that he hath, † and he will curse thee to thy face.

† Heb. *if he curse thee not to thy face.*

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy † power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

† Heb. *hand.*

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

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14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them,* and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, || The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

|| Or, *A great fire.*

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and † fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

† Heb. *rushed.*

18 While he *was* yet speaking, there came also another, and said,

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earth, and from walking up and down in it." *Bp. Patrick.*

God employs Satan as His instrument, either to inflict punishment, or to bring evils on man, for whatever cause may seem good to the Divine will. But Satan, though hostile to man, and desirous of doing him injury, is bound as it were with a chain, and can never even touch the righteous unless when let loose by God. While "going to and fro, and walking up and down in the earth," Satan might watch Job, but he could not hurt him without permission from God. *Rosenmüller.*

God decreed to give power to Satan, for the proof of Job's fidelity and patience; and permitted the several calamities which were brought upon Job to make trial of him. *Bp. Hall.*

——*from going to and fro in the earth,*] To find advantage to tempt men, 1 Pet. v. 8. *Clark.*

The most important truths, as we are framed at present, can make but a slight impression on the mind, unless they enter first, like a picture, into the imagination, and from thence are stamped upon the memory.

The Scripture speaks of God after the manner of men; for there is a necessity of condescending to our capacities, and of suiting the revelation to our apprehensions, and to the ideas we are furnished with. As kings therefore transact their most important affairs in a solemn council or assembly, so God is pleased to represent Himself as having His council likewise, and as passing the decrees of His providence, in an assembly of His holy angels. *Peters.*

9. — *Doth Job fear God for nought?*] It is an argument of a most malignant spirit, when a man's actions are fair, then to accuse his intentions. The devil had nothing to say against the actions of Job, but goes down into his heart, and accuses his intentions. Malice misinterprets the fairest actions, but love puts the fairest interpretation it can upon foul actions. *Caryl.*

10. *Hast not thou made an hedge about him,* &c.] A figurative expression, signifying, Hast not Thou secured him from injury? See the notes on Hos. ii. 6; Mic. vii. 4.

11. — *he will curse thee to thy face.*] The phrase is stronger than that used at ver. 5. It imports here an utter and publick renunciation of religion as a vain thing. *Scott.*

12. — *all that he hath is in thy power;*] It is here observable, that the devil could have no power over Job, (nor consequently can have over any other of God's servants,) without having first obtained it from God. *Collyer.*

——*only upon himself put not forth thine hand.*] Hence we may remark, that God Himself sets bounds to the afflictions of His people. He limits how far every affliction shall go, and how far every instrument shall prevail. *Caryl.*

15. *And the Sabeans fell upon them,*] The Sabeans were a people (as is concluded by most interpreters) inhabiting Arabia Felix, near the country where Job dwelt: they were famous only for robberies, and lived by pillage and plundering their neighbours. *Caryl.*

17. — *the Chaldeans*] Chaldea, a country lying between Mesopotamia to the north, Susiana to the east, the Persian bay to the south, and Arabia Deserta to the west. *Dr. Wells.*

Chaldea was at a vast distance from the land of Edom. But these were a set of profligates, who followed the pilfering life of the wild Arabs: and, like them, it is probable they made excursions through the Arabian deserts, to any distance where there was any hope of plunder. The Arabs deemed it heroism to make long journeys over pathless solitudes in quest of daring adventures. *Scott.*

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Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind † from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

† Heb. *from aside, &c.*

20 Then Job arose, and rent his ‖ mantle and shaved his head, and fell down upon the ground, and worshipped,

‖ Or, *robe.*

21 And said, [d] Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

d Eccles. 5. 15. 1 Tim. 6. 7.

22 In all this Job sinned not, nor ‖ charged God foolishly.

‖ Or, *attributed folly to God.*

CHAP. II.

1 *Satan appearing again before God obtaineth further leave to tempt Job.* 7 *He smiteth him with sore boils.* 9 *Job reproveth his wife, moving him to curse God.* 11 *His three friends condole with him in silence.*

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AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And [a] Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

a Chap. 1. 7.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, [b] a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, † to destroy him without cause.

b Chap. 1. 1, 8.

† Heb. *to swallow him up.*

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

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19. — *a great wind*] A whirlwind. *Clark.*

—— *from the wilderness,*] It is conceived, that this was either the wilderness of Edom, spoken of 2 Kings iii. 8; or else it was Arabia the Desert, which is by way of eminency called the Wilderness. *Caryl.*

—— *smote the four corners of the house, and it fell*] The following account of a whirlwind is given by Mr. Bruce: "We had scarcely advanced two miles into the plain, when we were inclosed by a violent whirlwind, or what is called at sea the water-spout.—The unfortunate camel, that had been taken by the Cohala, seemed to be nearly in the centre of its vortex. It was lifted, and thrown down at a considerable distance, and several of its ribs broken. Although, as far as I could guess, I was not near its centre, it whirled me off my feet, and threw me down on my face, so as to make my nose gush out with blood. Two of the servants likewise had the same fate.—It demolished one half of a small hut, as if it had been cut through with a knife, and dispersed the materials all over the plain, leaving the other half standing." *Script. illust. Expos. Ind.*

20. *Then Job arose,* &c.] Job, who had heard all the rest without disturbance, was overcome with grief at this last word. *Bp. Patrick.*

—— *and shaved his head,*] Michaelis remarks, that this was done in token of great grief; and cites Curtius in proof, that the Persians did the same on the death of Alexander the Great, according to their custom in mourning; and refers to Lucian, that thus likewise the Egyptians lamented the funeral of their Apis, and the Syrians the death of Adonis. *Parkhurst.*

Herodotus speaks of it as a general practice among all people, except the Egyptians, to cut off their hair as a token of mourning. At the Friendly Isles in the South Sea, "cutting off the hair is one of their mourning ceremonies;" *Cook's and Clarke's Voyage:* and at Otaheite, Forster says, "the hair was cut off and thrown upon the bier." *Dr. Hales.*

—— *fell down upon the ground, and worshipped,*] Whence we may observe, that it becometh us to worship God in a humble manner: and farther, that afflictions send the people of God home to God: afflictions draw a godly man nearer unto God. *Caryl.* This behaviour was truly sublime: the noblest homage that could be paid by a reasonable being to his great Creator. *Scott.*

21. — *naked shall I return thither:*] Into the earth, the common womb or receptacle and repository for all the dead. *Clark.*

—— *the Lord gave, and the Lord hath taken away* &c.] Job overlooks all secondary causes, and owns God in all; acknowledging Him to be both just and good in all His ways, and blessing Him for all, whether giving or taking away. *Clark.*

The things we have are not properly given, but lent. When God lent us the use of them, He did not mean to forego the property too: and therefore they are His goods still, and He may require them at our hands, or take them from us when He will, and dispose of them when He pleases: see Hos. ii. 9. What we have, we hold of Him as our creditor: whensoever therefore He shall think good to call in His debts, it is our parts to return them, not with patience only, but with thankfulness, that He hath suffered us to enjoy them so long; and certainly without the least grudging or repining (as too often we do) that we may not hold them any longer. Thus did Job: when all was taken from him, he still "blessed the name of the Lord." *Bp. Sanderson.*

Chap. II. ver. 3. — *without cause.*] Without his desert, according to the usual way of speaking, or without any signal guilt to draw upon him so signal a calamity: not but that there might be other very weighty causes or reasons for it; for the Divine wisdom neither does nor suffers any thing "without cause," that is, without a sufficient reason. *Peters.*

4. — *Skin for skin,* &c.] The meaning is, "Who is there that will not give another skin to save his own; nay, part with his children, as well as his goods, to save his life?" *Bp. Patrick.*

Rather, "skin after skin." The expression alludes to the well-known fact of the renovation of the skin on

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5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; ‖ but save his life.

‖ Or, *only.*

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

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9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

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any part of the body that has been excoriated, and is plainly proverbial, importing that a man may bear to part with all that he has, and even to have his skin, as it were, stripped off again and again, provided only that his life be safe. All other losses and calamities may be well borne, as external and superficial, and not coming home to the man's self. *Parkhurst.*

7. — *smote Job with sore boils* &c.] Or with a loathsome and universal leprosy; a scrofulous disease common in the East and in hot countries. It is of two kinds, the white and the black. This latter is commonly called elephantiasis, because it renders the skin, like that of the elephant, uneven and wrinkled, with many furrows. *Dr. Hales.*

The Hebrew words describe Job's disease as a grievous inflammatory ulcer: how long it might last, is unknown; some have conjectured many months; others some years. The name used in the text for the disease, is rendered in Deut. xxviii. 27, "the botch," or ulcer, "of Egypt:" whence we conclude, that it was no new disease. It has usually been thought to be the elephantiasis. *Script. illust. Expos. Ind.*

Job is struck with the elephantiasis, a disorder, which, when it attains a certain height, (as it appears to have done in this instance,) is incurable, and therefore affords the patient no prospect but that of long continued misery. The reader, who is thus apprised of the Divine motives for allowing this model of human excellence to undergo so hard a trial, anticipates the result; but Job and his friends, we must remember, were ignorant of them, and therefore had no reason to look for the Divine interference. *Michaelis.*

8. *And he took him a potsherd* &c.] At the beginning of this disorder (the elephantiasis) an intolerable itching is felt. Hence Job is said to have taken "a potsherd" (or earthen vessel) "to scrape himself withal." *Rosenmüller.*

—— *and he sat down among the ashes.*] Sprinkling or covering themselves with, rolling or sitting in ashes, &c. were emblematical acknowledgments, as of being obnoxious to the wrath of God, so of grief and contrition; see 2 Sam. xiii. 19; Esth. iv. 1; Jer. vi. 26. We find the Greeks likewise, in violent grief, sprinkling ashes on their head, and lying in ashes. *Parkhurst.*

9. — *Dost thou still retain* &c.] Dost thou still retain thy integrity towards God, though thou reapest no advantage from it? It were better to be at once freed from thy misery. Curse God; and He will, by His judgment, make a speedy way for thee out of this torment. *Bp. Hall.*

—— *curse God, and die.*] Cast off thy reverence of the Divine Majesty, and spare not to reproach that God who has dealt so hardly with thee, though thou die for it. *Clark.*

10. — *the foolish women*] So the Hebrews styled idolaters, Psal. lxxiv. 18. The heathens, when any misfortune befell them, were wont to revile their gods. *Scott.*

—— *shall we receive good* &c.] This return Job made, when tempted to "curse God, and die." He remembered the several prosperous years which had passed over his head, and he knew by whose providence they had been prosperous. Surely there was a debt of gratitude owing on this account, which it became him, as far as possible, to answer. This he considered thoroughly; and therefore, instead of any impatient murmuring at his present sufferings, he resigned himself up entirely to God, and blessed the very hand under which he suffered. If the example of this great man, who is so highly celebrated in holy writ, be of any moment, we may apply it in some measure to every other person who labours under affliction. For though it may not be frequent to be so highly favoured by Providence, as this great man had been in his more early years; yet, who is there that hath enjoyed nothing, and received no advantage from the influence of Heaven? *Bp. Conybeare.*

—— *and shall we not receive evil?*] As all sin is supposed in Scripture to be from the devil, so whenever any number of natural causes conspire to produce any very remarkable ill effect upon men, especially upon good and virtuous persons, this is generally ascribed to the devil. But as God Himself is the supreme Governour of the world, nothing can be done but by His permission and consent. Satan is only a mere instrument, and can go no farther than he is allowed; and so we find represented in this book. *Dr. John Clarke.* The patience of Job is much talked of, and we seldom look farther for any use of this book. But probably it was written in opposition also to the very ancient opinion, which introduced two independent principles; one, good; the other, evil: for this reason, Satan, the author of Job's misfortunes, appears to be brought in with permission from God to afflict Job; and one moral of the history is in Job's reflection, "The Lord gave, and the Lord hath taken away;" and again, "Shall we receive good at the hand of God, and shall we not receive evil?" *Bp. Sherlock.*

—— *In all this did not Job sin with his lips.*] We should here notice, on the one hand, the behaviour of Job's wife, who, instead of encouraging and comforting him, tempted him to murmur against God, and curse Him; and on the other, the wonderful constancy of Job, who always preserved his integrity, and said to his wife, "What? shall we receive good at the hand of God, and shall we not receive evil?" Persons, united by marriage or otherwise, are guilty of a great sin when they do not endeavour to comfort one another, and mutually exhort each other to holiness. Hence also we may learn, that when it pleases God to afflict us, it behoves us humbly to submit to His will, and acquiesce in all His dispensations; knowing that evil, as well as good, proceeds from Him, and that afflictions are not less useful to us, than prosperity and success. *Ostervald.*

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11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAP. III.

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1 *Job curses the day and services of his birth.* 13 *The ease of death.* 20 *He complaineth of life, because of his anguish.*

AFTER this opened Job his mouth, and cursed his day.

2 And Job † spake, and said, † Heb. *answered.*

3 [a] Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived. [a] Chap. 10. 18, 19. Jer. 20. 14.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death ‖stain it; let a cloud dwell upon it; ‖let the blackness of the day terrify it. ‖ Or, *challenge it.* ‖ Or, *let them terrify it, as those* who have *a bitter day.*

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11. — *Eliphaz* &c.] Teman was a city of Edom, Jer. xlix. 7, 20; Ezek. xxv. 12, 13; Amos i. 11, 12. Shuah was a district in the "east country" of Arabia Petrea, where Abraham's sons by Keturah were settled, Gen. xxv. 2, 6. Naamah was a city of Edom, Josh. xv. 21, 41. *Dr. Hales.*

12. — *and sprinkled dust upon their heads toward heaven.*] This place would be more intelligible were it rendered, And threw dust through the air upon their heads; see Acts xxii. 23, where this custom is alluded to. *Dr. Durell.*

13. *So they sat down with him upon the ground seven days* &c.] "Sitting on the ground" is an Oriental phrase, to express their passing the time in the deepest mourning: this, according to the Eastern manner, was for seven days; see Gen. l. 10. *Heath.*

Chap. III. The two first chapters of this book are written in prose. In the third chapter the poem opens with that kind of tragical distress, which is lofty in its conceptions, and highly figurative in its language; which labours for the strongest images, and most energetic words, to express its feelings, and to spread over all objects around it its own gloominess and horrour. A paroxysm of such violent grief vents itself in the following imprecations. The passion however subsides a little in the latter part of the speech, and flows in the soft complaining strain of elegy. This impotence of mind in Job, so inconsistent with his former firmness, may probably be accounted for in part from the influence of his disease: to which must be added, his not having obtained any abatement of his affliction, notwithstanding his submission; and his suspicion, from the silence of his friends, that he was to expect no consolation from them. *Scott.*

Those who have been affected with Job's disorder, are said to have been weary of life, and to have wished for nothing so much as death: it made them impatient, passionate, discontented with every thing, wild, and desperate. *Michaelis.*

Ver. 1. — *cursed his day.*] Job wishes he had never been born, or, at least, that he had died immediately after his birth; and describes the happiness of the dead. He then ventures to ask, why God has given existence to the miserable, and why He does not rather put an end to their unhappiness by death, which they long for. *Michaelis.*

Job is neither rigidly to be taxed with blasphemy or profaneness, nor totally to be excused, especially not flatteringly commended, for this high complaint. It must, as it appears, be granted, that Job discovered much frailty and infirmity, some passion and distemper, in this complaint and curse: yet notwithstanding we must assert him to be a patient man, yea, a mirror of patience; for consider the greatness of his suffering, the multiplicity of his troubles; that his complainings and acts of impatience were but few, but his submissions and acts of meekness under the hand of God were very many: take also into consideration, that, though he did complain, and complain bitterly, yet he recovered out of these complainings; he recalls what he had spoken, and repents of what he had done. *Caryl.*

These are infirmities proceeding from excessive grief, and are not to be brought forward to excuse our repining against God's providence. All that follows the second verse is expressed in the style of poetry. *Bp. Wilson.* See the note on Jer. xx. 14.

3. *Let the day perish*] "The day," namely, his birthday. "Let the day perish," by being deprived of the light of the sun; "the night," by losing the light of the moon and stars: to which he adds other circumstances, to aggravate the horrour. *Scott.*

—— *There is a man child conceived.*] The bearing of a son was a matter of great consequence among the Arabians: the form of their appreciation of happiness to a new married woman being, "May you live happily, and bring forth male children." *Schultens, Heath.*

4. — *let not God regard it from above,*] In Deut. xi. 12, the word, here rendered "regard," is translated "care for." God is here represented, sitting on His throne in heaven, and surveying the universe, to see that all its movements be carried on according to the laws which He has established. Job wishes that the day of his nativity may be rejected from the care of that Providence, by which the constant vicissitudes of day and night are preserved. *Scott.*

5. — *shadow of death*] Such a dismal darkness as is in the place of the dead. *Clark.*

—— *let the blackness of the day terrify it.*] Let a continued darkness make it terrible to all beholders. *Bp. Hall.*

Whatever can be imagined most dismal to make a day terrible and abhorred, such as destructive storms, lightnings, thunderings, portents, and the like, I conceive to be comprehended in this phrase. *Scott.*

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6 *As for* that night, let darkness seize upon it; ‖ let it not be joined unto the days of the year, let it not come into the number of the months.

‖ Or, *let it not rejoice among the days.*

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up ‖ their mourning.

‖ Or, *a leviathan.*

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see †the dawning of the day:

† Heb. *the eyelids of the morning.*

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellers of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

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16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the †weary be at rest.

† Heb. *wearied in strength.*

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which †long for death, but it *cometh* not; and dig for it more than for hid treasures;

† Heb. *wait.*

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, [b]and whom God hath hedged in?

b Chap. 19. 8.

24 For my sighing cometh †before

† Heb. *before my meat.*

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7. *Lo, let that night be solitary,*] In that night let none assemble to converse, or to rejoice. The Arabs had their meetings for conversation in the night; and among the Eastern nations in general, the night was devoted to festivity, Matt. xxv. 1, &c. It is so still among the Moors in Barbary, as Dr. Shaw says. *Scott.*

8. *Let them curse it that curse the day,* &c.] Let those men be hired whose business and employment it is to "curse the days" that are esteemed ominous and inauspicious: let them apply all their skill in "raising" their mournful voices to the highest pitch. *Chappelow.*

According to the marginal reading, the verse may be thus translated; "Let them execrate it, who curse the (natal) day (compare ver. 1.) of those who are about to, or who shall, rouse the Leviathan:" which was almost sure to be attended with immediate and horrid destruction. See chap. xli. 8—10. "The crocodile," says Hasselquist, "does inexpressible mischief to the people of upper Egypt, often killing and devouring women, who come to the river to fetch water, and children playing on the shore, or swimming in the river." *Parkhurst.*

It was natural to mention such a terrible casualty in the strongest terms of abhorrence; and to lament those, who so miserably perished, with most bitter imprecations on the disastrous day. Job here calls for the assistance of such language, to execrate the fatal night of his nativity. *Scott.*

11. *Why died I not from the womb?*] As soon as I had life in the womb. *Clark.*

12. *Why did the knees prevent me?*] Why did the knees of the midwife assist at my birth in preserving my life? *Dr. Durell.*

14. *With kings and counsellers of the earth,*] This beautiful description of the grave contains a fine oblique satire on ambition and avarice. *Scott.*

—— *which built desolate places for themselves;*] By "desolate places," we may understand tombs and sepulchres, which kings and counsellors build for themselves: and the word, which we have here for "desolate places," is in Scripture clearly applied to the grave or place of burial. We have it in Ezek. xxvi. 20. *Caryl.*

"Desolate places," those dreary sepulchral mansions, where the body is wasted or consumed. Such for instance as the pyramids of Egypt, some of which were probably older than the times of Job. *Parkhurst.*

18. — *they hear not the voice of the oppressor.*] Of the taskmaster, or driver, chap. xxxix. 7. The account given us of the treatment of the Christian slaves in Mequinez, is a lively comment on this passage: "Their respective guardians, or taskmasters, deliver them over at night, as so many sheep, to another, who is appointed to take charge of all; who secures them in one house till next morning, and then they hear the doleful echo of *Come out to work.*" *Scott.*

19. *The small and great are there;*] Rather, "there the small and the great are the same;" for that seems to be the precise meaning of the passage. *Dr. Durell.*

21. — *dig for it more than for hid treasures;*] Compare Prov. ii. 4; Is. xlv. 3, &c. These expressions of Scripture, which refer to hidden treasures, will perhaps derive a spirit from knowing, that a custom prevails among the Eastern people of burying their riches, by which means vast sums have been lost; that the great as well as the small are persuaded of all the ancient monuments containing some hidden treasures; and that in fact a number of men make a kind of business of going about pretending to discover such treasures. *Fragments to Calmet.*

23. — *to a man whose way is hid,* &c.] Why is light cast upon a man whom God hath made so miserable, that there is no way to be hoped of his deliverance from this calamity; whom God hath shut up in this distress, without the possibility of escape? *Bp. Hall.*

"Whose way is hid," so that he cannot see how to get out of his miseries. *Bp. Wilson.*

24. — *my sighing cometh before I eat,*] So that I eat

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I eat, and my roarings are poured out like the waters.

25 For †the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

† Heb. *I feared a fear, and it came upon me.*

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAP. IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful vision, to humble the excellency of creatures before God.*

THEN Eliphaz the Temanite answered and said,

† Heb. *a word.* † Heb. *who can refrain from words?*

2 *If* we assay † to commune with thee, wilt thou be grieved? but † who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

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4 Thy words have upholden him that was falling, and thou hast strengthened † the feeble knees.

† Heb. *the bowing knees.*

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, [a] they that plow iniquity, and sow wickedness, reap the same.

[a] Prov. 22. 8. Hos. 10. 13.

9 By the blast of God they perish, and || by the breath of his nostrils are they consumed.

|| That is, *by his anger*, as Isai. 30. 33.

10 The roaring of the lion, and the

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only to prolong my misery. All these are no more than the natural ways of expressing great affliction in the Eastern countries, and would at this very day be so understood. *Bp. Wilson.*

It is in the Hebrew, as the margin notices, "before," that is, in the presence of, "my meat." The sight of his food renewed his distress, because it was the means of prolonging a miserable life; or because, as Peters ingeniously conjectures, it brought to his remembrance those happy hours, when "his children were about him," chap. xxix. 5. *Scott.*

25. *For the thing which I greatly feared is come upon me,*] The thing which Job meant here as the greatest of his fears, and which was now come upon him, was probably the loss of his children; for whom an over-tender parent is in continual solicitude. And that Job was such, appears plain from that remarkable circumstance in his story, his constant sacrificing upon occasion of his children's feasting, lest any impiety might have been committed by them in those unguarded hours, that might provoke the Deity to punish them, chap. i. 5. *Peters.*

26. *I was not in safety,* &c.] I did not lull myself into security, (chap. i. 5,) and yet that did not prevent me from being miserable. *Bp. Patrick.*

I never confided in my power, or wisdom, or holiness. The thought of his innocence was the only comfort which Job had: the devil had deprived him of all else, and his friends strive to deprive him of this. *Bp. Wilson.*

Chap. IV, V. Eliphaz, the first of Job's friends, reproves him for grieving so excessively himself, who had formerly preached patience to others in affliction. He represents God as afflicting the wicked, but not good men. He relates a vision which he had seen, wherein God had convinced him of His justice, and of the meanness and corruption of human nature. He enlarges upon God's judgments on the wicked and their posterity. And he speaks of the usefulness of God's corrections; exhorts Job to improve by those, with which he was visited, and to acknowledge his sins: giving him hopes that he would then be delivered from his misfortunes, and restored to his former condition. *Ostervald.*

This address of Eliphaz has the appearance of friendship. But several strokes, and the tenour of the whole, too plainly shew, that he supposed the afflictions of his friend to be the punishment of preceding guilt. *Scott.*

Chap. IV. ver. 5. *But now it is come upon thee,* &c.] But now thou canst not learn the same lesson thou didst teach others; for now that affliction is come, thou canst not bear it patiently. *Clark.*

6. *Is not this thy fear, thy confidence, thy hope,* &c.] That is, thy fear of God should be thy confidence: and thy hope and thy integrity should go together. *Peters.*

The original is a period, divided into two members, and may be translated thus: "Should not thy piety be thy confidence? and the uprightness of thy ways thy hope?" The words may be construed as a friendly admonition to recollect his religious principles, and to support himself by the clearness of his conscience. On the other hand they may import, that no good man would fall into despair under affliction, as he had done. *Scott.*

—— *thy fear,*] Michaelis remarks, that the word "fear," reverence, is used for piety, or the fear of God, though the name of God is omitted. See also chap. xv. 4. *Parkhurst.*

7, 8. —*who ever perished being innocent?* &c.] The strong terms which Eliphaz here uses, "who ever perished, being innocent?" and his adding what he had observed himself of the punishment that sometimes remarkably befalls wicked men, contain a shrewd insinuation that he believed Job to have been guilty of some secret sins, for which the hand of God was thus heavy upon him. What follows (ver. 16—19) more and more confirms this notion; for, by the recital of a vision which he had, he intimates to him what a folly it would be to presume to justify himself before God, in whose sight the angels themselves were not pure or perfect. *Peters.*

Although it be true in general that the innocent never perish, and that God afflicts men for their sins, yet Eliphaz was to blame for concluding from thence, that Job's virtue had not been sincere; since God does also send misfortunes upon the virtuous. It would be a rash and hasty judgment, to believe that men are wicked, or hypocrites, only because they are afflicted; on the contrary, justice and piety require us to judge charitably of them, especially when their lives have been innocent, as Job's had been. *Ostervald.*

10. *The roaring of the lion,* &c.] And not only such

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voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

† Heb. *by stealth.*

12 Now a thing was †secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

† Heb. *met me.* † Heb. *the multitude of my bones.*

14 Fear †came upon me, and trembling, which made †all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, ‖ *there was* silence, and I heard a voice, *saying*,

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‖ Or, *I heard a still voice.*

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he [b] put no trust in his servants; ‖ and his angels he charged with folly:

b Chap. 15. 15. 2 Pet. 2. 4. ‖ Or, *nor is his angels*, in whom *he put light.*

19 How much less *in* them that dwell in [c] houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

c 2 Cor. 5. 1.

† Heb. *beaten in pieces.*

20 They are †destroyed from morning to evening: they perish for ever without any regarding *it.*

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

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wicked men as are weak, but the strongest, stoutest, and fiercest, with all their dependents, are destroyed by God. *Clark.*

By the lions are meant the wicked: they roar over their prey; their roaring being silenced is equivalent to the failure of their schemes. *Michaelis.*

11. *The old lion — the stout lion's whelps*] Tyrants and their children soon perish. *Bp. Wilson.* We have here in the original no less than five different words to express a lion. This animal was esteemed by the Eastern people a creature of so much strength and courage, so far superiour to other beasts, that the Arabians put their invention to the utmost stretch to find out names suitable to his qualities. There are, it is said, more than five hundred appropriated to him. *Chappelow.*

12. *Now a thing was secretly brought to me,*] If these observations be not sufficient to convince thee, hear what God Himself secretly whispered to me. *Bp. Patrick.*

There are different opinions concerning this "thing," word, or oracle, as it may be interpreted; and whether it was real or imaginary only. The circumstances attending it, though it was misapplied by Eliphaz, would incline one to think it was more than a speculative imagination. Revelation by dreams was, we are assured, one of the means that God vouchsafed to make use of to signify His will and pleasure. As to revelations, they were not always made to the best of men: witness the corrupt and deceitful heart of Balaam. And if this was a true revelation, Eliphaz's great fault was in not applying it to a right purpose, but rather to vex and disquiet a good man. *Chappelow.*

15. — *the hair of my flesh stood up:*] Thus Homer, speaking of Priam, when terrified at the appearance of Mercury, "His hairs stood upright on his bending limbs." *Parkhurst.*

17. *Shall mortal man be more just than God?*] The important instructions conveyed in this Divine vision are, the absolute rectitude of God, the exceeding imperfection of human virtue, and the impiety of arraigning the justice of His moral government. The manifest design of Eliphaz in relating it was, to fix a Divine censure on the latter part of Job's speech, and to warn him against falling into such querulous language any more: since all complaint supposes, that the complainant thinks himself injured by the party of whom he complains. *Scott.*

18. *Behold, he put no trust in his servants;* &c.] The imperfection of the most exalted spirits is meant to be pointed out, in comparison with the infinite perfection of the Deity. *Scott.* Holiness is a communicable perfection: but no creature can partake of it in such a manner and degree, as the Divine nature possesseth it. God is eternally holy, the fountain of holiness: the creatures are derivatively and by participation holy. God is eminently and transcendently so: the creatures in a finite degree. God is immutably so; it is impossible it should be otherwise: but no creature is out of an absolute possibility of sin. In this sense it is here said, that "He putteth no trust in His servants, and His angels He charged with folly:" and chap. xv. 15, "He putteth no trust in His saints; yea, the heavens are not clean in His sight." *Abp. Tillotson.*

19. — *in houses of clay,* &c.] Frail mutable bodies, whose original is from the dust, which are crushed sooner than a moth. *Clark.*

"Houses of clay," or of mud. This description of our frail perishing bodies receives additional force from remarking, that one usual mode of building in the East is literally with *mud* dried in the sun; and that of course such *mud-houses* soon decay, and are of short duration. *Parkhurst.*

—— *which are crushed before the moth?*] Or, more strictly, the moth-worm. *Parkhurst.*

This creature is usually taken for the moth, which consumes clothes and wool, by reducing them to a dust and powder. The signification of the passage may be; As the habitation of a worm is consumed by its inhabitants, so is the person of man; it is no more capable of resisting disease, than a woollen cloth is capable of resisting decay, when devoured and demolished by the worm appointed to it: otherwise, crushed as a feeble and contemptible insect is crushed; as we crush a moth-worm, without compunction or reluctance. *Script. illust. Expos. Ind.*

20. *They are destroyed from morning to evening:*] They are subject or liable to destruction the whole day. *Caryl.* There is not a moment, wherein man is not sinking and drawing on towards death and corruption. *Poole.*

21. *Doth not their excellency which is in them go away?*] Rather, Doth not their excellency go away with them? *Dr. Durell.*

—— *they die, even without wisdom.*] Though they are masters of never so much wisdom in their lifetime, yet in death it all vanishes, together with their other excellencies. *Clark.*

"They die, even without wisdom:" like beasts, who

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CHAP. V.

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1 *The harm of inconsideration.* 3 *The end of the wicked is misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will answer thee; and to which of the saints wilt thou || turn?

|| Or, *look?*

2 For wrath killeth the foolish man, and || envy slayeth the silly one.

|| Or, *indignation.*

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them.*

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5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although || affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

|| Or, *iniquity.*

|| Or, *labour.*

7 Yet man is born unto || trouble, as † the sparks fly upward.

† Heb. *the sons of the burning coal lift up to fly.*

8 I would seek unto God, and unto God would I commit my cause:

a Chap. 9. 10. Ps. 72. 18. Rom. 11. 33.

9 a Which doeth great things † and

† Heb. *and there is no search.*

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never think of death, which will deprive them of all that they possess. *Bp. Wilson.*

Chap. V. ver. 1.—*To which of the saints wilt thou turn?*] The voice of the spirit or apparition evidently ceases with the last verse of the foregoing chapter; so that what follows must be the words of Eliphaz. *Chappelow.*

"To which of the saints, &c." of the holy beings, that is, of the angels. Those exalted spirits know themselves to be fallible: which of them, therefore, will countenance thee, in justifying thyself, and complaining against God? *Scott.* Or, "to which of the saints wilt thou turn?" Canst thou give any instance of holy men afflicted as thou art? *Bp. Wilson.*

2.—*wrath killeth the foolish man,*] Wrath may be taken here two ways, either for the wrath of God, or for the wrath of man: in the former sense the meaning is, that the wrath of God kills foolish men; which is an undoubted truth. But the latter seems preferable, which gives the meaning thus: that the wrath of a foolish man kills himself; his own wrath is as a knife at his throat, and as a sword in his own bowels. *Caryl.*

Eliphaz resumes his position, that men reap what they sow: their sufferings are the fruit of their own criminal passions, Prov. i. 31, 32. He produces another example in support of this principle, and traces up the matter to its source in a fixed law of Providence, which hath ordained natural evil to be the punishment of moral. It is to be observed, by what cautious gradations this speaker opens his uncharitable judgment of the case of his friend. *Scott.*

——*the foolish man,—the silly one.*] These are terms in Scripture for impious and wicked men, Prov. i. 7, 32; marking them as persons of a stupid understanding, and seduced by their corrupt passions. The first, "foolish," is applied by Zechariah to an oppressive ruler, chap. xi. 15, 16. The passions of "wrath" and "envy" are specified, because these are two principal sources of injustice and cruelty. *Scott.*

3.—*I cursed his habitation.*] I judged him unhappy; and saw a curse hanging over all that belonged to him. *Clark.*

This passage appears to be explained by Ps. xxxvii. 35, 36. *Rosenmüller.*

What Eliphaz says concerning the judgments of God upon the wicked, and the short duration of their happiness, is true: but his application of it to Job is wrong. *Ostervald.*

4.—*the gate.*] The court of justice held at or over the gate. *Bp. Stock.*

See the note on Gen. xxiii. 10. In the place of judgment, justice took hold of them. *Bp. Wilson.*

To Dr. Shaw's remark, quoted in the note on Gen. xxiii. 10, may be added, that the square tower, which is the present principal entrance to the Alhambra, or red palace of the Moorish kings in Grenada, from its being the place where justice was summarily administered, was styled "the gate of judgment." *Parkhurst.*

5. *Whose harvest the hungry eateth*] "The hungry," that is, a starveling, a man almost starved with hunger and thirst, a meagre wretch. There seems in this place a manifest allusion to the half-starved Arabs of the desert, who were always ready for plunder, as their descendants are to this day. *Parkhurst.*

——*taketh it even out of the thorns,*] As a man is said to fetch a thing out of the fire, or out of the lion's mouth, when he gets it with much peril and hazard; so, what a man gets with much difficulty and labour he is said to get out of the thorns: and the reason is this; because men were wont, when they had gathered in their harvest, to secure it with a thorn hedge, or to lay bushes about their stacks, to keep off cattle or any other annoyances. *Caryl.*

Or, "whose harvest the hungry taketh even out of the thorns:" for, being overrun with briars, it is not worth reaping. The plunderer took the remainder. *Bp. Wilson.*

6, 7. *Although affliction* &c. &c.] The Hebrew is rather, "For iniquity cometh not forth of the dust, neither doth trouble spring out of the ground;" that is, as the wickedness of men does not proceed from any natural cause, but from their own free wills; so neither are their miseries to be considered as the effects of natural causes, but as the distributions of a free agent likewise, who fits men's punishment to their crimes: and hence man, being prone to sin, is necessarily born to suffer. *Peters.*

God, in His unbounded wisdom and power, is the disposer of all events, and especially of those that happen to men, dispensing them with perfect righteousness and goodness, insomuch that, sooner or later, the wicked are confounded, and the righteous delivered. This every day's experience confirms: and it should be a powerful motive to engage us to forsake sin, and to put our whole trust in God alone. *Ostervald.*

8, 9. *I would seek unto God,* &c.] That is, (for Eliphaz had precluded Job from all attempts to justify himself in the foregoing part of his advice,) I would apply to God by a full and free confession of those sins, which have drawn this sad calamity upon me; to God, who was able to do wonders, (as he presently adds,) and who could and would restore him to his former happy state, if He saw him truly penitent for his past transgressions: for this is the whole purport of the following part of the speech, ver. 17—27; namely, to give Job hopes of a happy turn to his condition, if he would but do, what Eliphaz thought was absolutely necessary

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unsearchable; marvellous things †without number:

10 Who giveth rain upon the earth, and sendeth waters upon the † fields:

11 [b] To set up on high those that be low; that those which mourn may be exalted to safety.

12 [c] He disappointeth the devices of the crafty, so that their hands ||cannot perform *their* enterprise.

13 [d] He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 [e] They ‖ meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 [f] So the poor hath hope, and iniquity stoppeth her mouth.

17 [g] Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 [h] For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 [i] He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee:

20 In famine he shall redeem thee from death: and in war † from the power of the sword.

21 Thou shalt be hid ‖ from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 [k] For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know ‖ that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not ‖ sin.

25 Thou shalt know also that thy

† Heb. *till there be no number.*
† Heb. *outplaces.*
b Ps. 113. 7. 1 Sam. 2. 7.
c Neh. 4. 15. Ps. 33. 10. Isai. 8. 10.
‖ Or, *cannot perform any thing.*
d 1 Cor. 3. 19.
e Deut. 28. 29.
‖ Or, *run into.*
f Ps. 107. 42.
g Prov. 3. 12. Jam. 1. 12. Hebr. 12. 5. Rev. 3. 19.
h Deut. 32. 39. 1 Sam. 2. 6. Is. 30. 26. Hos. 6. 1.
i Ps. 91. 3.
† Heb. *from the hands.*
‖ Or, *when the tongue scourgeth.*
k Hos. 2. 18.
‖ Or, *that peace is thy tabernacle.*
‖ Or, *err.*

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to be done in his case; namely, make a frank confession of those secret crimes and enormities, which had pulled down this severe chastisement on his head. *Peters.*

10. *Who giveth rain*] We may note, that the common blessings of God are not dispensed without a directing Providence. Nature works not without the God of nature. *Caryl.*

In those hot climates the spring is of short duration. All summer the earth is without rain: every thing is burnt up, and the fields are turned into a desert. But when the autumnal rains fall, a few plentiful showers produce a sudden resurrection of vegetable nature: the pastures are clothed again with grass, the trees are covered with green leaves, and all things assume a fresh and delightful aspect. *Dr. Russell.* Eliphaz appears to allude in this place to such a great and beautiful operation of Providence; as a fitting emblem of its effecting a like wonderful transition from a condition of despairing affliction to a state of prosperity and joy. *Scott.*

11. *To set up on high those that be low;* &c.] From the works of nature, ver. 10, Eliphaz passes on to man, and describes at large instances of supreme power which God is wont to display in His dealings with him. This verse is to be connected with ver. 9, in the following manner: God doeth great and marvellous things by setting up on high those that be low. *Rosenmüller.*

13. — *the counsel of the froward is carried headlong.*] That is, they rush to their own ruin. *Bp. Wilson.*

14. *They meet with darkness* &c.] They trip in the plainest way; and see not their danger when it is visible to every body but themselves. *Bp. Patrick.*

15. *from their mouth,*] That is, from the reproaches of those crafty ones. *Clark.*

16. *So the poor hath hope,*] Great cause to hope in God's mercy for deliverance, by this experience of the divine goodness to him. *Clark.*

—— *iniquity stoppeth her mouth.*] Such examples of the justice and goodness of Providence silence the objections of infidels, and the murmurs of all complainants. *Scott.*

17. *Behold, happy is the man* &c.] As a further motive to repentance, he represents afflictions as Divine remedies, and displays the blessings they procure to those who are reformed. *Scott.*

19. — *in six troubles: yea, in seven*] This expression "six; yea, seven," seems to be a fixed number put for an unfixed, a certain number for an uncertain. We find this kind of speaking frequently in Scripture: in the thirty-third chapter of this book, ver. 29, "Lo, all these things worketh God twice and thrice," we translate, "these things worketh God oftentimes." *Caryl.*

21. — *destruction*] Rather, ruin, by calumny or false accusation; as appears from its connexion with "the scourge of the tongue." *Scott.*

—— *when it cometh.*] Upon others. *Clark.*

22. — *destruction and famine*] "Destruction," *desolation,* by the incursions of lawless men and wild beasts: see Lev. xxvi. 22; Jer. v. 6; Ezek. xiv. 15; Ps. lxxx. 13. "Famine," *extreme poverty,* the effect of the incursions and depredations above mentioned. Accordingly it follows, "neither shalt thou be afraid of the beasts of the earth." See Hos. ii. 12, 18. *Scott.*

23. *For thou shalt be in league with the stones of the field:*] The stones of the field shall not hurt thee, though thou walkest with naked feet. *Grotius.*

This strong figure of speech may import protection in travelling. The sandals, which the ancients wore, were a very slight guard to the feet in the rough and stony ways of their mountains. Compare Ps. xci. 11, 12. In the former verse he assures security to his vineyards, &c. from the depredations of noxious animals: in the latter part of this, he engages for the security of his person, particularly from the various kinds of serpents, which infested the desert of Arabia, and rendered travelling dangerous, Deut. viii. 15. *Scott.*

24. — *and thou shalt visit thy habitation, and shalt not sin,*] The words signify, Thou shalt superintend thy affairs with good success, and not err or fail in the administration of them. *Bp. Hall.* "Shalt not sin," shalt not *miscarry.* The original word is a metaphor from skilful slingers, who never *miss* the mark: Judg. xx. 16, "every one could sling stones at an hair breadth,

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seed *shall be* ‖ great, and thine offspring as the grass of the earth.

‖ Or, *much.*

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn † cometh in in his season.

† Heb. *ascendeth.*

27 Lo this, we have searched it, so it *is;* hear it, and know thou *it* † for thy good.

† Heb. *for thyself.*

CHAP. VI.

1 *Job sheweth that his complaints are not causeless.* 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.*

BUT Job answered and said,
2 Oh that my grief were throughly weighed, and my calamity † laid in the balances together!

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† Heb. *lifted up.*

3 For now it would be heavier than the sand of the sea: therefore ‖ my words are swallowed up.

‖ That is, *I want words to express my grief.*

4 [a] For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

[a] Ps. 38. 2.

5 Doth the wild ass bray † when he hath grass? or loweth the ox over his fodder?

† Heb. *at grass.*

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

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and not *miss.*" *Scott.* It signifies to miss of happiness, " our nature's *end* and *aim.*" *Parkhurst.*

26. — *like as a shock of corn cometh in in his season.*] Cometh to the threshingfloor at the season of harvest. *Bp. Stock.*

The Eastern people used not anciently to stack their corn in the straw, to remain for a considerable time, as we do; but to carry it together in heaps, and then presently thresh it in the field: and they observe the same practice to this day. "As a heap of corn comes up" (on the threshingfloor, namely) "in its season," that is, when fully ripe. *Parkhurst.*

An easy death in a good old age, a worthy and respected character, and an honourable interment, are the ideas conveyed in this rural comparison. *Scott.*

27. *Lo this, we have searched it,*] They had, it seems, conferred together on the case of their friend, agreed in their judgment of it, and concerted the plan of their discourse to him. Job accordingly addresses his answer to them all. *Scott.*

The intent of the speech, however soft and insinuating, is very plain: it was to bring Job to a confession of some secret wickedness, some great enormity, of which his friends supposed him to be guilty. And so, we find, Job understood it; for he complains of the unkindness of the suspicion in the following reply, chap. vi. 14, 15, 25. *Peters.*

Chap. VI, VII. Job excuses his ebullition of impatience by the greatness of his sufferings, which his friends have not duly appreciated. He rejects in very unfriendly terms the consolation offered by Eliphaz, probably because he knows his disaster to be incurable, and feels no right to expect a miraculous interference to effect his recovery. He declares expressly that he does not expect a cure, and that a speedy death is his only desire: he complains that his friends do not sympathize with him; he laments the general lot of human nature, and his own in particular; he confesses at last, that he is not unjustly punished, but complains that God should so strictly observe, and so rigidly punish, offences that cannot injure Him. *Michaelis.*

Chap. VI. ver. 3. — *therefore my words are swallowed up.*] By my grief, which drowns them that I cannot speak, and stops my mouth that I am not able to utter what I would say. *Clark.*

4. *For the arrows of the Almighty are within me,*] This is uttered by the patient man, when he would excuse his passion by the terrour and agony he was in. He had patience enough for the oppression and rapine of his enemies, for the unkindness and reproach of his friends, and for the cunning and malice of the devil; but he was so transported with the sense of God's anger, he could not bear that with temper: the apprehension that all these miseries, of so piercing and destroying a nature in themselves, fell upon him, not only by God's permission, to try and humble him, but proceeded directly from His indignation and resolution to destroy him, almost confounded him. We want this apprehension of God's anger, and the pious passion that would attend it; and find out a hundred reasons for any affliction that befalls us, in the pride, and envy, and injustice of men, before we resort to the least consideration that they flow from His displeasure towards us; and are so far from being terrified or perplexed with the sense of His anger, that we seem to be of opinion, that He cannot be angry at all, otherwise we would use the same providence to prevent it, and the same diligence and application to pacify it, as we do towards the anger of those whom we think able or willing to do us good or harm. *Lord Clarendon.*

—— *the arrows — the poison whereof drinketh up my spirit:*] This alludes to the custom that prevailed among the ancients, of dipping arrows in poison, which appears to have had the effect of producing thirst. The "poisoned arrows" of Horace are famous: and Homer speaks of "poison for smearing arrows." The Chaldee Paraphrast on Ps. lxiv. 3, alludes to this practice: for what is in Hebrew, "they bend their arrows, bitter words," he renders, "they anoint their arrows with poison." *Script. illust.*

—— *do set themselves in array against me.*] Make war against me; or, attack me in the order and disposition of a regular army. *Chappelow.* The thick succession of his past calamities, and his apprehension of many more sufferings still to come, seem to be painted in this high colouring. *Scott.*

5. *Doth the wild ass bray* &c.] As if he had said, Thou wonderest that my disposition and carriage are so greatly altered from what they were; see chap. iv. 3—5: but thou mayest easily learn the reason of it from the brute beasts, the ass and the ox; which, when they have convenient food, are quiet and contented, but complain when they are in want: see Jer. xiv. 6. And therefore my carriage is agreeable to those common principles of nature, which are both in men and beasts; by which their disposition and deportment are generally suited to their condition. It is no wonder that you, who live in ease and prosperity, do not complain; nor did I, when it was so with me: but if you felt what I feel, you would be as full of complaints as I am. *Poole.*

6. *Can that which is unsavoury be eaten* &c.] Can, or do, men use to eat unsavoury meats with delight, or

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7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* † the thing that I long for!

† Heb. *my expectation.*

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh † of brass?

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13 *Is* not my help in me? and is wisdom driven quite from me?

† Heb. *brasen.*

14 † To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

† Heb. *To him that melteth.*

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm,

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without complaint? That is, Men commonly complain of their meat, when it is unsavoury; how much more, when it is so bitter as mine is? See the next note. *Poole.*

7. *The things that my soul refused* &c.] The words are to be understood metaphorically: the sense may be, Those grievous afflictions, which according to the common inclinations of human nature I dreaded the very touch and thought of, are now my daily though sorrowful bread; I am forced constantly to feed upon them. Compare Ps. lxxx. 5; cii. 9. *Poole.*

9. — *that he would let loose his hand, and cut me off!*] As God made, so doth He still "uphold all things by the word of His power," Heb. i. 3, insomuch, that, should He let go His hold of us, and not keep us up in our being, we should immediately fall down into nothing. Job was sensible of this; and it gave occasion to the present exclamation. He knew, that if God did but "let loose his hand," so as not to support him in his being, he should the same moment be "cut off," and cease to be. So necessarily do all the creatures upon earth subsist and depend upon the will and power of their Creator. *Bp. Beveridge.*

10. — *I would harden myself in sorrow:*] I would set myself to bear the pangs and agonies of death, if I had but this hope, that my misery was near expiring; for I have the testimony of a good conscience, which tells me, that I have not smothered any light which God hath sent me, but that I have been faithful to Him, His cause, and His truth. *Caryl.*

——*for I have not concealed the words of the Holy One.*] The great Prophet, the Messiah, appeals to God for His fidelity in similar language, Ps. xl. 10. *Scott.* His words mean, It has been the business of my life to profess and vindicate piety and religion. So far from concealing those qualities which are peculiar to the Holy One, such as His goodness, kindness, and beneficence; so far not from publishing them to the world, I have laboured, both by precept and example, to influence mankind with becoming sentiments of such Divine excellences. *Chappelow.*

11. *What is my strength,* &c.] What evil can there be in my end? I see little hope of life, and have but little comfort in it to desire it; nor any hurt in death, that I should dread it. *Clark.*

13. *Is not my help in me?* &c.] Do not think that my reason hath forsaken me, and that I do not understand myself. *Bp. Patrick.* This verse may be rendered, agreeably to the Hebrew, "What if I have no help in me," that is, if I cannot help myself, if my outward condition be helpless and hopeless, as I confess it is, "is wisdom driven quite from me?" Have I therefore lost my understanding and common reason? Cannot I judge whether it is more desirable for me to live or die; whether I am an hypocrite or not; whether your words have truth and weight in them, or not; whether you take the right method in dealing with me; whether you deal mercifully and sincerely with me or not? *Poole.*

14. *To him that is afflicted* &c.] The meaning is, they who treat a friend with such cruelty, will easily cast off the fear of God. *Grotius.* This verse yields an excellent moral instruction, very proper to introduce the reproof that follows. *Scott.*

15. — *as a brook,*] This simile is exquisitely beautiful, considered as a description of a scene of nature in the deserts of Arabia. But its principal beauty lies in the exact correspondence of all its parts to the thing it is intended to represent. The fulness, strength, and noise of these temporary streams in winter, answer to the large professions made by a man's friends in his prosperity; the drying up of the waters at the approach of summer, to the failure of their friendship in his affliction; and the confusion of the thirsty caravans, on finding the streams vanished, strongly illustrates his feelings on being disappointed of relief from their friendly counsels. *Scott.*

Though the metaphor from overflowing waters is very frequent in other sacred writers, yet the author of the book of Job never touches upon it but once or twice throughout the whole poem, and that very slightly, though the subject afforded him frequent opportunity to do so. Indeed a different face of nature presented itself to him, if, according to the opinion of several learned men, the book was written in some part of Arabia: an opinion rendered more probable by this remarkable comparison, in which Job likens his three friends to a deceitful torrent, which is manifestly taken from the dry and sandy places of Arabia, and adorned with many images peculiar to that country. *Bp. Lowth.*

The Arabians have several proverbial sayings concerning pretended false friendship. Some are taken from a pool which is filled by sudden hasty showers, and is extremely grateful to a thirsty traveller; but so deceitful, that, when he returns, he finds it quite exhausted. In the same manner they compare a treacherous friend to a torrent, or land flood, which is soon raised, and as soon disappears. *Chappelow.*

——*brooks*] Or torrents. The *beds* of those winter rivers are also called *torrents:* they are deep valleys between high rocks of granite. Bp. Pococke saw several of them perfectly dry in his journey to mount Sinai, in April. One in particular, which he passed through, was a quarter of a mile broad. *Scott.*

16. *Which are blackish by reason of the ice,*] These streams are first formed by the autumnal rains: the

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† they vanish; † when it is hot, they are † consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 || For now ye are † nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, † ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* † evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* || in it.

30 Is there iniquity in my tongue? cannot † my taste discern perverse things?

† Heb. *they are cut off.* † Heb. *in the heat thereof.* † Heb. *extinguished.*

‖ Or, *For now ye are* like *to them.* Heb. *to it.* † Heb. *not.*

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† Heb. *ye cause to fall upon.* † Heb. *before your face.*

‖ That is, *in this matter.*

† Heb. *my palate.*

CHAP. VII.

1 *Job excuseth his desire of death.* 12 *He complaineth of his own restlessness,* 17 *and God's watchfulness.*

IS there not || an appointed time to man upon earth? *are not* his days also like the days of an hireling?

‖ Or, *a warfare.*

2 As a servant † earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

† Heb. *gapeth after.*

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

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warmth and rains of the spring melting the ice and snow on the mountains increase them; they then rush down into the valleys in a large body of turbid water, and assume the appearance of deep rivers. *Scott.*

18. *The paths of their way are turned aside;*] Or, "they are shortened:" the current runs shorter and shorter, as the sun continues to beat on them, and their supplies from the mountains fail. *Scott.*

19. *The troops of Tema looked,* &c.] That is, the caravans of travellers and merchants: or the wandering Arabs, who lived in tents, may be here likewise understood, who removed with their cattle from one place to another, for the convenience of pasture and water. *Chappelow.* The road of the caravans, that went with merchandize from Arabia Felix to Egypt, lay through Arabia Petrea, Job's country. The yearly caravan, which goes from Grand Cairo to Mecca, in Arabia Felix, passes the same way. *Scott.*

The same thought is expressed, Jer. xiv. 2, 3. *Peters.*

21. *For now ye are nothing;* &c.] Job at length applies the similitude to his friends. I say this, he observes, because ye are now nothing; ye are of no service in assuaging my affliction, ye have deceived even the lowest expectation of relief, as a torrent, whose waters have passed away, frustrates the hopes of a thirsty traveller. *Rosenmüller.*

26. *Do ye imagine to reprove words,* &c.] Do you imagine that all your arguments are solid and unanswerable, and all my answers but idle and empty words? Or, do you think it sufficient to cavil and quarrel with some of my words and expressions, without giving allowance for human infirmity, or for my extreme misery, which may easily force from me some unbecoming expressions? *Poole.*

27. *Yea, ye overwhelm the fatherless,*] That is, ye overwhelm me who am a poor, destitute, helpless man, who have no friend, succour, or support. *Caryl.*

29. *Return, I pray you, let it not be iniquity;* &c.] Bethink yourselves of the wrong you have done me, and repent of it. Let me not be charged with sin and hypocrisy for what I have said. Think again, and better of it. I doubt not but upon farther consideration the righteousness of my cause and person will fully appear to you. *Clark.*

30. *Is there iniquity in my tongue?* &c] See whether I utter any thing that is false; and whether I possess not a sound judgment to distinguish between right and wrong. *Rosenmüller.*

Chap. VII. ver. 1. *Is there not an appointed time to man upon earth?*] This question appears to mean, in general, that, whereas before the flood men lived many hundred years, and after the flood some held out a considerable time, yet now the general period of human life is determined by God to be much shorter. This passage, as well as that in chap. xiv. 5, has been applied to ill purposes, as if every particular man's time were so strictly assigned him by God, that nothing could lengthen or shorten it. But, as for particular persons, it does not hereby appear, that God has determined the time of their death by any absolute or unconditional decree; nor does such an interpretation seem consistent with the promises of long life to pious persons, where God sees best for them, and the threatenings of cutting off the lives of the wicked. See Prov. x. 27; Exod. xx. 12; Ps. lv. 23. *Collyer.*

——*are not his days also like the days of an hireling?*] Who has a set time for his painful service, and longs till night comes to put an end to it. *Clark.*

2. *As a servant earnestly desireth the shadow,*] Why may not I as passionately wish to see an end of life, as the slave in a hot day gasps for the refreshment of the shade; or the labourer longs for the evening, when he may rest and be paid for his pains? *Bp. Patrick.*

3. *So I am made,* &c.] As if Job had said, When the servant hath wrought all day and is weary, he can lie down at night quietly and rest himself; but alas, the night is as troublesome and laborious to me as the day:

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4 When I lie down, I say, When shall I arise, and † the night be gone? and I am full of tossings to and fro unto the dawning of the day.

† Heb. *the evening be measured?*

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 [a] My days are swifter than a weaver's shuttle, and are spent without hope.

a Ch. 16. 22. Ps. 90. 6. & 102. 11. & 103. 15. & 144. 4. Is. 40. 6. James 4. 14.

7 O remember that my life *is* wind: mine eye † shall no more ‖ see good.

† Heb. *shall not return.* ‖ *To see*, that is, *to enjoy.*

8 The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and ‖ I *am* not.

‖ That is, *I can live no longer.*

9 *As* the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more.*

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

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12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather † than my life.

† Heb. *than my bones.*

16 I loathe *it;* I would not live alway: let me alone; for my days *are* vanity.

17 [b] What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

b Ps. 8. 4. & 144. 3. Heb. 2. 6.

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

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when the hireling hath laboured and taken pains, he receives his reward at evening; but my wages are months of vanity, and my rewards are nights of trouble. *Caryl.*

4. *When I lie down,* &c.] Two medical writers of antiquity, Aretæus and Celsus, mention dreams as attending on the elephantiasis, and describe them to be such as disturb the rest. *Rosenmüller.*

5. *My flesh is clothed with worms* &c.] What a tragical object is here presented to our view! a living corpse. Maundrell, in his description of the ten lepers whom he saw at Sichem in the Holy Land, remarks, "The whole distemper indeed, as it there appeared, was so noisome, that it might well pass for the corruption of the human body on this side the grave." *Scott.*

——*My skin is broken,*] That is, cracked and peeled off. Michaelis observes from the ancient physicians, that in the elephantiasis the skin in some places laps over, in others it chaps. *Parkhurst.*

6. *My days are swifter than a weaver's shuttle,*] All my happy days are run away in a moment, and there is no hope that I shall recover them. *Bp. Patrick.*

7. *O remember that my life is wind:*] The same sentiment occurs in Ps. lxxviii. 39, "For He remembered that they were but flesh; a wind that passeth away, and cometh not again." *Rosenmüller.*

9, 10. *As the cloud is consumed* &c.] When Job saith he shall "come up no more," it is not a denial of a dying man's resurrection to life, but of his restitution to the same life; therefore he adds, ver. 10, "he shall return no more to his house:" he doth not say absolutely "he shall return no more," but "he shall return no more to his house." *Caryl.*

11. *Therefore I will not refrain my mouth;* &c.] Since there is no hope that my condition shall be better in this world, I will therefore give some vent to the extremity of my sorrow by my complaints. *Clark.*

12. *Am I a sea, or a whale,* &c.] Job exclaims against his inflictions, as having neither so fierce and intractable a spirit as to require, nor so much strength as to bear, these severe assaults. *Schultens.*

Am I a sea,] The Nile is probably meant, which is called a sea in Is. xxvii. 1; Ezek. xxxii. 2; and, as Michaelis observes, in the Koran. The daily increase of the Nile is made the subject of a kind of proclamation at Cairo: and should it be more or less than so many cubits, it would create a public alarm. When it overspreads its proper limits, it does great damage, by carrying away large portions of its banks, sometimes towns and villages. The sense may be, Am I an inundation, that thou settest a watch about me? *Script. illust. Expos. Ind.*

——*or a whale,* &c.] Probably the creature here intended is a crocodile, which is watched wherever its haunts are known; as there have been melancholy instances of its seizing dogs, cattle, and even women, who going to draw water have ventured too much into the river. In such cases, no doubt, the adjacent inhabitants would watch with great anxiety the motions of so terrible a neighbour. Am I a crocodile, that thou settest a watch for me? *Script. illust. Expos. Ind.*

In this view how forcible is the complaint of Job, that God had dealt with him as men do with crocodiles; watching them with great attention, falling upon them with repeated blows, and giving not over until they have destroyed them. *Harmer.*

13. See ver. 4.

15. *So that my soul chooseth strangling,* &c.] So that, if I had my free choice, my soul would wish to end my sorrow by a violent death, rather than to linger thus in continual torment. *Bp. Hall.*

So that my soul chooseth — death rather than my life.] Or, literally, "rather than my bones," as in the margin: that is, than life in such a skeleton-like body, so emaciated by my distemper. "Bones" denote the remains of a dead body, Gen. l. 25. *Parkhurst.*

16. *I loathe it; I would not live alway:*] My life is a burden to me, I would not live long; I would rather be cut off in the midst of my days, than live to the end of them. *Caryl.*

17. *What is man, that thou shouldest magnify him?*] Why should the great, the powerful, the glorious God, contend with weak, miserable, vain man? How unequal is this match! *Caryl.*

18. *And that thou shouldest visit him every morning,*] Why shouldest Thou send new afflictions on him every

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19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

CHAP. VIII.

1 *Bildad sheweth God's justice in dealing with men according to their works.* 8 *He allegeth antiquity to prove the certain destruction of the hypocrite.* 20 *He applieth God's just dealing to Job.*

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 [a] Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away †for their transgression;

5 [b] If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 [c] For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For [d] we *are but of* yesterday, and know † nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

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a Deut. 32. 4. 2 Chron. 19. 7. Dan. 9. 14.

† Heb. *in the hand of their transgression.*

b Chap. 22. 23.

c Deut. 4. 32.

d See ch. 7. 6. Gen. 47. 9. 1 Chron. 29. 15. Ps. 144. 14. & 39. 5.

† Heb. *not.*

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morning; nay, try his strength and courage every moment? *Bp. Patrick.*

19. *How long wilt thou not depart from me,*] Must I endure fatigue and trouble to such an excess as to hope for no intermission? Shall my spirits be quite spent and exhausted without being allowed time to take my breath? *Chappelow.*

——*nor let me alone, till I swallow down my spittle?*] This is now a proverbial expression among the Arabs, and signifies the same as "give me time to breathe." *Dr. Durell.*

20. *I have sinned; what shall I do unto thee,*] Job having in the former part of this chapter contested with his friends, and expostulated the matter with God, now turns himself to another posture, even to humble his soul, and make confession of his sin. He had justified himself against the accusations of men, but now he accuses and judges himself in the presence of God. *Caryl.*

——*why hast thou set me as a mark against thee,*] A mark to intercept Thy arrows upon my breast, so that I know not what to do, I am so burdensome to myself. Hence we may remark, that what presses and burdens the soul above all, is the apprehension that God is against us. *Caryl.*

21. *And why dost thou not pardon my transgression,*] Why dost Thou not remove the punishment of my transgression? if Thou dost not come speedily to help me, it will be too late. *Clark.*

——*for now shall I sleep in the dust;*] For now I am dying; and when that event is past, if Thou wouldest make farther use of me, for the manifesting of Thy power and my patience, I shall not be at all. *Bp. Hall.*

In this chapter we are reminded of the vanity and shortness of human life, and of the numerous miseries to which man is here exposed. This truth Job teaches us, when he says, "that there is a time appointed to man upon earth," ver. 1; and when he sets before us his own example, and the greatness of his sufferings. If such is our condition in this world, and Job, a man so holy and so acceptable to God, was treated thus, we ought not to set our hearts too much upon things here below, nor be surprised if God exposes us to divers afflictions; we should rather consider, that He does all in goodness and wisdom; that He sends afflictions to make us sensible of the vanity of this life, and to wean us from the world; and therefore that it is our duty to submit with humility to His will, to acknowledge our unworthiness, and to intreat that He will consider our weakness, and pardon our sins. *Ostervald.*

Chap. VIII. Bildad infers, from the justice of God, that chastisement implies guilt, and that one is as surely the consequence of the other, as effects in the natural world are inseparable from their causes. This position, he says, was not a discovery of yesterday; it had been uniformly maintained by wise men through all ages past. Job therefore must have been guilty. His children had perished because they acknowledged not their sins: but Job might yet be restored, if he confessed his evil doings, and asked pardon for them. *Bp. Stock.*

Ver. 2. *How long wilt thou speak these things?*] This is the first time of Bildad's speaking. There is something peculiar in the manner of his address, which is sudden, passionate, and without preface. *Chappelow.*

——*a strong wind?*] Boisterous and violent, swelling and furious, opposing all persons and things that stand in thy way. *Poole.* The meaning of the verse is, Why dost thou persist to talk in this manner, and with such vehemence expostulate with God? *Bp. Patrick.*

4. *If thy children have sinned against him,*] Though 'tis true thy children are destroyed, yet thou art still in a capacity to receive mercy, if thou seekest to God for it, and desistest from those causeless and unthankful complaints. *Clark.*

8—13. *For enquire, I pray thee,* &c.] This natural and beautiful comparison appears plainly, by the way of introducing it, to have been a proverbial saying delivered down from their forefathers, and perhaps taught them from their cradles, "Enquire, I pray thee, of the former age, &c." Have not they then transmitted to thee this wise lesson? that as the rush cannot grow up without mire, nor the flag without water, so neither can any thing flourish or prosper long without the blessing of Almighty God: and how shall the ungodly or hypo-

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11 Can the rush grow up without mire? can the flag grow without water?

e Ps. 129. 6. Jer. 17. 6.

12 e Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the f hypocrite's hope shall perish:

f Chap. 11. 20. & 18. 14. Ps. 112. 10. Prov. 10. 28.

14 Whose hope shall be cut off, and whose trust *shall be* † a spider's web.

† Heb. *a spider's house.*

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

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17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he † help the evil doers:

† Heb. *take the ungodly by the hand.*

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crite expect His blessing? One scarcely knows which to admire most, the piety of the sentiment, or the elegance and justness of the comparison. *Peters.*

11. *Can the rush grow up without mire?*] The word rendered "rush," is probably the papyrus, which, having been anciently manufactured for the purpose of writing on, has given name to our paper. It grows in marshy grounds; formerly in great plenty in the canals of the Nile, where it is now scarce; but, according to Bruce, it abounds in the waters of Abyssinia. *Script. illust. Expos. Ind.* Lucan describes the papyrus by the epithet "bibulus," *drinking, soaking, thirsty:* which corresponds with great exactness to the nature of the plant, and to its Hebrew name, derived from its remarkably *supping up* the water in which it grows, according to this passage in Job. It is the same plant of which Moses' ark was made, Exod. ii. 3. The "flag," next spoken of, appears to be a sort of reed, described by Hasselquist as growing near the Nile. *Parkhurst.*

12. — *it withereth before any other herb.*] These marsh vegetables required a great deal of water: when they were not supplied with their usual moisture, they perished sooner than any other plants. What a just image is this of transient prosperity! *Scott.*

13. *So are the paths of all that forget God;* &c.] We may observe, that they who forget God shall quickly wither, how great and flourishing soever they are. *Caryl.*

Though this be true, yet it was wrong in its application to Job. *Bp. Wilson.*

14. *Whose hope shall be cut off,* &c.] A proverbial expression. The same occurs Isaiah lix. 5, "they weave the spider's web." *Grotius.*

—— *a spider's web.*] Wrought indeed with great labour, but so thin, that the texture of it is easily broken and dissolved. See Isai. lix. 5. In the Koran, Infidels, that is, those who do not believe in Mahomet, but particularly Christians, are compared to a spider, which prepareth a house; but verily, it is there said, "a spider's house is the weakest of all houses, did they, the Infidels, but know or consider it." *Chappelow.*

15. *He shall lean upon his house, but it shall not stand:*] He may fancy his family to be so great and potent that it will support him; but it shall fall as well as himself: he may endeavour to keep it up by strong alliances, but to no purpose. *Bp. Patrick.*

16—18. *He is green before the sun,* &c.] The hypocrite was first compared to a rush, secondly to a spider's web, but now to a goodly tree. This third similitude grants the hypocrite the best of his condition, and puts him in the fairest posture that can be imagined, and yet all proves nought: his root is but rottenness, and his blossom shall go up as the dust, or his branches shall be cut down, and his root stubbed up. *Caryl.*

17. *His roots are wrapped about the heap,*] The heap of stones; this denotes his thriving against all opposition: heaps of stones are hindrances to the growing of a tree, to the rooting of it; therefore we set or plant trees in places free from stones: but to shew that he may even overcome, conquer, and subdue those difficulties which hinder his growth, it is here said, that his roots are wrapped about the stones: he grows in places of greatest disadvantage. Or the words may signify the firmness and the seeming strength of his standing. He is rooted, not in some loose and sandy earth, or in tougher clay, but his roots are wrapped about a heap of stones. *Caryl.*

—— *about the heap,*] Or, "about a *spring,*" so our translators render the original word in Cant. iv. 12. It seems to allude to a plant, throwing out suckers by the water side. "The place of stones" is, in the original, "the house of stones," which is a Hebrew idiom for *strong ground.* "Seeing the place of stones" is an animated phrase for growing in a strong soil. *Scott.*

—— *and seeth the place of stones.*] That is, he lives, abides, converses or dwells even where there seems to be the least probability of his stay; he stayeth in the place of stones. *Caryl.*

18. *If he destroy him* &c.] That is, if God shall put forth His hand, and touch him, he shall be forgotten. *Bp. Wilson.*

Mr. Heath justly refers this action to the sun, mentioned ver. 16. The plant endureth the sun, so long as the spring, that nourisheth its roots, continueth to flow; but when that is dried by the increasing heat, his parching beams destroy the plant. *Scott.*

—— *it shall deny him,*] His place shall deny him. *Rosenmüller.* This is a strong manner of expressing utter abolition. The figure is a bold personification. *Scott.* Compare Ps. ciii. 16.

19. *Behold, this is the joy of his way,*] This is that firm and secure happiness which he promised to himself in this life. Bildad, with keen irony, calls the destruction of the hypocrite "the joy of his way." *Capellus.*

—— *others grow.*] Other plants shall succeed to his place: that is, his estate shall pass into another family. *Scott.*

20, 21. *Behold, God will not cast away* &c.] The meaning is, If you are what you pretend to be, God will certainly restore you to your former happy state. *Bp. Wilson.*

The whole passage may be connected thus: God will not befriend the hypocrite, but will rather destroy him, and not desist till he has granted to thee such

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21 Till he fill thy mouth with laughing, and thy lips with † rejoicing.

† Heb. *shouting for joy.*

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked † shall come to nought.

† Heb. *shall not be.*

CHAP. IX.

1 *Job, acknowledging God's justice, sheweth there is no contending with him.* 22 *Man's innocency is not to be condemned by afflictions.*

THEN Job answered and said,

2 I know *it is* so of a truth: but how should [a] man be just ‖ with God?

a Ps. 143. 2.
‖ Or, *before God.*

3 If he will contend with him, he cannot answer him one of a thousand.

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4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 [b] Which alone spreadeth out the heavens, and treadeth upon the † waves of the sea.

b Gen. 1. 6.

† Heb. *heights.*

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a restoration as shall cause thee to break out into shouts of joy. *Rosenmüller.*

21. — *thy mouth*] This sudden turn of the style to the second person is spirited, and catches the attention by surprise. See Bishop Lowth's note on Deut. xxxii. 5. "The mouth being filled with laughter," denotes that smile of joy which is spread over the countenance in some happy change of condition, Psal. cxxvi. 2. *Scott.*

It is perfectly true, as Bildad here observes, that God is just and wise in all His dispensations; that He is gracious to those who diligently seek Him; and that the wicked always feel the effects of His wrath. Still it is not to be believed that the righteous are never afflicted: and though Bildad's observations be generally true, yet he was hasty and rash in concluding that Job was not acceptable to God, because he was in adversity. God often exposes good men to very great evils, in order to try them, and to make them examples to others; though after all, according to the remark of Bildad, "He will not cast away a perfect man." *Osterwald.*

Chap. IX, X. The unkind speech of Bildad, the obvious charges of irreligion and hypocrisy, and the taunting irony with which it concludes, overpowered the patience of Job, and in his reply betray him into inconsistencies; at one time he acknowledges the Divine justice, and his own submission to its decrees; at another he seems to arraign it, and complains rather impatiently of his sufferings, as greater than he deserved, and wishes for a publick trial before God with his calumniators, to clear his innocence before his speedy death. *Dr. Hales.*

Chap. IX. ver. 2. *I know it is so of a truth:*] Job alludes here to the oracle urged against him by Eliphaz, chap. iv. 17, which he thinks totally irrelevant to the present question. I never thought, he says, of charging God with injustice. I was well aware that no injustice could attach to Him. And how could man be just before his Maker? Who denies that the Deity possesses the right of inflicting, if it please Him, severe sufferings on frail and corrupt man? But does it follow from hence, that I am wicked, or a crafty pretender to piety? *Rosenmüller.*

3. — *one of a thousand.*] It would be better expressed thus, "once in a thousand times." *Dr. Durell.*

"How should man be just with God?" How should he justify himself before God? No, not in one thing of a thousand that might be objected against him. *Bp. Wilson.*

Though the uncharitableness and reproaches of Job's friends transported him into some passionate and bold expressions of his own innocence and integrity; yet he no sooner perceived that they took advantage of those expressions to charge him with presumption, as if God had unjustly afflicted him, but he made haste to free himself of that imputation. "How should a man be just with God?" even he who is best prepared for an account with Him, can pay Him nothing but His own coin; and that rather laid up in a napkin, than husbanded and employed as it ought to have been. If he can offer Him a good thought, an honest purpose and intention, he had received them from Him, and, it may be, wanted courage to improve and execute them; and so the world had no more fruit of them, than if his heart had been as wicked as his neighbours'. So that, when he hath said the best he can for himself, there will be no abiding the judgment which must still be deprecated; mercy must be implored; no satisfaction or payment pretended; but an entire release and pardon begged and relied upon. *Lord Clarendon.*

5, 6. *Which removeth the mountains, — overturneth them — shaketh the earth out of her place,*] This is evidently a description of an earthquake. During the terrible earthquake at Jamaica, 1692, the mountains were split, they opened, they closed again, they leaped, they fell in heaps. The same prodigious motions attended the earthquakes during an eruption of Vesuvius. *Scott, Script. illust. Expos. Ind.*

7. *Which commandeth the sun, and it riseth not; and sealeth up the stars.*] Or forbiddeth them to appear. *Bp. Hall.* This may refer to that thickness of the atmosphere, which occasionally precedes or accompanies an earthquake. Of this we have many instances. *Scott, Script. illust. Expos. Ind.*

8. *Which alone spreadeth out the heavens,* &c.] "Who boweth the heavens;" so Psalm xviii. 9, where, as Scott remarks, is a description at large of the scene, which is here drawn in miniature. *Bp. Stock.*

By "bowing the heavens," the Hebrew poets express the descent of those black heavy clouds, charged with thunder, lightning, rain, and wind, that are the prelude of a storm at sea. The storm itself, and the power of the Deity in conducting it, are represented in the next member of the period. *Scott.*

—— *alone*] This word is not superfluous: it asserts the unity of God, in opposition to polytheism. *Scott.*

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Before CHRIST about 1520.

9 [c] Which maketh †Arcturus, Orion, and Pleiades, and the chambers of the south.

10 [d] Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 [e] Behold, he taketh away, †who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the †proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

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16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say* I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet*

c Amos 5. 8. chap. 38. 31, &c.
† Heb. *Ash, Cesil, and Cimah.*
d Chap. 5. 9.
e Is. 45. 9. Jer. 18. 6. Rom. 9. 20.
† Heb. *who can turn him away?*
† Heb. *helpers of pride, or, strength.*

—— *treadeth upon the waves*] In the original, as the margin notices, "the high places," or "heights." Our translators render it "high places" of the earth, Deut. xxxii. 13; that is, the mountains. "The high places," or "heights," of the sea, must therefore mean its billows, rising to a vast height in a storm. The prodigious swell, agitation, and tumult, of the sea during an earthquake may be referred to here. *Scott.*

9. *Which maketh* &c.] Shepherds seem to have been the first astronomers. The pastoral life of the Arabs led them very early to observe the rising and setting of the stars, in relation to the changes of weather that ensued. The heat of their climate obliged them to feed their flocks by night; and the clearness and beauty of their nocturnal sky drew their attention and admiration. *Scott.*

When he saith, "Which maketh Arcturus, &c." Job means, which makes them appear, or do their office: for the discourse is not about Creation, but about Providence: so that the meaning is only this, God orders the times of their rising and setting, to distinguish the seasons of the year, and to produce their several effects in every season. *Caryl.* He ordereth and disposeth them, as the word "maketh" is sometimes used in Scripture. *Poole.*

No doubt but the names Arcturus, Orion, and Pleiades, are of late invention in comparison with the Hebrew, Ash, Cesil, and Cimah. It must be a fruitless attempt for any one to ascertain the exact meaning of the Hebrew; it can at the best be only conjecture. After all the ingenious, studied thoughts of commentators, no more perhaps is intended by Arcturus, Orion, &c. than to point out to us, as Bishop Patrick writes, that all the constellations of heaven obey God in their several seasons; both those which we see, and those in the other hemisphere. To the same purpose is that which St. Jerome, or rather Venerable Bede, delivers in his comment on this text: "By these constellations, which are more celebrated than almost all the stars in the firmament of heaven, it is signified, that the whole system of the heavenly bodies is under the governance of God." *Chappelow.*

11. *Lo, he goeth by me, and I see him not:*] A description of the inscrutable and often unobserved ways of Providence. *Michaelis.*

12. *Behold, he taketh away, who can hinder him?*] Who shall say unto him, What doest thou? Whatsoever God resolveth and determineth concerning us, we must bear it, and quietly submit. *Caryl.*

13. — *the proud helpers do stoop under him.*] They who are so highly conceited of themselves, that they will undertake to defend him whom God intends to destroy, Isaiah xxx. 7. *Clark.*

15. *Whom, though I were righteous,* &c.] Job here opposes this sentiment of his to the unjust charges of his friends, as if he was guilty of contumacy and perverseness against God. *Schultens.*

16. *If I had called,* &c.] Rather, "But if I should call, that He might answer me, I could not easily believe that He would hear my voice: 17. Since He hath broken me with a tempest, and inflicted many wounds upon me without cause: 18. Nor hath given me space to take my breath, so hath He killed me with bitterness." *Houbigant.*

17. — *without cause.*] Without any extraordinary guilt which should procure such punishment. *Clark.* "Without cause;" that is, a cause known to me. *Bp. Wilson.*

19. — *who shall set me a time to plead?*] Who will, or can, appoint me a time? namely, for trial. Who can sit as judge between God and me? *Parkhurst.*

The meaning of the verse is, If I think to right myself by force, it is in vain; for He is infinitely stronger than I: if I choose to decide our dispute by law, who hath authority to call us before Him? *Heath.*

20. *If I justify myself,* &c.] If I should justify myself there would be something in my very plea to condemn me: it will render my cause worse to pretend I am innocent. *Bp. Patrick.*

Job here teaches us, that men cannot be justified before God: that if the Lord should enter into judgment with him, he could not "answer him one of a thousand;" and that sinful men, however treated, have no right to complain; but must all be condemned in God's presence, and implore His mercy. What Job here says, shews, that though he insisted he was not a wicked man, he did not pretend to be just before God. We ought all to entertain the same thoughts; continually and seriously to reflect upon these truths; and thereby animate ourselves to the fear of God, submitting to His will, and putting our trust in Him. *Ostervald.*

21. *Though I were perfect,* &c.] Although I were not conscious of any transgression, still I would not judge myself, 1 Cor. iv. 3, 4. *Grotius.*

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Before CHRIST about 1520.

would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

Before CHRIST about 1520.

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the †||swift ships: as the eagle *that* hasteth to the prey.

† Heb. *ships of desire.*
|| Or, *ships of Ebeh.*

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

I would not attempt my justification in His presence: but if He have determined my death, would willingly surrender my life into His hands. *Bp. Hall.*

22. *This is one thing,* &c.] All that I affirm is this, and I persist in the opinion, that He lets the innocent suffer sad things as well as the guilty. *Bp. Patrick.*

Thus in time of plague or famine all suffer. *Bp. Wilson.*

23. *If the scourge slay suddenly, he will laugh at the trial of the innocent.*] Or, *it* will laugh; namely, the scourge. So Schultens. The figure is bold, but not too bold for poetry. *Peters.* By the scourge is meant publick calamities, war for instance, pestilence, &c. which involving all characters in one common destruction, are said, by a noble personifying figure, to "laugh" at the sufferings of the innocent. *Scott.*

Or the sense may be, When a plague comes, which kills in a moment, He, namely God, regards not though it fall upon the innocent. *Bp. Patrick.* If some common and deadly judgment falls upon a people, so as to destroy both good and bad; or if God inflicts some grievous and unexpected stroke upon an innocent person; His outward carriage is the same both to the good and to the wicked. He neglects the innocent, and seems not to answer their prayers, and suffers them to perish with others, as if He took pleasure in their ruin also. But at the same time Job intimates the cause of God's complacency in the afflictions of the innocent, because to them they are but "trials" of their faith, and patience, and perseverance, tending to God's honour, and their own eternal advantage. *Poole.*

24. *The earth is given into the hand of the wicked:* &c.] Is not the government of the world given often into the hands of wicked men, who bribe and pervert justice, and thereby injure the innocent? *Bp. Wilson.*

Job pursues his argument. The truth of what I have said, that the good and bad suffer promiscuously, is evident from this, that "the earth is given into the hand of the wicked." *Rosenmüller.*

And as He destroys the righteous, ver. 23, so He prospers the wicked. He blinds them that they cannot discern right from wrong. If it be not as I say, where is any one else that could do so? certainly none else could manage the affairs of the world after this manner but He. *Clark.*

—— *he covereth the faces of the judges thereof;*] Not that God is any way instrumental in *covering* the faces of the judges; in making them pass a wrong and unjust sentence. "He covereth &c." is the same thing in Scripture phrase, as, the faces of the judges are covered. *Chappelow.*

"The judges," being in contrast here with the wicked, that is, a tyrannical ruler, must mean *good governours*, who administer justice impartially to all. Thus "a man" signifies one who has the virtues proper to the male sex, Eccles. vii. 28; see also Prov. xxviii. 12: "a woman," one who is adorned with the qualities becoming the female sex, Prov. xxxi. 10: and "a king" is a king indeed, who acteth worthy of his royal dignity, Prov. xvi. 10. Of these good rulers he says, God "covereth their faces;" that is, God treats them as condemned malefactors, overwhelming them in calamities, disgrace, and ruin; Job himself being one example of this melancholy truth. See 2 Sam. xv. 30; Esth. vii. 8; Jer. xiv. 3; Isai. xxii. 17; Mic. iii. 7; Mark xiv. 65. *Scott.*

25. *Now my days* &c.] This and the following verse are a confirmation of Job's former argument. As he had shewed in general that the wicked are exalted, and the innocent afflicted, so now he shews the latter branch from his own experience or example. "My days," that is my prosperous days, are gone in a moment. *Caryl.*

—— *swifter than a post:*] A messenger or regulated courier, appointed to carry with expedition despatches of princes, or letters of private persons. *Calmet.*

Those who carry despatches sometimes rode dromedaries, a sort of camel which is extremely swift. Lady Montague says, "that after the defeat at Peterwaradin, they far outran the swiftest horses, and brought the first news of the battle at Belgrade." Agreeably to this, Dr. Shaw assures us, that the sheik who conducted him to mount Sinai, and rode on a camel of this kind, would depart from the caravan where he was, "reconnoitre another just in view, and return in less than a quarter of an hour." With what energy then might Job say, "My days are swifter than a post!" Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with the swiftness of a messenger carrying despatches, mounted on a dromedary. *Harmer.*

26. — *as the swift ships:* &c.] There are but two places in the book of Job, that I remember, where there is any allusion to navigation. One is the present passage, where Job compares the course of human life, and the rapidity with which it passes, to "the swift ships;" (swiftest ships, most excellent for sailing. *Houbigant.*) Or, as in the margin, "ships of desire;" that is, such as are longed for, and long to be at their destined port, and crowd all the sail they can for that purpose. *Peters.* Or, "ships of Ebeh," (see the margin,) that is, of the Egyptian papyrus, which seems here to be meant, the woody part of which was anciently used to build vessels with. *Parkhurst.*

Schultens very ingeniously suggests, that Job compares the days of his prosperity in three several degrees with what we esteem the swiftest in the three elements namely, with the quick despatches of the post by land; with the more expeditious motion of papyr-vessels by sea; and, which exceeds them both for swiftness, with the flight of the eagle in the air to his prey. *Chappelow.*

27. *If I say, I will forget my complaint,* &c.] These words contain a proof of the latter part of Job's assumption. He had affirmed, that an innocent and righteous person may quickly lose all his outward comforts; now he proves that he may be entangled with afflictions beyond hope of escape. This he does, ver. 27—29, which he amplifies, ver. 30 and 31. *Caryl.*

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Before CHRIST. about 1520.

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall ‖ abhor me.

‖ Or, *make me to be abhorred.*

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

† Heb. *one that should argue.* ‖ Or, *umpire.*

33 Neither is there † any ‖ daysman betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 *Then* would I speak, and not fear him; † but *it is* not so with me.

† Heb. *but I* am *not so with myself.*

CHAP. X.

1 *Job, taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

Before CHRIST about 1520.

MY soul is ‖ weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

‖ Or, *cut off while I live.*

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *It is* good unto thee that thou shouldest oppress, that thou shouldest despise † the work of thine hands, and shine upon the counsel of the wicked?

† Heb. *the labour of thine hands.*

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 † Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

† Heb. It is *upon thy knowledge.*

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28. *I am afraid of all my sorrows,*] That is, I no sooner endeavour to comfort myself, but presently my sorrows throng about me; they charge and assault me afresh, when I am purposing to make an escape from them. *Caryl.*

—— *I know that thou wilt not hold me innocent.*] That Thou wilt not deliver me, as an innocent man, from these sufferings, but wilt afflict me, without measure, as a guilty person. *Rosenmüller.*

29. *If I be wicked, why then labour I in vain?*] If I must be condemned as a wicked man, say what I can for myself, then it is in vain for me to endeavour to clear myself, and maintain my own innocence. *Clark.*

30. — *with snow water,*] Which is thought to possess the property of cleansing in a greater degree than other water. *Rosenmüller.*

31. *Yet shalt thou plunge me in the ditch,*] Thou wilt adjudge me sinful, notwithstanding all my purifyings. *Caryl.* Though I may seem innocent to myself, and may defend my own cause, yet before God I shall appear most unclean and unrighteous, as if I were plunged into a miry ditch. External things are used figuratively for internal; impurity of body for impurity of soul. See Zech. iii. 3, 4; Rev. vii. 13. *Poole.*

33. — *daysman*] Or umpire. In some of the northern parts of England, any arbitrator, umpire, or elected judge, is commonly termed a diesman or daysman. The word "day" in all idioms signifies *judgment*. *Dr. Hammond.*

—— *that might lay his hand upon us both.*] "The laying the hand, like a just umpire, on both parties," implies a coercive power to enforce the execution of his decrees: this no one could have on the Almighty; it was therefore vain to contend with Him. *Heath, Scott.*

34, 35. *Let him take his rod* &c.] I would open my case, if, while I am speaking, God would remove from me that dominion and authority, which He possesses over me, or that sore affliction which His sovereign power has laid upon me: but "it is not so with me;" I do not find that the Lord hath done any of these things for me. *Caryl, Poole.*

Chap. X. Job having in the former chapter justified God in afflicting him, and maintained his own integrity, notwithstanding those afflictions, now remonstrates with greater earnestness, that he conceived himself more hardly dealt with than was consistent not only with the goodness of God in His nature, but with that goodness which He had formerly shewn both towards others and towards himself. *Caryl.*

Ver. 1. — *I will leave my complaint upon myself;*] I will leave my complaint unrestrained, I will give free scope to it. *Rosenmüller.*

2. — *Do not condemn me;* &c.] Do not deal with me as a wicked wretch, and such as my friends take me to be; but acquit me from this censure by withdrawing thy hand, or shewing me for what great sin it is that I should be more heavily afflicted than others. *Clark.*

3. — *shine upon the counsel of the wicked?*] Countenance the reasons and designs of evil men. *Bp. Patrick.*

4—7. *Hast thou eyes of flesh?* &c.] Job proceeds upon the same argument, and as he acquits the Lord of injustice or unrighteous dealing with him, so he appeals to the Lord, (who was able, he knew, to do it upon certain knowledge,) to acquit him of all the unjust charges with which his friends had burdened him: It is not with Thee, O Lord, as with mortal judges, who, having "eyes of flesh," can see no farther than the outside of things, and know no more than is told them. "Thy days are not as the days of man." Why then dost Thou deal thus severely with me? as if Thou wert afraid that Thou shouldest overslip Thy day, or want a season for dealing with me? Thou knowest that I am not wicked; there is some other cause for my sufferings: shew me wherefore Thou contendest with me. We may hence observe, that God knows the state of every man and every thing exactly; and that it is a matter of highest consolation to good men to remember that God knows them. *Caryl.*

7. *Thou knowest that I am not wicked;* &c.] That is, flagitious. *Houbigant.* It would be injurious to the character of Job, should we interpret in a severe and rigorous sense, as it is certain his friends too often did, his frequent protestations of his innocence, and his bold appeals to the supreme Judge to prove and try him; for where he is thus strenuous in asserting his integrity,

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8 Thine hands † have made me and fashioned me together round about; yet thou dost destroy me.

† Heb. *took pains about me.*

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

a Ps. 139. 14, 15, 16.

10 [a] Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast † fenced me with bones and sinews.

† Heb. *hedged.*

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

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16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest ‖ thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

‖ That is, *thy plagues.*

18 [b] Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

b Chap. 3. 11.

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 [c] *Are* not my days few? cease *then, and* let me alone, that I may take comfort a little,

c See chap. 8. 9. & 7. 6.

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death,

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it is only in opposition to the notion which those mistaken friends had entertained of him; namely, that he had been guilty of some gross sins, which he had the art to hide from the world, but that he was in reality a wicked man, and a hypocrite in his behaviour. This is what Job utterly denies and disclaims; though he no where arrogates to himself perfect innocence, or freedom from sin. *Peters.*

8—13. *Thine hands have made me* &c.] At ver. 3 of this chapter we found Job questioning with the Lord, "Is it good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thine hands?" In the following passage he insists upon and illustrates that argument by fitting it to his own condition: as if he had said, Am not I the work of Thine hands? ver. 8, and "yet Thou dost destroy me." *Caryl.*

9. *Remember, I beseech thee, that thou hast made me* &c.] Need I put Thee in mind, that I was formed by Thee, as the potter works the clay into what shape he pleases? and now Thou art crumbling me in pieces again. *Bp. Patrick.*

10. — *curdled me like cheese?*] That is, brought me into shape. *Bp. Wilson.*

Shall my substance receive so great a change, as to be brought near to its dissolution? This substance, which Thou wert solicitous in "pouring out as milk;" anxiously curious in its formation, when I was in the state of an embryo; blending and proportioning the several parts of the body to each other, so as to bring them to a beautiful perfection. This substance, which was "curdled like cheese;" the several members of which were once a rude uncongealed mass, without contexture, without beauty; but by Thy Almighty power secretly and surprisingly wrought: every loose divided limb receiving from Thee its proper shape and ligament, and taught by Thee its distinct use and office. *Chappelow.*

13. *And these things hast thou hid in thine heart:* &c.] Thou hast conferred upon me great and signal blessings; but these evils, which I now suffer, Thou didst reserve for me, and appoint them to be inflicted upon me. *Rosenmüller.* "This is with Thee" is a phrase, which denotes the secret decree of God, chap. xxiii. 14. *Scott.*

14. *If I sin, then thou markest me,* &c.] I cannot offend Thee in the least, but Thou, by whom I was thus formed, must needs know and observe it, and I cannot avoid Thy punishment for it. *Bp. Patrick.*

15. *If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head.*] That is, I cannot, will not hope for any such temporal deliverance upon account of my righteousness, as you are endeavouring to persuade me of, from a mistaken principle; and according to which, if no such deliverance should happen, you are still resolved to condemn me as an innocent man. *Peters.*

16. — *Thou huntest me as a fierce lion:*] That is, as if I were a fierce lion: compare chap. iv. 10. The allusion, in this and the following verse, is to that manner of hunting the lion, wherein the hunters, armed with spears and javelins, formed themselves in a ring about the beast, and threw their weapons at him one after another. By this image, Job represents in lively colours the violent and rapid succession of his calamities. *Scott.*

—— *thou shewest thyself marvellous upon me.*] Thou proceedest after an unusual and extraordinary manner with me, so that every one will wonder at it, Numb. xvi. 29, 30. *Clark.*

17. *Thou renewest thy witnesses against me,*] Fresh witnesses of Thine anger rise up against me: Thou multipliest Thy plagues upon me, so that there is no end, but only a change of my conflicts. *Bp. Patrick.*

The word, rendered "witnesses," may be translated weapons, or attacks, or troops: in either of these ways, the allusion to the chase will be preserved. "Changes and war" means "changes of war;" or successions of war: denoting the war of the chase, carried on by repeated attacks. *Scott.*

20. — *cease then, and let me alone,*] Hence we may observe, that except the Lord withdraw His hand, nothing in the world can give us ease. *Caryl.*

22. *A land of darkness, as darkness itself; and of the*

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without any order, and *where* the light *is* as darkness.

CHAP. XI.

1 *Zophar reproveth Job for justifying himself.* 5 *God's wisdom is unsearchable.* 13 *The assured blessing of repentance.*

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should † a man full of talk be justified?

† Heb. *a man of lips.*

3 Should thy ‖ lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

‖ Or, *devices.*

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

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5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth.*

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* † as high as heaven; what

† Heb. *the heights of heaven.*

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shadow of death,] Rather, "a land of darkness, as the darkness of the shadow of death." *Dr. Durell.*

The original of this gloomy picture, drawn in the deepest shades of horrour, is probably the subterraneous chambers of the sepulchral grottoes. *Scott.*

——*without any order,*] Where every thing is in such disorder as to resemble the primeval chaos. *Capellus.*

The conduct of Job is an example of piety and of weakness: of piety, in acknowledging that the Almighty Being, from whom he received his life and all things, was perfectly righteous in all his ways; of weakness, in complaining that it would have been better he had never been born. Let us imitate his piety, and acknowledge at all times the goodness of our Creator: let us avoid his weakness, and submit without murmuring to God's chastening hand. *Ostervald.*

Chap. XI. Zophar goes beyond Eliphaz and Bildad in the assertion, that none are visited by Divine chastisement but such as deserve it: he maintains that Job's affliction is far short of his desert; and that Job himself would acknowledge it to be so, if he were able to fathom the counsels of God. He urges the vanity of attempting to flee from Divine justice and power, which are exerted always with a view to tame the wildness of human nature; and he concludes with an exhortation to Job to call to mind his past acts of injustice, and presently to make the best reparation for them in his power: the consequence of which would be the recovering of the favour of God, and his former prosperity. *Bp. Stock.*

Ver. 2. — *should a man full of talk be justified?*] Acquitted from the crimes with which he is charged, and be accounted righteous merely because of his multitude of words? *Clark.*

3. — *shall no man make thee ashamed?*] By confuting thee put thee to shame. *Caryl.*

4. — *My doctrine is pure,*] The word "doctrine" is here, by a latitude of signification, used for discourse. *Rosenmüller.*

5. *But oh that God would speak,* &c.] Zophar here alludes to the wish expressed by Job, chap. ix. 35. *Rosenmüller.*

6. — *that he would shew thee the secrets of wisdom, that they are double to that which is!*] The methods of His providence and wise disposal of things, with which thou art unacquainted, that thou hast deserved far more than He hath laid upon thee. *Clark.*

——*that they are double to that which is!*] That in strict justice He might inflict upon thee double to what thou now sufferest. *Bp. Hall.*

7—9. *Canst thou by searching find out God?* &c.] These three verses are an illustration or a comment upon the sixth. Zophar having breathed out his wish, that "God would speak, and shew Job the secrets of wisdom, &c." proceeds to prove, that it is need He should, those secrets being such as none can see till they are shewed. *Caryl.*

These are very reasonable questions which Zophar put to him. It must be owned, that we are not able to account for the method of Divine Providence in many instances; and whosoever is not abandoned of all modesty, must readily acknowledge that it is reasonable that it should be so. For we have not the entire scheme of Providence in our heads at once; we cannot see from the beginning to the end of God's ways; we know not what are the designs, and what will be the issues, of His counsels: and therefore ought to suspend our judgment till the conclusion and winding up of things. *Bradford.*

7. *Canst thou by searching* &c.] "Canst thou by searching find out God?" Dost thou know God intimately, and thoroughly within and without? Canst thou pierce into the centre of His perfections, and dive into the bottom of them? And "Canst thou find out the Almighty unto perfection?" canst thou find out the Almighty to the very last and utmost of Him? so that thou canst say after a thorough search and inquiry, There is no perfection in God beyond this, there is nothing of Him now that remains to be known: this He is, and no other; that He is, and no otherwise; this He can do, and no more; hither doth His power, and knowledge, and wisdom reach, and no farther. "Canst thou do this?" These interrogations have the force of a vehement negation: as if he had said, *No, thou canst not:* God is unsearchable. He is incomprehensible. *Abp. Tillotson.* These words represent to us the vanity of an inquisitive temper, and the defect of our knowledge in respect to spiritual objects; but they are not designed to exclude our endeavours after the proof of a Deity, or to stifle those limited notions and apprehensions of the Divine nature and attributes, which God has thought fit to communicate to us. We are to make a right use and exercise of our reason, and to get as fully acquainted with the object of our worship as we can; but we are not to suffer our knowledge to move out of its sphere, or to presume that a finite being can comprehend the nature, or account for all the actions, of an infinite God. *Dr. Coney.*

8. *It is as high as heaven;*] The meaning is, The nature and perfections of God are above the understanding of any of His creatures. It is only His own infinite understanding that can frame a perfect idea of His own perfection. *Abp. Tillotson.*

When we cannot comprehend a thing, we say it is beyond our reach; or, it is too high or too deep for us.

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canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

‖ Or, *make a change.* † Heb. *who can turn him away?*

10 If he ‖ cut off, and shut up, or gather together, then † who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

† Heb. *empty.*

12 For † vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

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15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

† Heb. *shall arise above the noonday.*

17 And *thine* age † shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.

a Lev. 26. 6. † Heb. *intreat thy face.*

19 [a] Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall † make suit unto thee.

† Heb. *light shall perish from them.* b Chap. 8. 14. & 18. 14. ‖ Or, *a puff of breath.*

20 But the eyes of the wicked shall fail, and † they shall not escape, and [b] their hope *shall be as* ‖ the giving up of the ghost.

But in what a noble manner does Zophar here express such an impossibility! Bishop Lowth produces this passage as an example of the grand manner, in which the Hebrew poets speak of the attributes of God, absolutely considered, without particular mention of the operations and effects that flow from them. *Scott.*

—— *deeper than hell;*] The concealed or unseen place of the dead: see the note on chap. xxvi. 6. But it may be a question, whether the word, translated "hell," does not signify sometimes a great invisible depth under ground, without any reference to the dead. See Deut. xxxii. 22; Ps. cxxxix. 8; Ezek. xxxi. 17; Amos ix. 2. *Parkhurst.*

10. — *shut up, or gather together,*] Deliver into the enemies' hand, Ps. xxxi. 8, or bring them back after they had been scattered abroad. *Clark.*

11. *For he knoweth vain men:*] For he knows vain men, (who mind not what they say or do,) He sees their most hidden wickedness; and will He not punish it? *Bp. Patrick.*

12. — *though man be born like a wild ass's colt.*] That is, were he left to himself, and suffered to take his own course without being controlled, did he follow the dictates of his natural appetites, and, void of discipline and instruction, yield to the dominion of headstrong passions, he is then in effect no better than a wild ungovernable creature. This is true in a general sense, but it is said, with a particular view, we may suppose to Job. The reflection is perhaps the more severe, because robbers and plunderers are distinguished by the odious title of "wild asses in the desert, rising betimes for a prey," chap. xxiv. 5. It was moreover a common reproach among the Arabians, when they spoke of a perverse obstinate man, tenacious of his own ways, and a despiser of other people's advice, to say, "Such an one is a young wild ass by himself." *Chappelow.*

14. — *tabernacles.*] Tents having been the ancient dwellings of men, the term was retained after the invention of more durable and fixed habitations. Job, it is certain, lived in a city, chap. xxix. 7; yet his house is called a "tabernacle," or *tent,* chap. xxix. 4. *Scott.*

15. — *without spot;*] This is a scriptural phrase to denote innocence and integrity, Numb. xix. 2; Heb. ix. 14; Eph. v. 27. "Fair in calamity" is a character, among the Arabians, of one, who bears his misfortunes with a composed steadiness. They likewise distinguish a man of honour, true nobility, and figure, as having "a fair unspotted countenance." On the contrary, "a face as black as a coal," is imputed to the base dishonourable person. *Chappelow.*

16. — *remember it as waters that pass away:*] That is, thou shalt not remember it at all. The memory of thy afflictions will be wholly effaced, like the winter torrents, which are utterly evaporated in the beginning of summer, chap. vi. 15, 17. *Scott.*

17. *And thine age shall be clearer than the noonday;*] That is, thy latter end shall be full of comfort, and thou shalt rejoice in the serenity of thy condition. *Caryl.*

18, 19. *And thou shalt be secure,* &c.] These two verses contain, if I mistake not, a pleasing rural scene; green pastures, wells of water, flocks and herds couched around them, and a little camp of Arabian shepherds enclosing the whole. The expression "thou shalt dig," refers most probably, as Heath remarks, to digging of wells or springs, a circumstance frequently mentioned in the patriarchal history. The word translated "thou shalt lie down," denotes properly the decumbent posture of cattle, after they have well fed, and when they repose at night. As to the encampment, it was the custom, as Heath observes, of the Eastern people to pitch their tents nigh wells, for the conveniency of water for their cattle. The security also, here promised, expresses the protection wanted to defend them from wild beasts, and from the incursions of the thievish Arabs of the desert. The "hope," mentioned in the former of these two verses as the ground of security, can be no other than hope in God; that firm dependence on Divine Providence, which good men are warranted to entertain. *Scott.*

19. — *many shall make suit unto thee,*] Shall court thy friendship, as in the instances of Abraham and Isaac, Gen. xxi. 22; xxvi. 28. *Grotius.*

20. *But the eyes of the wicked shall fail,*] By being intently fixed on thy happiness, which they cannot enjoy; as the sight is dimmed, while we gaze incessantly on one object. *Michaelis.*

"Failing of the eyes" is one of those expressions in Scripture to be admired for their beautiful simplicity. It represents a very eager and passionate desire to obtain that which we are in pursuit of, and at the same time the great uneasiness which must unavoidably follow from a disappointment. One of the appeals which Job makes in vindication of his integrity, is, "If I have caused the eyes of the widow to fail," chap.

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CHAP. XII.

1 *Job maintaineth himself against his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

AND Job answered and said,
2 No doubt but ye *are* the people, and wisdom shall die with you.

† Heb. *an heart.*
† Heb. *I fall not lower than you.*
† Heb. *with whom* are *not such as these.*

3 But I have † understanding as well as you; † I *am* not inferior to you: yea, † who knoweth not such things as these?
4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.
5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.
6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

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7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:
8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.
9 Who knoweth not in all these that the hand of the LORD hath wrought this?
10 In whose hand *is* the ‖ soul of every living thing, and the breath of † all mankind.

‖ Or, *life.*
† Heb. *all flesh of man.*

11 [a] Doth not the ear try words? and the † mouth taste his meat?

a Ch. 34. 3.
† Heb. *palate.*

12 With the ancient *is* wisdom; and in length of days understanding.

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xxxi. 16: that is, If I have frustrated her expectations, when she applied to me for relief and assistance in her distress. See Ps. lxix. 3; and compare chap. xvii. 5. *Chappelow.*

Chap. XII, XIII, XIV. These three chapters contain Job's answer to the counsels and objections of his third friend Zophar, not excluding what had been said by the two former. There are four things most to be noticed in it: 1st, Job sharply rebukes that kind of spirit and confidence in their own opinion, which he observed in his friends. He pursues this point from the beginning of the twelfth chapter to the end of ver. 4. 2dly, He refutes that opinion which the three had maintained against him; namely, that *good or evil things distinguished good or evil men;* himself shewing by many arguments, taken from the various administrations of God, that outward evils are often the lot of good men in this life: the theme begins at ver. 5, and is enlarged to the end of the chapter. 3dly, He rejects his friends as physicians of no value; yea, as having wronged God, whilst they seem to be advocates for Him. This subject he prosecutes with much variety from the beginning of chap. xiii. to ver. 7. 4thly, He renews his former plea with God, putting many requests to Him, and strongly arguing for a release from, or at least a mitigation of, his troubles. *Caryl.*

Chap. XII. ver. 2. *No doubt but ye are the people,* &c.] This is ironically spoken. Ye are the only wise; with you shall all wisdom expire. *Capellus.*

3. — *yea, who knoweth not such things as these?*] Even the meanest understand that God is infinite in wisdom, power, and justice: but that is not the question between us. *Clark.*

4. *I am as one mocked of his neighbour, who calleth upon God, and he answereth him:*] These are the words of one entertaining good hopes of God's assistance. As if he had said, God has heard me before, when I have called upon Him: He will do the same now. Nevertheless you deride me. *Poole.*

5. *He that is ready to slip with his feet*] To slip with the feet is to fall into affliction. A despised lamp is of the same signification with a smoking firebrand, which last is a proverb for that which is almost spent, and therefore despised and thrown away as useless. *Caryl, Poole.*

The meaning is, He that is in affliction is despised by them that are in full prosperity. *Bp. Wilson.*

6. *The tabernacles of robbers prosper,*] As if Job had said; Zophar, thou hast affirmed, that the righteous man is as a shining light: I say, he is but a despised lamp: thou affirmest, that the eyes of the wicked shall fail, &c. but I have seen that the tabernacles of robbers prosper, and that they who provoke God are secure. *Caryl.*

7—9. *But ask now the beasts,* &c.] The connexion here is to be traced back to the end of the third verse: "yea, who knoweth not such things as these?" *Rosenmüller.*

This beautiful apostrophizing of the inanimate and brute creation is only a poetical way of saying, that the great Author and Disposer of life had given into the hands of robbers the beasts of the field and the fowls of the heaven, &c. Such men, he complains, possess the largest property and use of the brute creation, and of the produce of the earth; which they abuse to the purposes of luxury and riot. *Scott.*

7. *But ask now the beasts, and they shall teach thee;*] The creatures teach us that there is a God, and much of that which God is—they teach us also ready obedience to the will of God: all creatures obey the law of their creation: they teach us also dependence upon God: the eyes of all wait or look up unto God (Ps. cxlv. 15.) that they may receive good. *Caryl.*

9. — *hath wrought this?*] Has by His Divine power and providence disposed of all things that concern them. *Clark.*

11. *Doth not the ear try words?*] We may read these words comparatively, (as we find them, chap. xxxiv. 3,) "the ear trieth words, as the mouth tasteth meat." *Caryl.*

11—13. *Doth not the ear try words?* &c.] Doth not the understanding judge of the truth of what is spoken? therefore do not rashly condemn me or my doctrine without a due trial; much more may they who have lived to a great age attain the knowledge of Divine truths: and though these should want it, still with *Him,* ver. 13, that is, with God, "is wisdom, &c." *Clark.*

"Doth not the ear try words, as the palate tasteth food?" Job, being about to speak of the supreme and absolute dominion of God over His creatures, begins with two proverbial expressions, in which he seems to insinuate that he wished for other judges of what he had to say; who, endued with a more mature and solid

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13 || With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he [b]shutteth † up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellers away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 [c] He removeth away † the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and || weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and † straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to † stagger like *a* drunken *man*.

|| That is, *with God.*

b Is. 22. 22. Rev. 3. 7.

† Heb. *upon.*

c Ch. 32. 9.

† Heb. *the lip of the faithful.*

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|| Or, *looseth the girdle of the strong.*

† Heb. *leadeth in.*

† Heb. *wander.*

CHAP. XIII.

1 *Job reproveth his friends of partiality.* 14 *He professeth his confidence in God:* 20

understanding of spiritual things, were better able to distinguish sincere piety and the just complaint of oppressed innocence from impiety and hypocrisy, and to dispute more prudently concerning God and His providence. *Schultens.*

13. *With him is wisdom* &c.] The design of this grand discourse on the ways of God to men is, I apprehend, to establish his position, chap. ix. 22, "He destroyeth the perfect and the wicked." That proposition is here proved by induction. He allegeth those great and general calamities, drought, inundation, and the overthrow of kingdoms; which make no distinction between the innocent and the guilty, but involve the most virtuous characters, and the noblest and most important talents, in distress, disgrace, and ruin. *Scott.*

16. — *the deceived and the deceiver are his.*] God will make both the deceiver and the deceived accountable to Himself: it is from his sufferance that there are any such: in infinite wisdom and holiness He disposeth of the errours of men and of those that lead them into errour, ordering how far any man shall deceive, and to what extent his deceit shall prevail: and further, the Lord improves both to serve His own ends, to bring about His counsels, and promote His own glory. *Caryl.*

18. *He looseth the bond of kings,* &c.] He dissolves their authority, and reduces them to the condition of servants, attending on their masters with loins girt up, to execute their commands. *Bp. Stock.*

"He looseth the bond of kings," He destroys their *binding power*, their authority, by dethroning them. The expression may allude to the royal *belt*, one of the insignia of majesty; compare Is. xlv. 1. "And girdeth, &c." The tenour of the discourse requires these expressions to be taken in a calamitous sense. The "girdle" therefore must here mean the *cord*, or *chain*, that was tied about the waist of captives; see Ps. cxlix. 8. The manner of making war in our days is very different from what it was in ancient times. We now see no such catastrophes as princes and their people led into captivity: but these were the usual effects of conquest in former ages. *Scott.*

20. — *taketh away the understanding of the aged.*] When Job would set out the uncontrollable power of God to defeat all the counsels and purposes of men, one of the strongest phrases he could find to express it by, was this: for in those early days the highest veneration possible was paid to old age. *Peters.*

21. — *weakeneth the strength of the mighty.*] The margin reads, "looseth the girdle of the strong," the valiant, or hero. The girdle in 1 Sam. xviii. 4, is connected with the sword and the bow, as part of the military dress: so we read in 2 Kings iii. 21, "The Moabites gathered all that were able to gird themselves with a girdle," as it is in the margin; that is, to oppose the enemies; "to put on armour," as in our translation. *Fragments to Calmet.* A zone or girdle was a token of strength. *Chappelow.* See the note on Isai. v. 27.

22. *He discovereth deep things out of darkness,* &c.] The sentiment is, that, while these terrible revolutions remain in the Divine counsels, they are darkness, utter darkness to us, deep impenetrable secrets: and, when they are discovered in the execution, they astonish and terrify mankind, as though sepulchral darkness covered the face of the earth. The Prophet Daniel speaks in like figurative language of the counsels of God, relating to the four great empires of the world, chap. ii. 21, 22. *Scott.*

—— *the shadow of death.*] That which hath been contrived in the greatest obscurity. *Bp. Patrick.*

24. *He taketh away the heart* &c.] When God takes away the hearts of men, they run strange courses, and go ways which the wise never went; the foot of honesty or of justice treads not their paths. *Caryl.*

Divine infatuation of the governing powers is here described in forcible language and striking resemblances. Privation of judgment and courage is expressed by God's "taking away their hearts:" in their confusion, mistakes, perplexity, and distress, they resemble persons who have lost themselves in the Arabian solitudes; without a path, without a way-mark, without a light to guide them; and their irresolution and unstable counsels are like the reeling motions of a drunken man. *Scott.*

25. *They grope in the dark without light,* &c.] See Is. xix. 14; xxiv. 20; xxix. 9, 10. *Rosenmüller.*

Chap. XIII. The friends of Job charged him with

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and intreateth to know his own sins, and God's purpose in afflicting him.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

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9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 † Hold your peace, let me alone, that I may speak, and let come on me what *will*.

† Heb. *Be silent from me.*

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

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ignorance of God and His ways: to refute which, he made that excellent confession both of the power and wisdom of God in the foregoing chapter; and concludes his discourse upon those points, at the beginning of this, with an attestation to all from his own knowledge and experience. *Caryl.*

Ver. 1. *Lo, mine eye hath seen all this,*] I know, by my own observation and experience, all that I have spoken concerning God's power and wisdom; so that I need not your discourses about them. *Clark.* These two verses ought not to have been disjoined from the former chapter. They authenticate the facts contained in it. *Scott.*

3. *Surely I would speak to the Almighty,* &c.] As if Job had said, I see that I shall avail or profit myself but little by any farther conference with you; therefore, I desire to turn myself to God, from whom I am sure of a good answer. *Caryl.*

4. *But ye are forgers of lies,*] My integrity is such, that I dare undertake to clear myself before God; but as for you, ye are authors of false doctrine, namely, that great afflictions are peculiar to hypocrites and wicked men; ye are unskilful and unfaithful, prescribing bad remedies, and misapplying good ones. *Clark.*

5. — *and it should be your wisdom.*] To keep the tongue within proper restraint was always reckoned one of the qualities of a wise man. Solomon delivers his opinion in very strong terms, Prov. xvii. 28. The Arabians are remarkable for their proverbs of the same kind. *Chappelow.*

7. *Will ye speak wickedly for God?* &c.] Doth God stand in need of untruths to justify His proceedings? cannot He be righteous unless I be wicked? *Bp. Patrick.*

8. *Will ye accept his person?*] Will you seek to win the favour of God by assailing me unjustly, as is the practice towards earthly princes? *Grotius.*

—— *will ye contend for God?*] As if Job had said, If you will engage as patrons of God's cause, and contend for Him, you must do it so as becomes the cause of God; you must not, to gratify God, oppress the poorest man. *Caryl.*

9 — 13. *Is it good that he should search you out?*] The ninth and tenth verses are an appendix to, or an enlargement of, his second argument, which began at the seventh verse. There he expostulates thus: "Will ye speak wickedly for God? and talk deceitfully for Him? Will ye accept His person?" Will ye make such adventures, will ye run such hazards as these? Here he dissuades them from it; "Is it good that He should search you out?" ver. 9; if He do, you will suffer for your iniquity; for, "He will surely reprove you, if ye do secretly accept persons," ver. 10. If you give wrong judgment for God, you shall not escape His just judgment. Job's third argument is grounded upon the majesty and greatness of God, ver. 11; "Shall not His excellency make you afraid? &c." His fourth, upon their frailty and weakness, ver. 12; "Your remembrances are like unto ashes:" and will you, who are dust and ashes, speak thus, not only before, but concerning the high and the holy God? From all these premises, he draws the wish of the fifth verse; "O that ye would altogether hold your peace!" into a conclusive charge at the thirteenth verse, "Hold your peace! &c." *Caryl.*

12. *Your remembrances are like unto ashes,*] Whatsoever thing of yours seems memorable, or what monument soever ye shall set up to yourselves, it shall vanish away, and be scattered like ashes. *Bp. Hall.*

—— *your bodies to bodies of clay.*] He threatens them with punishment, for acting so rashly and presumptuously concerning God: or rather he describes their abject state in comparison with the sublimity of the Divine nature. Whatsoever is eminent in you, is like a heap of clay, and shall be reduced to clay. Why then do you flatter yourselves, and thus exalt yourselves above others, and despise me? *Poole.*

13. *Hold your peace,* &c.] Job being provoked speaks here with some heat, and is desirous rather to cast himself wholly on God, than to hear his friends any longer. *Caryl.*

14. *Wherefore do I take my flesh in my teeth,* &c.] Why is my heart torn with anguish, and wherefore am I involved in the greatest danger? *Grotius.*

The putting any thing valuable "in one's hand," may signify exposing it to danger, on this account; because it is then ready to be snatched away by one that is stronger: whereas a treasure locked up and kept in a retired place is not so easy to be come at, nor affords the like temptation. *Dr. Durell.*

14, 15. *Wherefore do I take my flesh* &c.] You ask me, Why I should consider my case as desperate? Why I should be thus slow to believe that God will deliver me out of my troubles? You say this looks as if I were conscious of some wickedness that rendered me unworthy of such a deliverance. No: it is not the want of a

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15 Though he slay me, yet will I trust in him: but I will † maintain mine own ways before him.

† Heb. *prove*, or, *argue*.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

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23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and [a] makest me to possess the iniquities of my youth.

[a] Ps. 25. 7.

27 Thou puttest my feet also in the stocks, and † lookest narrowly unto all my paths; thou settest a print upon the † heels of my feet.

† Heb. *observest*.

† Heb. *roots*.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

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due hope or trust in God, occasioned by any wickedness I am conscious of, that makes me thus despair of my condition; for "though He slay me, yet will I trust in Him: but I will maintain mine own ways (my integrity) before Him." *Peters.*

We may hence observe, that trust is due to God in all estates, that it is the best ease to the soul, and the best remedy in evils, and that we can never trust God too much. *Caryl.*

15. *Though he slay me*, &c.] Though he slay me here, yet I am sure that He will save me hereafter, and be my portion for ever. *Caryl.*

16.—*for an hypocrite shall not come before him.*] Rather, *but* an hypocrite, &c. In this latter clause, Job secretly refutes the censure of his friends, who had aspersed him as an hypocrite. Bildad did so obliquely in chap. viii. 13. Job looking up to God as his "salvation," expresses his confidence that he should come "before" God, that is, into His presence, whither no hypocrite could come. *Caryl.*

18. *Behold now, I have ordered my cause;*] As if Job had said, I address myself to my trial, and plead not guilty. *Peters.* I am so sure of the goodness of my cause, that I know I shall be acquitted. *Bp. Patrick.*

19.—*if I hold my tongue*, &c.] I am so full, and my impatience for a trial is so great, that if I have not liberty to give it vent in vindicating myself, I shall expire. *Clark.*

20—23. *Only do not two things unto me:* &c.] This holy man seems here to recollect himself; and, as fearing that he might have been too bold in his appeal, addresses himself in these verses to the Judge Himself, and beseeches Him, in the most submissive manner, before He enters into judgment with him, to grant him two things; to withdraw His afflicting hand from him, and to vail the terrours of His majesty, that it might not strike him with too great a dread; and then to question him, and he would answer, or permit him to speak, and vouchsafe to inform him what his guilt was, and what were the reasons of these severe afflictions. Several passages in his speech shew very evidently, that Job looked forward to a day of judgment, in which he hoped to have his innocence cleared. The whole tenour of his argument must therefore be referred to a future, not a temporal deliverance. *Peters.*

23—25. *How many are mine iniquities* &c.] Scarcely ever were the feelings of the human heart, oppressed with such a load of grief, expressed in a more natural or less blamable way: in the last part Job confesses his own meanness, or rather nothingness, in comparison of God, and that in a manner so ingenuous and simple, as to shew that his complaints, however passionate and moving, had but a small mixture of pride and stubbornness at the bottom of them. *Peters.*

26—28. *For thou writest bitter things* &c.] The whole relation is carried on in a continued metaphor, alluding to a judiciary proceeding, as if himself were a guilty malefactor, and God the supreme Judge: first, aggravating his faults and pronouncing sentence upon him, ver. 26; secondly, executing the sentence, ver. 27; "Thou puttest my feet in the stocks." In the close of all Job declares the effect which that sentence, pronounced and executed, wrought upon him, ver. 28; "He, as a rotten thing, consumeth, &c."

Job may have here had respect to some actual sins of his youth, without any detriment to his argument drawn from that present uprightness of heart and life, which he now pleads, and had so long practised; for it is not his *innocence*, strictly speaking, which Job insists on, but his integrity. *Peters.*

27.—*the stocks,*] The original word appears to signify a *clog*, or *logger*, probably such an one as used to be put on the feet of fugitive slaves, or rather malefactors. *Parkhurst.*

—— *thou settest a print* &c.] The shackles and chains which are upon me leave their marks behind them in my flesh; my feet swell with my heavy fetters. *Caryl.*

Otherwise, "Thou imprintest Thyself, that is, Thy wrath, on the soles of my feet:" Thou treatest me as the vilest slave: for perhaps he alludes to the bastinadoing of the feet, which has long been a common punishment in the East; but whether as ancient as the time of Job, or whether some other impression on the feet be not intended, I will not take upon me absolutely to determine. Michaelis thinks, that Job moreover refers to the tumours and ulcers in his feet, such as are usual in the elephantiasis, the distemper under which he suffered. *Parkhurst.*

28. *And he, as a rotten thing*, &c.] The person is here changed from the first to the third, Job being still the subject of the description. A similar comparison to the latter occurs in Ps. xxxix. 11. *Caryl.* Such changes of person are very common in the sacred poems. The usage also of the third person for the first, *this man* for

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CHAP. XIV.

1 *Job intreateth God for favour, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

MAN *that is* born of a woman *is* † of few days, and full of trouble.

† Heb. *short of days.*

a Ps. 102. 11. & 103. 15. & 144. 4. chap. 8. 9.

2 [a] He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

† Heb. *Who will give?*
b Ps. 51. 5.

4 † Who [b] can bring a clean *thing* out of an unclean? not one.

c Chap. 7. 1.

5 [c] Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may † rest, till he shall accomplish, as an hireling, his day.

† Heb. *cease.*

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

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8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and † wasteth away: yea, man giveth up the ghost, and where *is* he?

† Heb. *is weakened*, or, *cut off.*

11 *As* the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

I or *me*, is frequent in the tragedies of Sophocles. *Schultens, Scott.*

Chap. XIV. In the last verse of the former chapter Job shewed how weak and miserable a creature man is under the afflicting hand of God: he prosecutes the same argument in the first and second verses of this chapter; from all drawing down this expostulatory conclusion, ver. 3, "and dost Thou open Thine eyes upon such an one?" *Caryl.*

An air of sad solemnity is diffused over this whole chapter. It is a train of gloomy ideas, rising successively in a melancholy mind, and closing with a scene highly tragical, the deplorable condition of man in the grave. *Scott.*

Ver. 2. — *like a flower, — as a shadow,*] The first of these similes beautifully represents the tender composition of man's elegant frame, which is easily destroyed by the smallest accident: the other illustrates the emptiness of his enjoyments, and the celerity with which his life is continually hasting to its period. *Scott.*

3. *And dost thou open thine eyes upon such an one,*] Dost Thou observe all his ways to find some occasion for punishing him, and deal with me according to rigid justice? *Clark.*

3, 4. *And dost thou open thine eyes* &c.] These last words plainly refer to the first, and shew the ground of other expostulations; see chap. xv. 14, and xxv. 4. This seems to be the sense of Job's expostulation: "Why art Thou extreme to mark all my errours? Is it reasonable to expect purity from a man born of a woman, who is, by the very condition of his birth, unclean?" The expostulation has a plain reference to the introduction of vanity and corruption by the sin of the woman; and is an evidence, that this ancient writer was sensible of the evil consequences of the fall upon the whole race of mankind. *Bp. Sherlock.*

5. — *his days are determined,*] Or *cut short.* Job probably thought of the longevity of the antediluvian men, and the present abbreviation of human life. *Scott.* See the note on chap. vii. 1, from Collyer.

6. — *till he shall accomplish, as an hireling, his day,*] Till, wearied with life, he shall look to death for relief, as the hireling eagerly expects the evening that he may secure his wages, and rest from his labour. *Rosenmüller.*

7—12. *For there is hope of a tree,* &c.] The death of man is not like the cutting down of a tree, which soon sprouts again and flourishes in the same place; but rather, like the drying up of a river whose waters disappear, and we see no more of them. So man appears no more upon the stage of this world; "he lieth down, and riseth not: till the heavens be no more." *Peters.*

9. *Yet through the scent of water it will bud,*] The sensitive faculty of smelling is here elegantly ascribed to the root. As soon as it shall have *smelt*, that is, felt the influence of, the water, it will bud. *Chappelow.*

11. — *the sea,*] So the Orientals style a lake, or any large body of water. *Scott.*

12. — *till the heavens be no more,*] We know from writers both sacred and profane, that it was a very old opinion, that the present frame of nature should be one day dissolved, and be succeeded by a renovation of all things, by new heavens and a new earth. *Bp. Sherlock.*

Our blessed Saviour speaks in the same language, Matt. v. 18, "Till heaven and earth pass," that is, so long as the world endures. *Chappelow.*

13—17. *O that thou wouldest hide me in the grave,* &c.] As if he had said, 'Tired out with the calamities of life, let me then presently undergo my lot, the effect of Adam's sin, and of Thy wrath against it, till the time appointed for us to remain in this separate state be fulfilled; and then remember me; and raise me to that better state, which Thou hast prepared for Thy faithful servants.' And here he breaks off into an expression of joy and admiration, ver. 14, 'If a man die, shall he live, or revive? Is it true that we shall rise again to a new and better life hereafter? Let me with hope and patience wait this happy change, (my renovation,) how long soever it may be in coming.' He adds, ver. 15, "Thou shalt call, and I will answer Thee; Thou wilt have a

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14 If a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

d Ps. 139. 2.

16 [d] For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

† Heb. *fadeth.*

18 And surely the mountain falling † cometh to nought, and the rock is removed out of his place.

† Heb. *overflowest.*

19 The waters wear the stones: thou † washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

Before CHRIST about 1520.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAP. XV.

1 *Eliphaz reproveth Job of impiety in justifying himself.* 17 *He proveth by tradition the unquietness of wicked men.*

desire to the work of Thine hands." He trusted that God would call him forth to judgment; that he should then be admitted to answer for himself before a just and equitable Judge, who knew the uprightness of his heart, and had a love for all His creatures that did not render themselves unworthy of it; and that then he should receive a different sentence from that which his rash ill-judging friends had passed upon him, and be acquitted before them and all the world: though now (as it follows in the next verses) God had seemed to deal so hardly with him, had numbered his steps, and "sealed up his transgression in a bag;" that is, had seemed to take account of every the smallest transgression of his life, and, by the severe chastisements inflicted on him, had laid him open to the bitter censures and reproaches of his three friends: for his hopes of being acquitted in the day of judgment could not entirely subdue that grief and indignation which he had conceived at the cruel usage given him by these men, who measured his guilt by his afflictions, and treated him, upon this account, in all their speeches as a wicked man and a hypocrite. *Peters.*

13. *O that thou wouldest hide me — until thy wrath be past,*] We may hence remark, that our only refuge from the wrath of God, is God Himself; that it is our duty to refer all the circumstances of our petitions to the wisdom of God; that there is nothing more desirable than to be remembered by God, which to the righteous is the accomplishment of all their desires: and finally it behoves us to consider that if it be such a blessing to be had in remembrance by God, what wrath and misery must be reserved for those whom God shall be provoked to cast out of His sight! *Caryl.*

14. *If a man die, shall he live again?*] This question does not denote any doubt on the part of Job, for see chap. xix. 25, &c.; but is an expression of joyful admiration, like that of Solomon, 1 Kings viii. 27. *Parkhurst.* See the note from Peters on ver. 13—17.

16.—*thou numberest my steps:*] Thou seemest to call me to an account for every step of my past life. *Bp. Wilson.*

17. *My transgression is sealed*] That is, the scroll or record of it, in a bundle; "and Thou tiest up mine iniquity."

The money that is collected together in the treasuries of Eastern princes is told up in certain equal sums, put into bags, and sealed; and it appears to have been so anciently: see 2 Kings xii. 10. Job seems to allude to this custom. *Harmer.*

18—22. *And surely the mountain falling* &c.] All these similitudes appear to aim at the same point, which Job had been pursuing a little before, namely, that a man dying shall return no more to his former state: this he shadows out by mountains, rocks, stones, trees, and the fruits of the earth, which are changed and consumed, as if they had never been. *Caryl.*

19. — *and thou destroyest the hope of man.*] Thou takest from me all hope of returning to this world again. *Clark.*

20. — *and he passeth:*] That is, he dieth; so the word is used chap. x. 21: death is our passage out of the world. *Caryl.*

—— *thou changest his countenance,* &c.] That lively look which he had before, and makest him pale and ghastly. *Clark.*

—— *and sendest him away.*] Into another world. *Bp. Patrick.*

21. *His sons come to honour,* &c.] And then, whether his children whom he leaves behind be rich, or whether they be poor, it is indifferent to him; for he knows not what passes there. *Bp. Patrick.*

22. *But his flesh upon him shall have pain,* &c.] But while he is in the flesh, he cannot but be in pain for them; and his soul is inwardly grieved to see their misery. *Bp. Patrick.*

Or the twenty-first and twenty-second verses may be interpreted thus: 21. When he is now in the agony of death, striving with his last pangs, he little regards what honour his son has recently acquired, or what shame he hath incurred. 22. But his flesh upon him is in extremity of pain, which takes up all his thoughts and senses; and his soul within him mourns for the present violence of his torment, and for the expectation or fear of the future. *Bp. Hall.*

Job in this chapter presents us with a lively representation of the frailty of human life, of the miseries to which man is subject in this world, and of the condition to which he is reduced by death. Whilst our experience teaches us that the representation is correct, we ought to praise God that we have in the Gospel, and in the sure and certain hope of the resurrection, strong consolation, and an unfailing remedy against the vanity of this life, and against death itself. Meanwhile our great care should be, to improve the time and other talents with which God hath entrusted us; that so we may be enabled by His mercy in Christ Jesus to support our present sufferings with patience, and be secured in the possession of unmingled and never-fading happiness in the life to come. *Ostervald.*

Chap. XV. Eliphaz observes, how idly Job talks, and how little proof he exhibits of wisdom, when he is not afraid to defy the Almighty to a contest with him.

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THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter † vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, † thou castest off fear, and restrainest ‖ prayer before God.

5 For thy mouth † uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 [a] Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 [b] What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 [c] Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare?

18 Which wise men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

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† Heb. *knowledge of wind.*

† Heb. *thou makest void.* ‖ Or, *speech.* † Heb. *teacheth.*

a Rom. 11. 34.

b Ch. 14. 4. 1 Kings 8. 46. 2 Chron. 6. 36. Ps. 14. 3. Prov. 20. 9. 1 John 1. 8.

c Ch. 4. 18.

His own language condemns him as the presumptuous offender, who merited the punishment which had fallen upon him. Why should he be so positive in maintaining his innocence against the concurrent opinions of his friends, who had at least as good opportunities of forming a correct judgment as himself? What folly was it to pretend exemption from blame in the presence of that Being who discovers imperfection in the most exalted of His creatures, but still more in one so tainted with corruption as man! Eliphaz then returns to his first position, that misery implies guilt, which he confirms by the authority of ancient sages, and quotes their description of the progress and period of a wicked man. *Bp. Stock.*

Ver. 2. — *and fill his belly with the east wind?*] Eliphaz compares Job's speeches to the wind, and to the east wind: to the wind, because of the vanity of them; to the east wind, because they are so hurtful. *Caryl.*

Pernicious doctrine is here compared to the Simoom, or wind, which blows occasionally in the deserts of Arabia. *Michaelis.* In those climates, both in spring and summer, if the east wind blows for some days, all the fields are burnt, so that scarce any green thing remains; most of the rivers and fountains are dried up, and nature itself seems almost to die. *Scott.*

4. *Yea, thou castest off fear,*] The sentiment conveyed here is plainly this: If once Job can persuade men, that God does not interpose to execute judgment in this life, but reserves all things to a distant day of visitation, when the heavens shall be no more, there will be an end of all fear of God, an end of all prayer and supplication to him. *Bp. Sherlock.*

7. *Art thou the first man that was born?*] Thou speakest of Providence as if thou wert older than the world, and hadst been present in council with the Deity at the creation. *Michaelis.*

8. *Hast thou heard the secret of God?*] Hast thou been admitted as a hearer into that great assembly where God's consultations are held? and hast thou drawn wisdom to thyself from thence? *Peters.*

11. *Are the consolations of God small with thee?*] Why dost thou slight those Divine consolations which we have given thee? Hast thou some secret ones unknown to others? *Bp. Patrick.*

12. — *and what do thy eyes wink at,*] In token of contempt and scorn. *Clark.* Wherefore do thine eyes look fierce? Excruciating pain, anguish of mind, and indignation at their cruel treatment, had given perhaps an air of wildness and fierceness to his countenance, which this inhuman censor attributes to passion against God. *Scott.*

14. *What is man,* &c.] See the note on chap. xiv. 3, 4.

15. — *yea, the heavens are not clean in his sight.*] We have here, and at chap. iv. 18, the fall of angels plainly intimated to us. *Peters.*

16. *How much more abominable and filthy is man,*] How loathsome a creature then is man, who is as prone to sin, as he is disposed to drink when he is thirsty. *Bp. Patrick.*

17—19. *I will shew thee, hear me;* &c.] The characters here laid down thus distinctly can belong to none so properly as to Noah and his sons; from whom, in reality, the ancient traditions were delivered down. And it is evident from the Scripture history, that the earth was divided amongst these; that they were all of one family, and that "no stranger passed among them." *Peters.*

20. — *The wicked man travaileth with pain all his days,*] Eliphaz having argued against Job's supposed opinion of his own righteousness, proceeds to confirm his own position, which he largely handles, and illus-

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21 † A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

† Heb. *A sound of fears.*

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

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28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be ||accomplished before

‖ Or, *cut off.*

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trates to ver. 31. *Caryl.* He describes with great strength the terrours of the wicked, and the troubles of an evil conscience. He tells us, that the wicked are as a woman in travail all the days of their life; that they are in perpetual fear, that they never enjoy any solid peace; and that their prosperity quickly passeth away. This is a truth, which is confirmed by the sense of all men, and the experience of all ages; and ought to inspire us with a great dread of sin. *Ostervald.*

—— *the number of years is hidden* &c.] His prospect of many years to come may be suddenly shortened: he may be cut off in the height of his career by the stroke of death, when he least expects a change. *Chappelow.*

21. *A dreadful sound is in his ears:* &c.] The wicked is here described as threatened by various dangers, though one only calamity may be destined to strike him: his misery is thus multiplied, because his conscience, and Providence, which conceals its intention, threaten him with all. *Michaelis.*

"A dreadful sound is in his ears, that in peace the destroyer will come upon him." When there are no signs of invasions, insurrections, or plots against him, his disturbed imagination is continually presenting destruction to him. This is strong painting. *Scott.*

22. *He believeth not that he shall return out of darkness,*] If he fall into trouble he despairs of deliverance: instead of being delivered from this, a farther evil, even utter destruction, is ready to seize on him. *Clark.*

23. *He wandereth abroad for bread,* &c.] This abrupt transition to the punishment of the wicked transgressor, admirably expresses the suddenness of the event, and presents him to our sight in a most deplorable state of calamity. *Scott.*

26. *He runneth upon him, even on his neck,*] The wicked man maketh violent and presumptuous opposition to God, as if he could grapple with and overcome the Almighty; and fearlessly runs upon the most conspicuous judgments of God. *Bp. Hall.*

These images are borrowed from the single combat, which was much practised in the ancient wars. "Stretching out the hand" is the attitude of defiance: "strengthening himself," or *behaving himself insolently*, may denote the haughty terms of the challenge; and "running, &c." the intrepidity and fury of his attack. These bold metaphors are intended to express the most daring impiety, atrocious violation of the laws of God, with contempt of His vindictive justice. The whole may be thus translated: "For he stretched out his hand against God, and bade defiance to the Almighty. He ran upon Him with his neck," that is, with his neck stooping and stretched out, the very attitude of a combatant running upon his adversary, "upon the thick boss of His buckler." The scripture poets represent the Almighty armed with a shield, a sword, and a bow. *Scott.*

27. *Because he covereth his face with his fatness,*] Because he is grown rich, powerful, and successful; and his only care is to pamper and please himself. *Clark.*

28. *And he dwelleth in desolate cities,*] He possesseth cities which he hath laid desolate; and houses out of which he hath driven the owners, and which are running to ruin. *Bp. Patrick.*

The foregoing verse marked the sensuality of this wicked man. The character would have been left unfinished, had nothing been added concerning the oppressions by which that luxury was supported. I think, therefore, that by "dwelling in desolate cities, &c." must be understood his getting possession of them by conquest, and depopulating them, partly by his sword, and partly by severe contributions and taxations. *Scott.*

29. —*neither shall he prolong the perfection thereof upon the earth.*] The verse may be thus rendered: "He shall not (continue to) be rich, neither shall his might endure, and their prosperity shall not extend," or "spread abroad in the earth," like a flourishing tree. *Parkhurst.*

30. *He shall not depart* &c.] He shall not come out of his calamities. The destruction of the tyrant, with his whole family and fortunes, is here represented by that of a lofty tree, which on some dark tempestuous day is fired by lightning, torn up by the wind, and hurled down the precipice on which it grew. *Scott.*

31—35. *Let not him that is deceived trust in vanity:*] Eliphaz laid down his doctrine at the 20th verse of this chapter, that a wicked man's life is full of misery; and having insisted long upon the proof, he now gives the application of it. *Caryl.*

31. *Let not him that is deceived* &c.] Let not him that is seduced into evil ways trust to uncertain greatness; for disappointments shall be all that he will gain by it: and he shall meet with these where he least expects them; and shall see his children wither away as well as himself. *Bp. Patrick.*

32. *It shall be accomplished before his time,* &c.] Affliction shall come when he least thinks of it, like fruit withered before it be ripe. *Bp. Wilson.*

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his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

d Is. 59. 4. Ps. 7. 14. ‖ Or, *iniquity.*

35 [d] They conceive mischief, and bring forth ‖ vanity, and their belly prepareth deceit.

CHAP. XVI.

1 *Job reproveth his friends of unmercifulness.*
7 *He sheweth the pitifulness of his case.*
17 *He maintaineth his innocency.*

THEN Job answered and said,

2 I have heard many such things: ‖ [a] miserable comforters *are* ye all.

‖ Or, *troublesome.* a Chap. 13. 4.

† Heb. *words of wind.*

3 Shall † vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.*

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6 Though I speak, my grief is not asswaged: and *though* I forbear, † what am I eased?

† Heb. *what goeth from me?*

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God † hath delivered me to the ungodly, and turned me over into the hands of the wicked.

† Heb. *hath shut me up.*

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

——*his branch shall not be green.*] Shall not continue green. His fate shall be like that of a vine or olive, that is withered by drought, or by a poisonous east wind: see the next verse. *Scott.*

35. *They conceive mischief, and bring forth vanity,*] See Ps. vii. 14; Isai. lix. 4. All his attempts are rendered abortive; yet he still persists in continuing new schemes of fraud. *Grotius.*

——*their belly prepareth deceit.*] Their secret thoughts do but in the end deceive themselves. *Bp. Hall.*

Chap. XVI, XVII. Job answers that Eliphaz had said nothing new, nothing worthy of notice. Piety and virtue would not be extinguished, if they had no certain rewards in this life; the truly pious, he declares, would still persevere: he maintains his innocence, and calls God to witness that he is not polluted with secret sins. *Michaelis.*

Chap. XVI. ver. 4.—*I could heap up words against you,*] I could tack together (old) sayings against you; alluding to the speech of Eliphaz, who in the preceding chapter had urged such sayings against Job. *Parkhurst.*

——*shake mine head at you.*] As a mark of scorn: so Ps. xxii. 7, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head." *Caryl.*

7.—*thou hast made desolate all my company.*] Thou, Eliphaz, by thy slanders, sanctified by thy years and character, drivest away the few friends my adversity had left me. It is supposed he alludes to chap. xv. 34, "the congregation of hypocrites shall be desolate." *Scott.*

8. *And thou hast filled me with wrinkles,* &c.] That is, my friends reproach me with it, as if it were a proof of my being wicked. *Peters.*

Or thus: the wrinkles that are suddenly grown in my face, bear witness to my extreme suffering. *Bp. Hall.*

9. *He teareth me in his wrath,* &c.] This passage is generally referred to God as the agent. *Caryl.* Or, by a sudden change of the person, expressive of great emotion, he turneth from Eliphaz to the audience; and, instead of continuing his address to him, complaineth bitterly of him. "He," this man, my professed friend, is become my false accuser. *Scott.* The metaphor is taken from a beast of prey, who rends and tears his prey in pieces; and the same metaphor is carried on through the whole. *Heath.*

10. *They have gaped upon me with their mouth;*] My friends, the instruments of God's anger, have treated me with the greatest contempt, and combined to grieve me. *Clark.*

This was the case with Christ, as it had been with Job. In this, and in many other things, the Jews, who received this book as written under the influence of the Spirit of God, might have seen that the best of men may suffer wrongfully; and suffer by the malice of men and devils. Such is God's will. *Bp. Wilson.*

——*they have smitten me upon the cheek reproachfully;*] A proverbial form of speech for atrocious defamation. Lam. iii. 30. *Scott.*

13.—*he poureth out my gall upon the ground.*] A proverbial expression, which appears to be derived from hence; When a beast is taken and slain, it is usual, on taking out the bowels, to pour the gall on the ground, lest the overflowing of it should give a disagreeable

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14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* †on high.

† Heb. *in the high places.*

20 My friends †scorn me: *but* mine eye poureth out *tears* unto God.

† Heb. are *my scorners.*

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21 O that one might plead for a man with God, as a man *pleadeth* for his ‖ neighbour!

‖ Or, *friend.*

22 When †a few years are come, then I shall go the way *whence* I shall not return.

† Heb. *years of number.*

CHAP. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous.* 11 *His hope is not in life, but in death.*

MY ‖ breath is corrupt, my days are extinct, the graves *are ready* for me.

‖ Or, *spirit is spent.*

2 *Are there* not mockers with me?

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flavour to the adjoining parts: so that Job only pursues here the former theme of his sufferings; that he was (as St. Paul speaks of himself, 2 Cor. i. 8,) "pressed out of measure, above strength, insomuch that he despaired even of life:" which he gives yet more fully in the next verse, "He breaketh me, &c." *Caryl.*

15. *I have sewed sackcloth upon my skin,* &c.] I have humbly submitted myself to receive and sustain these dispensations. "The horn" is often put for power and dignity. "There shall I make the horn of David to flourish," Ps. cxxxii. 18. *Caryl.* See note at 1 Sam. ii. 1.

As "exalting the horn" intimates the highest degree of honour and power, so this phrase of "defiling one's horn in the dust," is an expression of the greatest ignominy and abasement that a person can suffer, especially after having been exalted to a high station. *Chappelow.*

18. *O earth, cover not thou my blood,* &c.] Commentators are divided in their interpretations of this passage. Some suppose that Job utters here an imprecation on himself, if he has been guilty of any such offences as his friends would, by insinuation, fasten upon him. According to which interpretation the sense may be, If it be not true that there is no injustice in my hands, and that my prayer is pure, let my blood be left for the dogs to lick, when I am dead, and let neither God nor man regard my complaint, while I am alive. Others understand him to pray, that his innocence may be cleared, and that his grief and his cries may be every where made known. The sense will then be, "O earth, cover not my blood," so as to withdraw it from the sight of God; see Gen. iv. 10, 11; xxxvii. 26; 1 Sam. xxvi. 20; Is. xxvi. 21; in other words, O that my afflictions may be displayed before the eyes of God and man! a wish, that the earth may not cover his blood before it has made manifest his innocence, which he asserts in the preceding verse: "and let my cry have no place," where it may be concealed; but let it be carried up to heaven. *Bp. Patrick, Rosenmüller.*

19. *Also now, behold, my witness is in heaven,*] As if Job had said, I fear no evidence that can be brought against me on earth, and I rejoice in the witness which I have in heaven: though I have none to testify for me here, yet I have One who will testify for me above: "my witness is in heaven, and my record is on high." We may hence remark, that a good man dares appeal to God, and commit his cause to Him, deriving joy and comfort from the reflection, that there is a God in heaven who knows his heart, and is the witness of all his ways. *Caryl.*

21. *O that one might plead for a man with God,*] That I might argue my cause as freely with God, as men of the same rank and degree debate their own cases with each other. All that Job seems to intend by uttering this wish, is the desire he has to gain an opportunity of setting himself right in the opinion of men, by that impartial decision of his cause which, he was well assured, God would give upon the whole matter in question between him and his friends, if once He would be pleased to vouchsafe a free and familiar hearing. *Caryl.*

22.—*whence I shall not return,*] A return to this world is all that can be reasonably understood both here and chap. x. 21: and it is remarkable, that in both places the words are introduced by a reflection on the bitter usage given to Job by his friends. *Peters.*

As for the complaints that Job makes in this chapter, and his protestations of innocence, they are not to be interpreted into a declaration that he was exempt from all sin, or into a pretence of justifying himself before God. But as his friends had accused him of bringing on himself by his sins all the miseries which he endured, he meant only that he was not guilty of those heinous sins, by which wicked and ungodly men expose themselves to the Divine vengeance. Every one, who sincerely fears God, should be able to say as much: and this should make us sensible of the happiness of those who endeavour to live uprightly, and can call God to witness their sincerity in studying to serve Him and keep His commandments. *Ostervald.*

Chap. XVII. ver. 1. *My breath is corrupt,*] In the margin, "My spirit is spent." The verse may run, "My breath is confined, straitened, oppressed; my days are extinct; the sepulchral cells are ready for me:" for in the elephantiasis, Job's distemper, death is usually caused by a violent suffocation. *Parkhurst.*

——*the graves*] The cells or holes in the sepulchral chambers for the coffins; see Ezek. xxxii. 22, 23: the walls of these subterraneous rooms, hewn in the rock, were sometimes scooped into rows of cells, like the holes in a pigeon house, wide and deep enough to receive a coffin of seven or eight feet long. *Scott.*

2—4. *Are there not mockers with me?* &c.] As in the fourth verse Job addresses his speech to God, so in the two preceding he points at and addresses himself to his mistaken friends. "Are there not mockers with me? lay down now (some pledge), put me in a surety with

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and doth not mine eye † continue in their provocation?

† Heb. *lodge.*

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and ‖ aforetime I was as a tabret.

‖ Or, *before them.*

7 Mine eye also is dim by reason of sorrow, and all ‖ my members *are* as a shadow.

‖ Or, *my thoughts.*

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands † shall be stronger and stronger.

† Heb. *shall add strength.*

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* † the thoughts of my heart.

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† Heb. *the possessions.*

12 They change the night into day: the light *is* † short because of darkness.

† Heb. *near.*

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have † said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

† Heb. *cried,* or, *called.*

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

CHAP. XVIII.

1 *Bildad reproveth Job of presumption and impatience.* 5 *The calamities of the wicked.*

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

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thee; who is he that will strike hands with me?" Which of you, who thus mock and insult me, will venture to try your cause before the Supreme Judge? No, they shew a want of understanding in thus rashly censuring me; and were they to bring their cause before Thee, O God, "Thou wouldest not exalt them," that is, they would be cast in their trial. The sense is very obvious and easy: the change of the person addressed, and the several breaks in the sentence, only shew the earnestness of the speaker, and are both natural and elegant. *Peters.*

2. — *doth not mine eye continue in their provocation?*] Is not their unjust provocation continually in mine eye; so that I cannot but be a witness of their injury? *Bp. Hall.*

3. — *who is he that will strike hands with me?*] In the days of ancient simplicity, "striking hands" was thought a sufficient ratification of the most solemn engagements. *Scott.*

5. *He that speaketh flattery to his friends,* &c.] This is to be understood as an apology for the contemptuous mention of his friends just before. I cannot flatter you, says Job: the man that will give up truth for a compliment, deserves to be punished even in his posterity. *Bp. Stock.*

6. — *aforetime I was as a tabret.*] I was in good repute, was as welcome as a tabret. *Caryl.* Or, "He," namely Eliphaz, "has made me a byword of the people, and I shall be," or "that I may be, an example before them." The word, rendered "tabret" in our version, may signify a *sign* or *example* to others, according to the Latin Vulgate. *Parkhurst.*

7. *Mine eye also is dim by reason of sorrow,*] It is evident even to common observation, that great sorrow and weeping will have nearly the same effect on the eyes as old age. Compare Ps. vi. 7; xxxi. 9. *Parkhurst.*

8. *Upright men shall be astonied at this,*] Upright men hereafter will be astonished at the cruel sentence which my friends pass upon me; and the innocent will resolutely oppose the wicked, when he judges the worse of piety because of my affliction. *Bp. Patrick.*

9. *The righteous also shall hold on his way,*] Shall not leave the ways of piety, notwithstanding his crosses, or your wrong censures. *Bp. Wilson.* Notwithstanding this scandal of my sufferings, and all other discouragements which he may meet with. *Clark.*

10. — *do ye return, and come now:*] Give up your unjust opinion of me, and listen to my words, which declare the truth, and contain wholesome instruction. *Rosenmüller.*

11. — *the thoughts of my heart.*] Literally, the possessors of my heart: that is, thoughts or purposes, which had taken entire possession of it. *Parkhurst.*

12. *They change the night into day:*] My great afflictions change my night into day; causing me to pass over that time of darkness without any rest, so that my thoughts are no less busy than in the day; and so great is the darkness of my misery, that it eclipseth my day, and makes it either short or none. *Bp. Hall.*

15. *And where is now my hope?*] Where is my hope of future prosperity, with which you seek to delude me? *Clark.*

16. *They shall go down to the bars of the pit,*] Those hopes you speak of shall go down with me to the bottom of the grave, and shall rest with me together in the dust. *Bp. Hall.*

You see me dying, and yet you bid me hope for better days; (see chap. v. 19—26; viii. 5—7, 20—22; xi. 15—20;) instead of comforting me with a prospect and hope of a reward hereafter, for mine integrity here. *Bp. Wilson.*

—— *the bars of the pit,*] Or, the hidden recesses of the grave: the same with "the gates of death," chap. xxxviii. 17; and "gates of the grave," Isai. xxxviii. 10. *Chappelow.*

Chap. XVIII. Bildad has nothing to add to the argument, that misery is the lot only of the wicked, except

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3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

† Heb. *his soul.*

4 He teareth † himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his || candle shall be put out with him.

|| Or, *lamp.*

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

† Heb. *hidden.*

10 The snare *is* † laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall † drive him to his feet.

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† Heb. *scatter him.*

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.

13 It shall devour the † strength of his skin: *even* the firstborn of death shall devour his strength.

† Heb. *bars.*

14 [a] His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

a Chap. 8. 14. & 11. 20. Ps. 112. 10. Prov. 10. 28.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 [b] His remembrance shall perish from the earth, and he shall have no name in the street.

b Prov. 2. 22.

† Heb. *They shall drive him.*

18 † He shall be driven from light into darkness, and chased out of the world.

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an invective against Job for persisting in his opinion, and for expressing it with so much passion and indecency of petulance. He concludes with a laboured description of the inevitable fate of the man who knoweth not God. *Bp. Stock.*

Ver. 4, 5. — *shall the earth be forsaken for thee?* &c.] As if Bildad had said, What is this wonderful man, that he expects to see all things destroyed, the earth and the heavens to pass away, that there may be a proper time to do him justice? Is it not more reasonable to think that God will do justice *here*, than that all the works of nature should be destroyed to make way for judgment? "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine." *Bp. Sherlock.*

6. *The light shall be dark in his tabernacle*, &c.] The houses of Egypt, according to Maillet, are never without lights in the night-time. If such was the ancient custom, not only of Egypt, but of the neighbouring countries of Judea and Arabia, it will strongly illustrate this passage, chap. xxi. 17; Ps. xviii. 28; cxxxii. 17; Jer. xxv. 10; and other passages. In chap. xxix. 3, there is probably an allusion to the lamps, which hung from the ceiling in the banqueting rooms of the wealthy Arabs. *Parkhurst.*

An Arabian poet expresses the permanent prosperity of his family, almost in the very words of Bildad: "Neither is our fire, lighted for the benefit of the night stranger, extinguished." There is an allusion to the Arabian *fires of hospitality*, or beacons lighted on the tops of hills by Arabians of distinction, to direct and invite travellers to their houses and tables. *Scott.*

8. — *he walketh upon a snare,*] Or, "he runneth to and fro in the toils." The metaphor is taken from a beast, which the hunters have driven into the toils. He runs here and there striving to find a way out, till at length it fastens upon him. The word "robber" in the next verse having no relation to the preceding metaphor, it would be rendered more properly, "and the noose fasteneth close upon him." *Heath.*

11. — *shall drive him to his feet.*] They shall make him flee or run; force him to have recourse to his feet. *Caryl.*

This seems to be a metaphor taken from a warriour, who is so sorely pressed in battle, that he has no hope of saving himself, but by betaking himself to his feet and running away. *Heath.*

12. *His strength shall be hungerbitten,*] Shall decay for want of food. *Clark.*

13. — *even the firstborn of death shall devour his strength.*] The most cruel and painful death shall make an end of all his power and glory. *Bp. Hall.*

The sentence of death, pronounced on all mankind, gave birth to diseases; which therefore by a sublime allegory are styled the offspring of death: and the most horrible disease, that which hath the pre-eminence in cruelty, is called his "firstborn," his might and the beginning of his strength. *Scott.*

14. *His confidence* &c.] That is, his hopes, his fortune, his family. *Heath.*

—— *it shall bring him to the king of terrors.*] His broken confidence shall bring him to death: the ruin of all his hopes shall hasten his death. *Caryl.*

15. *It shall dwell in his tabernacle,*] Yea, this terrour shall dwell and continue in his tabernacle, which, though he possesses it, his conscience tells him is not his own, since he has gained it by extortion and violence; and God shall rain down brimstone upon it, as He did upon Sodom. *Bp. Hall.*

The Hebrew poets and Prophets used the overthrow of Sodom and Gomorrah as an image of all other desolating judgments of God. *Bp. Lowth.*

16. *His roots shall be dried up beneath,*] He shall be like a withered tree, whose roots being once dried up below, the branches are presently cut down for firewood. *Bp. Hall.*

17. — *he shall have no name in the street.*] Perhaps an allusion is here made to the custom of placing monumental inscriptions near the road. *Dr. Durell.*

The word rendered "street," means "an out-place;" "a field:" and it is so translated in the text and margin of chap. v. 10. It seems to allude to the want of a sepulchral monument; for the Eastern nations still bury their dead without their cities, in the fields. *Parkhurst.*

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19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonied at his day, as they that || went before † were affrighted.

|| Or, *lived with him.* † Heb. *laid hold on horror.*

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

1 *Job, complaining of his friends' cruelty, sheweth there is misery enough in him to feed their cruelty.* 21, 28 *He craveth pity.* 23 *He believeth the resurrection.*

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye || make yourselves strange to me.

|| Or, *harden yourselves against me.*

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

Before CHRIST. about 1520.

7 Behold, I cry out of || wrong, but I am not heard: I cry aloud, but *there is* no judgment.

|| Or, *violence.*

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

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20. — *at his day,*] The word "day," without any addition, is frequenty used in Scripture to signify an eminently evil day, as in Ps. cxxxvii. 7, "Remember, O Lord, the children of Edom in the day of Jerusalem." The meaning of the whole verse is this; As they who lived at the time when God brought those evils upon him were affrighted, so they who come after shall be astonished at him; the former were terrified by the sight of the judgments, the latter shall be astonished at the report of them. *Caryl.*

An allusion is here made to the eighth verse of the former chapter: men will be astonished, not, as Job observed, at the fate of the innocent, but at the severe judgment that befalls the wicked. *Michaelis.*

21. *Surely such are the dwellings of the wicked,*] Though all these observations concerning affliction are true of the wicked, yet they must not be applied to all that are visited with affliction: for affliction is sometimes the portion of God's children, as it was in this case of Job. *Bp. Wilson.*

Chap. XIX. Wearied with incessant reproaches and accusations, Job, in his reply to Bildad, laments the estrangement of his friends and family in the most pathetick terms; and attributes it to the Divine wrath; and despairing of redress, or the vindication of his innocence in this life, he makes a solemn appeal to his Redeemer; and professes his belief, that he shall be acquitted at his resurrection, in the general judgment: and bids his friends beware, lest God should afflict them with those common visitations here of the sword, &c. which were designed to shew God's judgments on sinners. *Dr. Hales.*

Ver. 3. — *ye make yourselves strange to me.*] You act as strangers, not as friends. You reproach me, as if my manner of life had been unknown to you. *Bp. Wilson.*

4. *And be it indeed that I have erred,* &c.] If I have erred, I am the sufferer, not you. *Rosenmüller.*

4—6. *And be it indeed* &c.] Let it be granted that I am in an errour; if ye upon that ground "magnify yourselves against me, and plead against me my reproach," then "know that God hath overthrown me, and hath compassed me with His net:" this answer may put you to silence. As if he had said, The hand of God is upon me; why do you lift up your heads against me? doth it become you to magnify yourselves, because God hath brought me low? *Caryl.*

7. — *there is no judgment.*] There is no one to judge between me and my brethren in this case. *Caryl.*

9. — *the crown*] This may mean the richer kind of turban, which is worn by persons of distinction among the Arabs at this day. It appears to have been the same with the tiara or diadem. Or the expression may be metaphorical; and the "glory" and "the crown" may denote his dignity, and the honours paid to his authority, justice, and beneficence. *Scott.*

10. *He hath destroyed me on every side,*] He hath brought me to such utter ruin, that, like a tree plucked up by the roots, I have not so much as hope remaining, which is the only comfort of the wretched. *Bp. Patrick.*

12. *His troops come together,*] Whole armies of evils, by His order, have at the same time invaded me, and laid so close a siege to me, that not the smallest comfort that I had could escape their fury. *Bp. Patrick.* These metaphors are borrowed from the works cast up by a besieging army, for the annoyance of a city with their arrows and engines of war, Isai. xxxvii. 33. *Scott.*

15. *They that dwell in mine house,*] The clients of

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16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of † mine own body.

† Heb. *my belly.*

18 Yea, ‖ young children despised me; I arose, and they spake against me.

‖ Or, *the wicked.*

a Ps. 41. 9. & 55. 20.

19 a All † my inward friends abhorred me: and they whom I loved are turned against me.

† Heb. *the men of my secret.*

20 My bone cleaveth to my skin ‖ and to my flesh, and I am escaped with the skin of my teeth.

‖ Or, *as.*

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

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22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 † Oh that my words were now written! oh that they were printed in a book!

† Heb. *Who will give,* &c.

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

‖ Or, *After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.*

26 ‖ And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

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my house. The word is that by which the Arabs denote such as put themselves under a great man's protection, are adopted into his family, and become dependent on him for maintenance and security. *Schultens, Scott.*

17. *My breath is strange to my wife,*] She will not listen to my words. *Caryl.*

20. *My bone cleaveth to my skin* &c.] I am become a very skeleton. *Bp. Wilson.*

The latter part of the verse may be rendered, "And I have shed (the hair), or have become bald on the skin of, or which covers, my teeth; that is, My mustaches are, or the hair is, shed or fallen off from my emaciated lip; which was one symptom of the elephantiasis, Job's distemper. *Michaelis, Parkhurst.*

22. *Why do ye persecute me as God,*] Why should you persecute me as God, or claim to yourselves the prerogative, like Him, to know the very secrets of my heart? Are the miseries you see me suffer in my flesh too little to satisfy you, that you are resolved to pierce my very soul with your unjust reproaches? *Peters.*

——*and are not satisfied with my flesh?*] That is, why are ye not satisfied with the reproaches and slanders with which ye have already worried me? To "eat the flesh" of another is an Arabian phrase for calumniating him. *Schultens, Scott.*

23. *Oh that my words were now written!* &c.] It has been supposed, that Job alludes in this passage to letters hollowed in the rock with the iron pen or chisel, and filled up with melted lead, in order to be more legible. The Septuagint, however, seem to have supposed, that he meant the recording of things by engraving accounts of them on sheets of lead. "Who will cause my words to be written, to be put in a book that shall last for ever; with an iron pen and lead," (that is, upon lead,) "or to be engraven on the rocks?" Which cutting of letters on lead marks out an ancient method indeed of perpetuating the memory of things. *Harmer.*

23, 24. *Oh that my words* &c.] "Oh that my words were engraved in a memorial with an iron pen and lead;" the lead being to grave upon with the iron pen or style. Pliny informs us, that writing on lead, rolls of lead, was of high antiquity, and came in practice next after writing on the barks and leaves of trees, and was used in recording publick transactions. And "the cutting or sculpturing in the rock for ever," seems to be here mentioned as a different and more durable method than even the engraving on lead. *Scott, Parkhurst.* It is easy to imagine, that the first inscriptions on stones were engraved on some places of the rocks which were accidentally smoothed and made pretty even. And in fact we find some, that are very ancient, engraved on the natural rock, and, what is remarkable, in Arabia, where it is supposed that Job lived. The Prefetto of Egypt describes some such inscriptions, cut in the hard marble rock, in none of the characters now in use in the East, nor in any of those in which ancient inscriptions before known are found written in those countries. By the expression rendered "printed" in our translation, Job meant to convey the idea of perpetuating his words, as is apparent from the twenty-fourth verse. *Harmer.*

——*oh that they were printed in a book!*] Oh that they were noted in a register! He wishes that his memorable words might be transmitted to posterity; first, by writing, the usual method of preserving past transactions; secondly, by the still safer method of lodging this writing in the public archives; thirdly, by inscribing them on lead, as more durable than linen or paper; and lastly, by engraving them in the natural rock, as the most durable of all. *Scott.*

25. *For I know that my redeemer liveth,*] However I am judged by you, yet this is my comfort, that I know I have a Judge and a gracious Redeemer to come, who lives eternally when ye shall be gone to dust, and shall one day come down to judge the quick and the dead; and shall in that last day of our general account present Himself here upon earth to the eyes of all flesh. *Bp. Hall.*

26, 27. *And though after my skin,* &c.] And though after my skin, which you see so miserably affected, this whole frame shall be dissolved and turned to dust; yet I believe that I shall live again hereafter, as truly and as certainly as I do now, and shall appear personally before my Judge, whom I shall see for myself, or in my own cause, prepared to do me justice; and, conscious of my innocence, shall look up to Him with joy and hope; whilst others, my accusers, unable to behold Him, shall look down with shame and confusion. *Peters.*

That Job spoke not of any sudden restitution, or any change in his temporal condition, is evident from the remarkable preface which ushers in this expression, "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!" He desires that his words may continue as long as his expectation; that they may remain in the rock, together with his hope, so long as the rock shall endure, even to the day of his resurrection. The same appears from the objections of his friends, who urged against him that he was

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27 Whom I shall see for myself, and mine eyes shall behold, and not † another; *though* my reins be consumed † within me.

28 But ye should say, Why persecute we him, ‖ seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

† Heb. *a stranger.*
† Heb. *in my bosom.*
‖ Or, *and* what *root of matter is found in me?*

CHAP. XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

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2 Therefore do my thoughts cause me to answer, and for *this* † I make haste.

† Heb. *my haste is in me.*

3 I have heard the check of my reproach, and the spirit of my underanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 [a] That the triumphing of the wicked *is* † short, and the joy of the hypocrite *but* for a moment?

[a] Ps. 37. 35, 36.
† Heb. *from near.*

6 Though his excellency mount up

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a sinner, and concluded from thence that he should never rise again; for his sins he pleaded a Redeemer, and for his resurrection he shewed an assurance through the same Redeemer. It is further confirmed by the expressions themselves, which are by no means proper for his temporal restitution: the first words, "I know," denote a certainty; whereas the blessings of this life are under no certainty, nor did Job pretend to it: *I know* certainly and infallibly, whatsoever shall become of my body at this time, which I know not; but this I know, that I shall rise: the title which he gives to Him on whom he depends, "the Redeemer," shews that he understands it of Christ; the time expressed denotes futurity, "at the latter day." The description of that Redeemer "standing on the earth" represents the Judge of the quick and the dead; and seeing God with his eyes declares his belief in the Incarnation. *Bp. Pearson.*

In this noble declaration of faith in a future resurrection, Job evidently had no more notion of a miraculous recovery, than Martha of the immediate resurrection of her brother Lazarus, when she professed her faith in the language of "Job, "*I know* that he shall rise again at the *last day*," John xi. 24. *Dr. Hales.*

Job, being tired with the opposition of his friends, and the perverse construction they put upon his misfortunes, as if he must needs be wicked as he was miserable, appeals from them to another judgment, ver. 23—25. He insists strongly on his plea; though men would not receive it, yet he wishes it were "graven in the rock for ever;" that it might remain till the time when God would come to judge his cause; for "I know," he adds, "that my Redeemer liveth." Though I myself shall soon be gone, yet my Redeemer lives, and will at the last day call me from the grave; and with my own eyes shall I see God my Saviour. *Bp. Sherlock.*

Children of God ought to encourage themselves with the same hope in the midst of affliction, and in death itself; and these words of Job's ought to raise their minds to a firm expectation of the resurrection, and of the life to come through Jesus Christ our Saviour. *Ostervald.*

27. — *my reins be consumed within me.*] I feel my very vitals fail me, and am hastening on apace towards that death, which shall consign me to a future judgment. *Peters.*

28. *But ye should say,* &c.] But ye should rather say, Alas! why do we persecute this distressed man any more, since we find, if we look to the very root and bottom of this our dispute, that he is upright, and innocent of those things whereof we have accused him. *Bp. Hall.*

29. *Be ye afraid of the sword:*] Job bids his friends beware, that they were not convinced to their cost of the certainty of a righteous judgment hereafter, by the experience of some one or other of those common plagues, which God was often seen to distribute in this life. He mentions the sword particularly, which destroys promiscuously the good and bad; and is sent or suffered by God with this intent, that men may from thence infer that there is a judgment. The expression in the Hebrew is remarkable, "For wrath (that is, the wrath of God) bringeth the punishments of the sword, that ye may know there is a judgment:" intimating, that the violence and iniquity, which always accompany the ravages of the sword; the many unjust and cruel things which are done and suffered amidst the rage of war; and, in short, every dispensation of Providence which levels the good and bad in this life, are a demonstration of a righteous judgment to be expected hereafter. *Peters.*

—— *the sword:*] The sword in the hand of earthly magistrates is the emblem of punitive justice. The Scripture accordingly puts a sword into the hand of God, the supreme Magistrate, to signify His retributive justice. And the greatest of all Teachers represents the future punishments of wicked men in terms of allusion to the punishments inflicted by the courts of human judicature, Matt. v. 22. *Scott.*

Chap. XX. Zophar retorts upon Job for the threat at the close of his last speech, by declaiming like the rest on the transient prosperity and fearful end of great wicked men, insinuating covertly, that Job had all along deserved to be reckoned in this class, although Heaven had not till now been pleased to reveal his guilt. *Bp. Stock.*

The flaw in Zophar's discourse is this, (which was common to him with all the rest,) that he imagined God never varied from this method, and that therefore Job was, without doubt, a bad man, though it did not appear that he was so any other way but by his misfortunes. *Bp. Patrick.*

Ver. 2. *Therefore do my thoughts cause me to answer,* &c.] Because of thy contumelious words and threatenings, (which I have fully weighed,) I have bethought myself what to answer. *Clark.*

3. *I have heard the check of my reproach,* &c.] What Zophar calls "the check of his reproach," was probably Job's stiffness, and persistance in his opinion, still dissenting from his friends, and refusing to be brought over to their judgments. *Caryl.*

4—7. *Knowest thou not this of old,* &c.] It seems thou dost not yet understand, though it is a truth as old as the world, that the happiness boasted of by the wicked, and by him who counterfeits piety, is of no long standing, and will continue but for a few moments. Though he should be advanced to the highest pitch of human greatness, he shall at last be cast out with contempt. *Bp. Patrick.*

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to the heavens, and his head reach unto the † clouds;

† Heb. *cloud.*

7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

‖ Or, *The poor shall oppress his children.*

10 ‖ His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

† Heb. *in the midst of his palate.*

13 *Though* he spare it, and forsake it not; but keep it still † within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

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16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, ‖ the floods, the brooks of honey and butter.

‖ Or, *streaming brooks.*

18 That which he laboured for shall he restore, and shall not swallow *it* down: † according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein.*

† Heb. *according to the substance of his exchange.*

19 Because he hath † oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

† Heb. *crushed.*

20 [b] Surely he shall not † feel quietness in his belly, he shall not save of that which he desired.

b Eccles. 5. 13, 14.

† Heb. *know.*

21 ‖ There shall none of his meat be left; therefore shall no man look for his goods.

‖ Or, *There shall be none left for his meat.*

22 In the fulness of his sufficiency he shall be in straits: every hand of the ‖ wicked shall come upon him.

‖ Or, *troublesome.*

23 *When* he is about to fill his

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10. *His children shall seek to please the poor,*] This is much stronger than if he had said, "they shall become poor." It is placing them below poverty itself. They shall court the goodwill and assistance of the most destitute and abject. *Scott, Parkhurst.* God many times suffers an estate got by oppression to prosper for a little while: but there is a curse attends it, which descends upon the estate like an encumbrance; and parents, when they think they entail an estate, often entail poverty upon their children. *Abp. Tillotson.*

12. — *though he hide it under his tongue;*] As a glutton that gets a sweet morsel between his teeth is loth to lose the taste of it, and therefore does not hastily swallow it down; thus does the carnal man deal with his sin: he keepeth it close, and hideth it under his tongue. *Caryl.*

14. *Yet his meat in his bowels is turned,* &c.] As meat mixed with poison, his sin will at last be his ruin. *Bp. Wilson.*

— *the gall of asps*] Ælian says, that the poison of asps is extremely subtile, and extends its effects very rapidly over the whole body. Hence the proverb, "bite of an asp," to express an incurable wound. With this verse is connected ver. 16, where "the viper" answers to several Eastern names, which are very near to the original Hebrew word, and which signify a serpent remarkable for a quick and penetrating poison. *Script. illust. Expos. Ind.*

15. *He hath swallowed down riches,*] The original word is very forcible: it denotes vast avidity and rapacity; being a metaphor from a ravenous beast devouring his prey. Compare Jer. li. 34. *Scott.*

—— *he shall vomit them up again.*] He shall be forced to restore with sorrow his ill-gotten riches. God, by His providence, shall take them away, with plagues that will attend the loss of them. *Bp. Wilson.*

16. *He shall suck the poison of asps:*] His ill-gotten riches shall prove as great and as deadly a torture, as if, when he squeezed the poor, he had sucked the poison of asps, or been bitten by the viper. *Bp. Patrick.*

17. *He shall not see the rivers,* &c.] He shall not see the plenty and happiness which he proposed to himself. He shall have no satisfaction in what he gets by his industry. Such is the certain fruit of injustice and oppression. *Bp. Wilson.*

—— *the brooks of honey and butter.*] We in these cooler countries have no great notion of butter being described as so extremely liquid: it appears among us in a more solid state. But as the plentiful flowing of honey, when pressed from the comb into jars, in which it is wont to be kept, may be compared in strong language to a little river; so, according to the Eastern management, butter is equally fluid, and may be described in the same way, when poured from the skin, in which it is made, into jars for the purpose of being preserved. *Harmer.*

The Eastern butter is a kind of thick cream, not solid, like our lumps of butter. This butter and honey compose the same mess of food, and are eaten mixed together. D'Arvieux says of the Arabs, "One of their chief breakfasts is cream, or fresh butter, mixed in a mess of honey: these do not seem to suit very well together, but experience teaches that this is no bad mixture, nor disagreeable in its taste, if one is a little accustomed to it." Thevenot also says, "The Arabs knead their bread-paste afresh, adding thereto butter, and sometimes also honey." See the same mixture noticed in Isai. vii. 15, 22. *Fragments to Calmet.*

20. — *he shall not feel quietness in his belly,*] "Neither is his belly satisfied," as the Latin Vulgate translates it. His vice is described: it is an insatiable appetite of rapine. *Scott.*

22. *In the fulness of his sufficiency he shall be in straits:*] The greater his supply of worldly goods, the more he shall be distressed. *Bp. Patrick.*

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belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

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29 This *is* the portion of a wicked man from God, and the heritage †appointed unto him by God.

† Heb. *of his decree from God.*

CHAP. XXI.

1 *Job sheweth that even in the judgment of man he hath reason to be grieved.* 7 *Sometimes the wicked do so prosper, as they despise God.* 16 *Sometimes their destruction is manifest.* 22 *The happy and unhappy are unlike in death.* 27 *The judgment of the wicked is in another world.*

BUT Job answered and said,
2 Hear diligently my speech, and let this be your consolations.

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24. *He shall flee from the iron weapon,* &c.] When he desires and hopes to avoid a less danger, he shall fall into a greater. *Bp. Hall.*

"He would flee from the weapons, but the brasen bow shall strike him through." The word rendered "weapons," signifies arms, or weapons of every sort, as the bow, shield, arrows, &c. Ezek. xxxix. 9; and is here put for the armed host, that is, of evils. God is at war with him. The Scripture arms the Divine Being with a sword, a bow, and arrows, to represent His vengeance, Ps. vii. 12, 13. Compare chap. vi. 4; xv. 24; see also the note on chap. xviii. 14. All his efforts to ward off the calamities which fall upon him will be ineffectual. The Arabian writers are very fond of the idea of a bow, and frequently use it to represent extraordinary, inevitable, and destructive calamities, from the hand of God. *Scott.*

25. *It is drawn and cometh out of the body;* &c.] He is mortally wounded by these judgments: horrors of conscience seize upon him, because he cannot live, and dares not die. *Clark.*

26. *All darkness shall be hid in his secret places:*] Unforeseen danger shall arise, which he never suspected; and none of his house shall prosper. *Bp. Wilson.*

Rather "a total darkness shall be reserved for his treasures;" that is, he shall for ever be as much deprived of them, as if they were still buried in the bowels of the earth; see ver. 21. *Dr. Durell.*

—— *a fire not blown shall consume him;*] A fire not kindled by man, but sent down from heaven, in the just judgment of God, shall consume him, as thou, O Job, hast, not long since, had lamentable proof. *Bp. Hall.*

27. *The heaven shall reveal his iniquity;*] The heaven, by thunder, lightning, or tempests, shall declare itself his enemy; and the earth, by wild beasts or serpents, or some other way, shall make war against him. *Bp. Patrick.*

28. —*in the day of his wrath.*] That is, of God's wrath upon him: perhaps more properly, though less strictly, "in the day of his sufferings;" that is, of the criminal's punishment. *Script. illust. Expos. Ind.*

29. *This is the portion of a wicked man from God,* &c.] The posterity of the wicked do many times inherit the fruit of their fathers' sins and vices; and that, not only by a just judgment of God, but from the natural course and consequence of things. And in this sense that expression of Job in the following chapter is often verified, that "God layeth up the iniquity of wicked men for their children," chap. xxi. 19. And experience testifies, that the intemperate and unjust do many times transmit their bodily infirmities and diseases to their children, and entail a secret curse upon their estates, which does either insensibly waste and consume them, or eat out the heart and comfort of them. *Abp. Tillotson.* We have here a most admirable account of great wicked men: the only fault in Zophar was, in misapplying it to Job; as if God could not in justice afflict any but wicked men. *Bp. Wilson.*

Chap. XXI. This chapter contains Job's reply to Zophar; in which he enters at large into the momentous question of God's dealings with mankind, in order to shew the falsehood of Zophar's argument of the shortlived triumph of the wicked.

He begins his speech with a gentle complaint of their severe treatment of him, and calls their attention to his reasoning upon this delicate subject, which he reflected on with awe and reverence. "Wherefore do the wicked live, &c." ver. 2—7. He then shews, that the wicked sometimes live long, and prosper, and die in peace; and yet that all this only hardened them in their wickedness, and led them to cast off all regard to God and religion, ver. 14, 15.

But in touching on this tender ground, the prosperity of the wicked, which his adversaries might misinterpret, as if he were pleading the cause of impiety, he adds an apology for himself, that he was not of the "counsel of the wicked," neither of their opinion nor society; for that he did not consider their prosperity to be owing to themselves, or in their own "hand" or power: that oftentimes God made them terrible examples of His justice, and their children after them: thus admitting his adversaries' arguments, as far as they were just, ver. 16—21.

Still however he contends, in opposition to them, that, in the general course of God's providence, as it appears in fact, however mysterious His ways, good and evil are not seldom dispersed here promiscuously, without any strict regard to merit or demerit, during the whole period of human life, ver. 22—26.

Job next touches on their uncharitable perversion of his calamities into judgments; and as he had before stated his own hope of a resurrection, and a gracious sentence from his Redeemer, so now he closes and completes his masterly argument with a declaration, that the wicked who prosper in this life, and leave their proud monuments behind them, shall receive a dreadful recompense in the future day of judgment, ver. 27. *Peters, Dr. Hales.*

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3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be † troubled?

† Heb. *shortened?* † Heb. *Look unto me.*

5 † Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

a Ps. 17. 10. & 73. 12. Jer. 12. 1. Hab. 1. 16.

7 [a] Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

† Heb. are *peace from fear.*

9 Their houses † *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

‖ Or, *in mirth.*

13 They spend their days † in wealth, and in a moment go down to the grave.

b Chap. 22. 17.

14 [b] Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.

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17 How oft is the ‖ candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

‖ Or, *lamp.*

18 They are as stubble before the wind, and as chaff that the storm † carrieth away.

† Heb. *stealeth away.*

19 God layeth up ‖ his iniquity for his children: he rewardeth him, and he shall know *it.*

‖ That is, *the punishment of his iniquity.*

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth † in his full strength, being wholly at ease and quiet.

† Heb. *in his very perfection*, or, *in the strength of his perfection.*

24 ‖ His breasts are full of milk, and his bones are moistened with marrow.

‖ Or, *milk pails.*

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

Ver. 2. *Hear diligently my speech,*] Let me prevail with you to attend to my discourse: do me this kindness, and it shall serve instead of those consolations which I promised myself from you. *Bp. Patrick.*

4. *As for me, is my complaint to man?*] If I had only to do with man in this my misery, and had no other to make my complaint to, I should have just reason to be utterly dejected; but now, I have a God to make my moan unto. *Bp. Hall.*

5—13. *Mark me, and be astonished,* &c.] As Job well knew, that this account of the prosperity of the wicked, however necessary to his argument, would have something shocking in it to the ears of those to whom it was addressed, the delicacy with which he introduces it is inimitable. Ver. 5—7, as if he had said, That thus it is in fact, is plain. It is with awe and reverence I speak it. But as for you, I am persuaded, that you will never be able upon your principles to account for it. *Peters.*

7—13. *Wherefore do the wicked* &c.] We have here a lively description of worldly felicity, drawn from the manners of Arabia, and adapted to the mode of wealth and sensual gratification in ancient times. *Scott.*

12. — *the organ.*] The instrument here spoken of seems to have resembled the modern organ, so far as it consisted of a number of pipes set close, or joined together. We can hardly imagine it was very like the modern organ; it appears rather, from Ezek. xxxiii. 32, to have been, as Calmet observes, "a kind of flute composed of several pipes of unequal length and thickness joined together, which gave an harmonious sound, when they were blown into by moving them successively under the lower lip." It was probably not unlike the pastoral instrument, which the Roman poets ascribe to Pan. *Parkhurst.*

18. *They are as stubble before the wind,*] In order to perceive the beauty and propriety of these images, we should recollect the practice in the East of threshing their corn in the open field, so that, if the wind happen to rise, the shattered straw and chaff are easily carried away. *Scott.*

24. *His breasts are full of milk,*] Rather, "his pastures are full of milk;" that is, of flocks and herds; he dies in opulence. *Scott.* Or, "his bowels" or intestines "are full of," or abound with, "fat." *Parkhurst.*

27. *Behold, I know your thoughts,*] I know what you would insinuate by the speeches which you make, such as this which follows, ver. 28, "For ye say, &c." As if you should say, What is become of the house of Job, who lived like a prince? or what, in general, is the portion of the wicked? Does not a great and sure destruction overtake them? This is evidently the meaning of the question. The answer follows immediately, ver. 29, 30. Now if they were meant of a temporal destruction, it directly confirms the insinuation of the

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28 For ye say, Where *is* the house of the prince? and where *are* † the dwelling places of the wicked?

† Heb. *the tent of the tabernacles of the wicked?*

29 Have ye not asked them that go by the way? and do ye not know their tokens,

c Prov. 16. 4.

30 c That the wicked is reserved to the day of destruction? they shall be brought forth to † the day of wrath.

† Heb. *the day of wraths.*

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the † grave, and shall † remain in the tomb.

† Heb. *graves.*
† Heb. *watch in the heap.*

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

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34 How then comfort ye me in vain, seeing in your answers there remaineth † falsehood?

† Heb. *transgression.*

CHAP. XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, || as he that is wise may be profitable unto himself?

|| Or, *if he may be profitable*, doth his *good success* depend *thereon?*

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain

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friends; and the inference would be unavoidable; therefore Job must needs be wicked.

But the true key to it appears to be this: It was the custom of the ancients to bury near the high roads, or in the most publick and conspicuous places; and to erect a pillar or monument over the dead, to preserve his memory. These pillars, if they had any inscription at all on them, recorded, no doubt, the name and titles of the person, and perhaps some of the happiest circumstances of his life, or what was most remarkable in his death. These inscriptions, moreover, usually bespoke attention by "Stop, Traveller;" or words to that purpose. These then probably are the marks or tokens, to which Job directs his friends; and which he advises them either to consult themselves or to ask the travellers about them; and from thence they would be naturally led to make the inference or conclusion which follows in the next verse. For as they might observe several monuments among the rest, erected for such as had been notoriously wicked in their lives, and yet had run out a long course of years in prosperity, and had been buried at last with great pomp; it is with reason he bids them infer from hence, that the punishment of such as these was reserved for a more solemn season, which was the proper time of retribution, and not the mixed uncertain state of this life, ver. 27—30. *Peters.*

30. — *the day of destruction — the day of wrath.*] By the "day of destruction" and the "day of wrath," it will appear from the context, that no other can be meant than the future day of judgment; which to the wicked and ungodly is every where represented in Scripture as a day of wrath, a day of destruction. "They shall be punished (says St. Paul) with everlasting destruction from the presence of the Lord, and from the glory of His power," 2 Thess. i. 9. And so St. Peter (2 Pet. iii. 7.) calls the day of judgment, "the day of perdition of ungodly men." And it is remarkable, that where Job declares to his friends, that he had been all along withheld from sinning by a pious awe of the Divine justice, (meaning, probably, the thought of a future judgment,) he uses a similar expression, chap. xxxi. 23, "Destruction from God was a terrour to me." The Hebrew word, as well as that in our translation, is the same that is used here.

To understand it of a temporal destruction, is to suppose Job to cut the neck of his own argument at once, and to fall in with the meaning of his friends. *Peters.*

33, 34. *The clods of the valley shall be sweet unto him,* &c.] There he lies quietly in the earth, and none disturbs his ashes. He suffers nothing but what all men shall suffer after him, as innumerable have suffered before him. See then how ill you discharge the office of comforters, whose answers have so little truth in them!

For you maintain, that prosperity is the inseparable companion of piety; when every one can tell you, that none flourish more than the wicked, and that calamities are common to all mankind. *Bp. Patrick.*

The liveliness of Eastern poetry here represents the dead as having the same perceptions as if they were alive in their sepulchres: "He shall watch in the heap" of earth or stones that cover him; for such, the margin of our translation tells us, is the more exact import of the Hebrew: "the clods" around him, like those in some pleasant valley, or on the border of some torrent, "shall be sweet unto him;" alluding probably to the manner of ornamenting their sepulchres, by planting on or about them flowers and odoriferous herbs or shrubs. *Harmer.*

Chap. XXII. Job having constantly affirmed, in opposition to his friends, that God equally afflicts the righteous and the wicked; and having intimated, chap. xxi. 4, that his complaint was not to man but to God, Eliphaz asks him, whether God hath any interest in refusing to bring him to that trial which he is so ready to call for. If, Eliphaz adds, God declines Job's challenge, it can be for no other reason, but that He is already fully aware of Job's misconduct, and needs not to investigate the matter. This seems to be the intent of the whole chapter, which may be divided into two distinct parts: the first is reprehensory; for Eliphaz reproves Job severely to the end of ver. 20: the second is hortatory, Eliphaz earnestly moving Job to repentance by many promises, and by assurances that his repentance will not be in vain, from ver. 20 to the end of the chapter. *Bp. Stock, Caryl.*

Ver. 3. *Is it any pleasure to the Almighty, that thou art righteous?*] If thou art as upright as thou pretendest to be, still God is not indebted to thee for thy righteousness. *Clark.*

These words teach us that man, by doing good, cannot be profitable to God; that there is no accession of happiness to the Almighty, when we are righteous and walk in integrity; but that the advantage is all to ourselves. If God gives us laws, and commands us to observe them, He only does it for our good; and if

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to him, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and † stripped the naked of their clothing.

† Heb. *stripped the clothes of the naked.*

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

† Heb. *the man of arm.* † Heb. *eminent*, or, *accepted for countenance.*

8 But *as for* † the mighty man, he had the earth; and the † honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

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12 *Is* not God in the height of heaven? and behold † the height of the stars, how high they are!

† Heb. *the head of the stars.*

13 And thou sayest, ‖ How doth God know? can he judge through the dark cloud?

‖ Or, *What.*

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, † whose foundation was overflown with a flood:

† Heb. *a flood was poured upon their foundation.*

17 [a] Which said unto God, Depart from us: and what can the Almighty do ‖ for them?

[a] Ch. 21. 14.

‖ Or, *to them.*

18 Yet he filled their houses with good *things*: but [b] the counsel of the wicked is far from me.

[b] Ch. 21. 16.

19 [c] The righteous see *it* and are glad: and the innocent laugh them to scorn.

[c] Ps. 107. 42.

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we offend and disobey Him, we only hurt ourselves. *Ostervald.*

4. *Will he reprove thee for fear of thee?*] Will it turn to God's profit, if thou livest never so unblameably? ver. 3. Or, on the contrary, ver. 4, Is He afraid that thou shouldest hurt Him by thy sins, and will He therefore punish thee? Is this the reason that He now afflicts thee, to prevent the damage they might do Him? *Bp. Patrick.*

6. *For thou hast taken a pledge from thy brother for nought*, &c.] Amongst Job's many and grievous afflictions, as it is hard to say which was the greatest, so we are sure this was not the least, that he was to wrestle with the unjust and bitter upbraidings of unreasonable and incompassionate men. They came to visit him as friends, and as friends they should have comforted him. But sorry friends they were, and "miserable comforters," chap. xvi. 2; indeed not comforters, but tormentors; and accusers, rather than friends. Seeing God's hand heavy upon him, for want of better or other proof, they charge him with hypocrisy. And because they would not seem to deal all in generalities, for against this general accusation of hypocrisy it was sufficient for him as generally to plead the truth and uprightness of his heart, they therefore go on more particularly, but as falsely, and as it were by way of instance, to charge him with oppression. Thus Eliphaz by name taxes him in this chapter. Against these foul aspersions, the good man defends himself something largely in the twenty-ninth chapter, in which he declares how he demeaned himself in the time of his prosperity in the administration of his magistracy, far otherwise than was laid to his charge. *Bp. Sanderson.*

—— *stripped the naked of their clothing.*] The Arabs call their upper garment a hyke; which is a blanket, or gown, five or six yards long, and five or six yards broad. This is wrapped over the tunic, or close-bodied frock, which is the inner garment, and girded about their waist in time of work or action. Persons, who have no hyke or upper garment, but only their tunic and shirt, may be said to be "naked," according to the mode of speaking in the East. *Dr. Shaw, Scott.* The sense is, Thou hast stripped of their garments even those, who had no more but just enough to cover their nakedness. *Bp. Patrick.*

7. *Thou hast not given water to the weary to drink.*] Thou hast been hard-hearted to the weary traveller, when thou sawest him ready to die with thirst or hunger. *Bp. Patrick.*

Entertainment of travellers, and charity to the poor, were looked upon by the Arabs, and by the ancient Greeks, as duties of the most sacred obligation. The Odyssey of Homer has some noble sentiments on this subject; and the poems of the Arabs abound with them. The vilest of all characters among them was the inhospitable and avaricious man. *Scott.*

13. *And thou sayest, How doth God know?* &c.] It may be you are so wicked as to imagine, that God cannot, or that He will not, see the wickedness done upon earth: but consider how he drowned the world for their wickedness. *Bp. Wilson.*

15. *Hast thou marked the old way*, &c.] This was the way of reasoning in the old world, till God convinced them of their error by destroying them with a deluge of water. Let me therefore advise you not to follow these men's steps, but make your peace with God by a timely repentance, ver. 21. *Bp. Wilson.*

15, 16. *Hast thou marked*, &c.] As the universal deluge was a most signal and memorable instance of God's displeasure against wickedness and wicked men, Eliphaz takes occasion here to enlarge upon it as a proper lesson (so he thought it) for his friend, and then closes it with the mention of another destruction either past or to be expected, which is described to be as general, and as fatal to the wicked; see ver. 20. *Peters.*

16. — *whose foundation*] Whose habitation; denominated here from its essential part, the better to express the durable materials of which their palaces were formed. *Scott.*

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20 Whereas ‖ our substance is not cut down, but ‖ the remnant of them the fire consumeth.

‖ Or, *estate.*
‖ Or, *their excellency.*

21 Acquaint now thyself ‖ with him, and be at peace: thereby good shall come unto thee.

‖ That is, *with God.*

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

d Chap. 8. 5.

23 [d] If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold ‖ as dust, and the *gold* of Ophir as the stones of the brooks.

‖ Or, *on the dust.*

25 Yea, the Almighty shall be thy ‖ defence, and thou shalt have † plenty of silver.

‖ Or. *gold.*
† Heb. *silver of strength.*

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

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29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save † the humble person.

† Heb. *him that hath low eyes.*

30 ‖ He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

‖ Or. *The innocent shall deliver the island.*

CHAP. XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God, who is invisible, observeth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*

THEN Job answered and said,

2 Even to day *is* my complaint bitter: † my stroke is heavier than my groaning.

† Heb. *my hand.*

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

20. *Whereas our substance is not cut down,* &c.] This is the lot of wicked men; whereas we, who are righteous and godly, speed otherwise; our substance is both continued and multiplied; but as for them, that which remains of their riches, together with their persons, shall be consumed with the fire of God's displeasure. *Bp. Hall.*

21. *Acquaint now thyself with him,*] To "acquaint ourselves with God," is a phrase of the same import with *coming to God,* and *seeking for Him,* and many other expressions in Scripture, which signify nothing else but to become religious. *Abp. Tillotson.*

23. *If thou return to the Almighty, thou shalt be built up,* &c.] Thou shalt soon feel the comfortable fruits of it: for if thou return to the Almighty, who hath laid thee thus low, He will return to thee, and raise thee up as high as ever: He will pardon thine iniquity, and remove the punishment of it far from thee and thine. *Bp. Patrick.*

29. *When men are cast down,*] When thou seest good men cast down, then shalt thou, by the strength of thy faith, say, There shall be an exaltation for these men; and God will find a time to deliver and honour the humble person. *Bp. Hall.*

30. *He shall deliver the island of the innocent:*] Rather, "He," that is, God, "shall deliver the habitation of the innocent;" see Isai. xx. 6, and the note there. *Parkhurst.* Or, "The innocent shall deliver a country, and it shall be delivered by the pureness of his hands." Men of exemplary piety and virtue are sometimes the preservers of a whole people, by means of their favour with God. This grand idea of the efficacy of true religion, and the vast utility of virtuous men, is derived from the patriarchal history; see Gen. xviii. 23, &c. *Scott.* Yea, a whole country shall owe its safety to thy innocence; it shall be delivered by thy pious prayers and blameless actions. *Bp. Patrick.*

It is "the innocent that delivereth the land," and reprieveth it from destruction, when the sentence of desolation is pronounced against it; "and it is delivered by the pureness of his hands." How great was the goodness of God, which would have spared the five cities of the Salt sea, if among so many thousands of abandoned sinners there had been found but ten righteous, Gen. xviii. 32: nay, which would have pardoned Jerusalem, if in all the "streets and broad places thereof," replenished with a world of idolaters, and swearers, and adulterers, and oppressors, there had been found but one single man, "that executed judgment, and sought the truth" from his heart! Jer. v. 1. When the wrath of God would be let loose to overwhelm a guilty nation, there is some godly Jehoshaphat or other, whose presence God regardeth among them, 2 Kings iii. 14; there is some zealous Moses or other, that "standeth in the gap" to protect them. *Bp. Sanderson.*

Chap. XXIII, XXIV. In the former chapter Job holds forth an answer to what Eliphaz had laid to his charge, and being still so virulently opposed, he first defends his own integrity, and secondly, in the latter chapter, overthroweth the foundation on which his friends built their general opposition; affirming that there is neither any certain time nor way in which the Lord punisheth wicked men in this world; and that therefore no argument can be framed, nor judgment given, of any man's condition by his present state, or the external dispensations of God towards him. *Caryl.*

Chap. XXIII. ver. 2, 3. *Even to day is my complaint bitter:*] Job, being provoked to a high degree by the freedom Eliphaz had taken with him in his last speech, in charging him directly with the most enormous sins, (chap. xxii. 5, 6,) turns to God, according to his custom, and earnestly begs that He would bring him to this trial; that he would hear the matter fully, and determine between him and his friends. "Oh that I knew where I might find Him! (that is, God;) that I might come even to His seat!" (or tribunal.) *Peters.*

Even still I have every day more cause than another to complain of my great affliction, and the stroke that I feel from God is more heavy than my groaning can express. *Bp. Hall.*

3—10. *Oh that I knew where I might find him!* &c.] What exalted and sublime conceptions Job entertained

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4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

† Heb. *the way* that is *with me.*

10 But he knoweth † the way that I take: *when* he hath tried me, I shall come forth as gold.

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11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; † I have esteemed the words of his mouth more than ‖ my necessary *food.*

† Heb. *I have hid,* or, *laid up.*

‖ Or, *my appointed portion.*

13 But he *is* in one *mind,* and who can turn him? and *what* [a] his soul desireth, even *that* he doeth.

[a] Ps. 115. 3.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

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of the Deity, and how firmly he trusted in Him, under all the pressure of his accumulated trials, may appear from the present specimen, selected out of many, stating His omnipresence and spirituality or invisibility. *Dr. Hales.*

6, 7. *Will he plead against me* &c.] I know He is gracious: He would not stand either upon His rigour or His power over me; but would mercifully sustain me, and give me courage and ability to stand out in the maintenance of my sincerity before Him. Upon these terms, a man of upright heart might hold a lowly contention with Him; which once done, being absolved by His most just sentence, I should be delivered for ever from the slanders and condemnations of my unjust censurers. *Bp. Hall.*

8—10. *Behold, I go forward,* &c.] We may observe, that the thought which gives, or ought to give the wicked pain, namely, that the eye of God observes them, and that His power and justice reach to a future and invisible state, is what Job takes refuge in, as the only source of comfort to him in the depth of his distress. The present passage is remarkable to this purpose, where, after expressing the greatest earnestness to come before God and take his trial; turning himself this way and that way, and as it were feeling after Him, to find Him out, but in vain, (ver. 8, 9,) he cheers himself at last with this reflection, (ver. 10,) "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold." If we compare this with the several passages in Job's speeches, where he absolutely despairs of any temporal deliverance, we must of necessity understand it of the hope he entertained of having his innocence cleared in the day of judgment.

There is a passage in the Book of Wisdom, which, if not borrowed from this of Job, affords at least a fine illustration of it, chap. iii. 4—6. Speaking of the happy lot of good men after death, who had been wretched and afflicted here, "Though they be punished," says the author, "in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering." *Peters.*

11, 12. *My foot hath held his steps,* &c.] The morality of Job was not less excellent than his theology; in these verses he expresses his undeviating obedience to the law of God, and his delight therein. It is evident from this passage, and others, that there was some collection of precepts, or rules of religion and morality in use among the Patriarchs; such were the precepts of the sons of Noah; and there is great reason to believe, that the substance at least of the Decalogue given in Sinai was of primitive institution. The decree of the first council held at Jerusalem by the Apostles seems to refer to such, Acts xv. 28, 29. Compare Gen. ix. 1—6. *Dr. Hales.*

13. *But he is in one mind, and who can turn him?*] But, O vain man that I am! how should I hope to alter the determinations of that wise and powerful God! what He hath decreed must be; and who can change His purposes? *Bp. Hall.*

14. *For he performeth the thing that is appointed for me:*] For what He hath resolved to inflict upon me, that I find He will accomplish. *Bp. Patrick.*

—— *and many such things are with him.*] Many such things, as these proceedings with me, doth He, in His great and unlimited power, and unsearchable wisdom, bring to pass; whereof we can give no reason or judgment. *Bp. Hall.*

15. *Therefore am I troubled at his presence.*] These words probably are an answer to an objection; for Job's friends had charged him with fear and trouble of spirit at the presence of God, upon another account, even because of the guiltiness of his conscience, or because of his great wickedness: so (chap. xxii. 10.) Eliphaz, having shewed him his sin, presently adds the sad effects which were upon him; "therefore snares are round about thee, and sudden fear troubleth thee:" as if he had said, Thou hast been very wicked in thy actions, and therefore thou art so unquiet in thy spirit; thou hast been uncharitable and injurious to men, "therefore thou art troubled at the presence of God." No, says Job, my trouble of spirit does not arise from guilt, (though I have iniquity enough to deserve greater chastenings than those which are upon me,) but the cause of my trouble ariseth from the knowledge and apprehensions which I have of God, who "is in one mind, and who can turn Him? He performeth the thing that is appointed for me; and many such things are with Him." This is the spring and ground of my trouble; I am troubled both with the feeling of my present calamities, and with fear of greater; lest the Lord should again act, and put forth His terrible power upon me. *Caryl.*

16. *For God maketh my heart soft,* &c.] By a weight of afflictions God hath broken my spirit, and made me

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17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAP. XXIV.

1 *Wickedness goeth often unpunished.* 17 *There is a secret judgment for the wicked.*

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

a Deut. 19. 14. & 27. 17.

2 *Some* remove the [a] landmarks; they violently take away flocks, and

|| Or, *feed* them.

|| feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

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6 They reap *every one* his † corn in the field: and † they gather the vintage of the wicked.

† Heb. *mingled corn*, or, *dredge*.

† Heb. *the wicked gather the vintage*.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

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so timorous, that I cannot but dread the danger I am in of suffering more from His Almighty hand. *Bp. Patrick.*

17. *Because I was not cut off before the darkness,*] I am astonished at the hand of the Almighty, for I am still upheld by His power in these extremities, and not cut off by death before this darkness of sorrow and misery overwhelmed me; neither yet hath He restrained these intolerable evils from seizing upon me, but hath caused me to feel them, and not to be swallowed up by them. *Bp. Hall.*

Chap. XXIV. ver. 1. *Why, seeing times are not hidden from the Almighty,*] But to answer a little what you have so often asserted: If punishments from the Almighty be so apparent and visible upon the wicked, why do not they, who are truly pious, see the publick and open judgments? In what follows, Job confutes the rash assertions of his friends about the plagues, which always befall the wicked, by an induction of particulars that prove the contrary. *Bp. Patrick.*

2. *Some remove the landmarks;*] As in these countries the pastures and corn fields were not enclosed, they had no other way of distinguishing the limits of each other's grounds but by boundary stones. He here describes that sort of injustice which the Prophet complains of, Mic. ii. 2. *Scott.*

3. — *the ass of the fatherless, — the widow's ox*] This is another species of wrong. They deprive the fatherless and widow of their only means of supporting themselves: for they could not prepare their little farm for sowing without an ox, or beeve, to till it; or bring in their corn, if they had any, without an ass to carry the burden. *Scott.*

5. — *as wild asses in the desert,* &c.] Robbers are here well compared to wild asses, as they lie hid in solitary places. *Grotius.*

Bochart observes, that a robber can be compared to a wild ass in no other respect, than as he lives in the desert; for a wild ass is not a rapacious animal. *Dr. Durell.*

6. *They reap every one his corn in the field:* &c.] The following is a more intelligible reading of this verse, "they reap corn in the field which is not their own: and the wicked gather the vintage of others." *Rosenmüller.*

"Corn," in the Hebrew, "mingled corn, or dredge," says the margin. Job apparently alludes to the provender, heap of chopped straw and corn lying mingled together in the field, after having passed under the threshing instrument. *Harmer.*

7. — *they have no covering in the cold.*] Irwin found the cold of the desert which he passed through very severe at times: and very cold rains and snow descend in some of the hilly parts of these southeastern countries. *Harmer.*

—— *in the cold.*] In Arabia Petrea, Job's country, the day is intensely hot, and the night intensely cold. *Dr. Shaw.* See the note on Gen. xxxi. 40.

8. — *embrace the rock for want of a shelter.*] They, that is, "the naked," in the preceding verse, are fain to seek shelter of the rock, to keep them from the violence of the weather. *Bp. Hall.*

This exactly agrees with what Niebuhr says of the modern wandering Arabs near mount Sinai: "Those who cannot afford a tent, spread out a cloth upon four or six stakes; and others spread a cloth near a tree, or endeavour to shelter themselves from the heat and the rain in the cavities of the rock." *Parkhurst.*

9. *They pluck the fatherless from the breast,*] Nay, the persons of men are not safe from the violence of these outlaws: but they snatch away young children from their mothers' breasts, and carry away the poor, pretending they owe them something, to make them their slaves. *Bp. Patrick.*

—— *and take a pledge of the poor.*] "And take that which is upon the poor for a pledge:" that is, his upper garment or hyke, for security of a debt. See the note on chap. xxii. 6. *Scott.*

10. — *take away the sheaf from the hungry;*] They will not suffer him who is ready to starve to eat of the sheaf which he hath gleaned. *Bp. Patrick.*

11. *Which make oil* &c.] They cause these miserable creatures to press out their oil and their wine in their cellars, but let them not taste a drop, though they be ready to die with thirst. *Bp. Patrick.*

Which make oil within their walls, and tread their winepresses, and suffer thirst.] Rather, "they work at midday among their walls, they tread winepresses, and suffer thirst." For it is difficult to say what greater hardships attended making oil within walls than in the open air, nor does any contrast appear between their labour as to this and what followed; but a contrast does appear between treading winepresses, and suffering thirst, in

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12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and †disguiseth *his* face.

† Heb. *setteth* his *face in secret.*

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

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19 Drought and heat †consume the snow waters: *so doth* the grave *those which* have sinned.

† Heb. *violently take.*

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, ‖ and no *man* is sure of life.

‖ Or, *he trusteth not* his own *life.*

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but †are gone and brought low; they are †taken out of the way as all *other,* and cut off as the tops of the ears of corn.

† Heb. *are not.*

† Heb. *closed up.*

25 And if *it be* not *so* now, who

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the latter part of the verse, as in Micah vi. 15, and this thirst may be expected to be most oppressive at midday. *Harmer.*

"Between, or within their walls they make or press out oil;" or rather, "between their walls," with which the vineyards were enclosed, Prov. xxiv. 31, "they labour at noonday," or bear the noonday heat, Matt. xx. 12, which it is well known, in those hot Eastern countries, is in the summer time almost insupportable, particularly near walls. *Parkhurst.*

—— *and tread their winepresses, and suffer thirst.*] Addison describes the misery of the oppressed peasants of Italy with the same beautiful energy: The poor inhabitant of that fruitful country

"Starves, in the midst of nature's bounty, curst,
And in the loaden vineyard dies for thirst." *Scott.*

In the East they still "tread" their grapes after the ancient manner. Dr. Chandler says, "August 20th; the vintage near Smyrna was now begun: the juice of the grapes was expressed for wine; a man with feet and legs bare treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor." *Parkhurst.*

12. — *out of the city,*] The peaceful inhabitants of towns, who have been plundered by these rovers of the desert, cry to Heaven for redress, but in vain. *Bp. Stock.*

—— *yet God layeth not folly to them.*] Doth not presently call them to account, nor charge their sin upon them. *Caryl.*

13. *They are of those that rebel against the light;*] They sin shamelessly in the face of the sun, against the light of nature, conscience, and Divine revelation: they neither delight nor will walk in those ways to which by this light they are directed. *Clark.*

"They know not the ways thereof;" either, they do not desire or care to know them, they are willingly ignorant of them; or, they do not approve, nor love, nor choose to walk in them, as "knowing" frequently signifies in the language of Scripture. "Nor abide in the paths thereof:" that is, if they do some good actions, yet they do not persevere in well-doing; they are not constant and fixed in a good course of life. *Poole.*

16. — *they dig through houses,*] The materials used for building in Job's country seem to have been mud and slime, which are frequently employed in the East for this purpose: these walls of sunburnt brick, when moistened with copious showers, must have been liable to attacks of this kind; at the same time that the thickness of them makes the term *digging* peculiarly expressive. *Harmer.*

18. *He is swift as the waters;* &c.] Thus doeth the evil man: but shall he prosper in his mischief? No: God shall be avenged of him; he shall pass away swiftly, even as a current of waters: and while he continues here, he enjoys what he has with a curse: his lot shall be barrenness, so that he shall not so much as look towards the way of the vineyards; he shall have no hope of receiving the benefit of his seasonable culture of the earth. *Bp. Hall.*

20. *The womb shall forget him;*] His mother shall be ashamed to own her relation to him: he shall not be remembered with honour, but consigned to infamy: the wicked oppressor shall be utterly and irrecoverably destroyed, as a tree broken to pieces, which will never grow again. *Clark, Poole.*

23. *Though it be given him to be in safety,* &c.] Though the wicked man seems to pass his time in much security and confidence, yet the eyes of God are so open upon his ways, that He observes him to take His advantages against him, and to inflict on him suitable judgments. *Bp. Hall.*

25. *And if it be not so now,* &c.] If this be not a truth which I have maintained, namely, that God many times prospers the wicked and afflicts the righteous, let any one confute me if he can, and shew that my arguments are weak. *Clark.*

Job, having first described the impiety, the injustice, the cruelty, and other sins of the wicked, and having then desired his friends to take notice that God does not always display His vengeance upon them, but suffers

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will make me a liar, and make my speech nothing worth?

CHAP. XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

a Chap. 4. 17, &c. & 15. 14, &c.

4 [a] How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

b Ps. 22. 6.

6 How much less man, *that is* [b] a worm? and the son of man, *which is* a worm?

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CHAP. XXVI.

1 *Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.*

BUT Job answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, || and the inhabitants thereof.

|| Or, *with the inhabitants.*

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them to succeed in their evil designs, finally observes, that God nevertheless sees them, and that His righteous judgments overtake them. This doctrine highly deserves our serious meditation: that, when we see so much wickedness and impiety prevailing in the world, even among those who profess to know God, our faith may not fail; but we may remember that God sees it as well as we, and in a manner infinitely more perfect: and as nothing escapes His cognizance, so nothing can escape His judgment. *Ostervald.*

Chap. XXV. This chapter contains Bildad's third contest with Job, in which, waving altogether the point in question, concerning the present troubles of the righteous and the prosperity of the wicked, he first falls into a description of the glory, power, and majesty of God; and 2dly, by way of opposition and comparison, he sets forth the misery and impurity of man. *Caryl.*

The foregoing discourse of Job was so undeniable, that Bildad here begins to break off the dispute: for he says not a word to it, but only advises him to speak more reverently of the majesty of God, than he imagined Job had done in his appeal to Him, chap. xxiii. *Bp. Patrick.*

Ver. 2, 3. *Dominion and fear are with him,* &c.] He is an awful God, who hath the absolute dominion over all the world: He ordereth the very heavens so, that there is a perfect harmony in all the apparently contrary motions thereof: and contriveth all things so, that they agree to glorify Him! What innumerable troops of glorious angels hath He there above, and what infinite armies of His creatures to execute His will upon all occasions! And how gracious is He in sending forth His light into all the corners of the earth! and how wise in searching all the secrets of human actions and counsels! *Bp. Hall.*

4. *How then can man be justified with God?*] As to the origin of the general corruption and depravity of mankind, it seems to be here plainly intimated, that all men are corrupt by descent and inheritance. *Bp. Sherlock.* See chap. xiv. 3, 4; and the note on that passage.

5. — *and it shineth not;*] In comparison of Him. *Clark.*

Chap. XXVI. This chapter contains Job's answer to Bildad, in which he derideth Bildad's dealing with him, as if what he had urged were not only very little to the purpose, but very wide from it; and dwells at large, and in a very lively manner, on the power and perfections of God, His wonderful works and acts of providence; which Bildad had but lightly touched. *Caryl, Bp. Patrick.*

Ver. 2. *How hast thou helped him that is without power?*] What powerful support hast thou given to one (Job himself) who is deprived of all strength? A sarcastic rebuke of Bildad. *Rosenmüller.*

4. *To whom hast thou uttered words?*] Dost thou think me ignorant of these things? or canst thou pretend to any extraordinary inspiration concerning them? *Bp. Patrick.*

5, 6. *Dead things are formed from under the waters,* &c.] In the Old Testament the region of departed souls, called in the Hebrew "Sheol," was supposed to be divided into two parts, the upper and the lower: David makes mention of the latter, Ps. lxxxvi. 13, "Thou hast delivered my soul from the nethermost hell." Gehenna, or the place of perdition, was the name given to this lower part by the later Jews, who, in order to express the great depth to which they conceived it to be sunk, used to describe it as beneath the waters; their notion being, that the waters were placed below the earth, and that the earth floated upon them like a ship.

The above statement may seem to explain the following rendering of ver. 5, 6.

> "The souls of the dead tremble;
> [The places] below the waters, and their inhabitants.
> The seat of spirits is naked before Him;
> And the region of destruction hath no covering."

Here "the souls of the dead," and "the inhabitants of the places" below the "abyss of waters," appear to bear to each other the same proportion, that is found in the next verse to subsist between "the seat of spirits" and "the region of destruction;" or the Gehenna of the later Jews: so that the passage, on the whole, conveys this meaning; that nothing is or can be concealed from the all-seeing eye of God: that the souls of the dead tremble under His view, and the shades of the wicked, sunk to the bottom of the abyss, can even there find no covering from His sight. *Peters, Dr. Magee, Windet.*

The Hebrew word "Sheol" signifies "the invisible state of the dead:" and it seems nearly to answer to the Greek "Hades," by which the Septuagint almost con-

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6 [a] Hell *is* naked before him, and destruction hath no covering.

7 He stretched out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, † until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through † the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

[a] Prov. 15. 11.

† Heb. *until the end of light with darkness.*

† Heb. *pride.*

CHAP. XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have are turned into curses.*

stantly render it; that is, "the invisible place;" and to our old English word "Hell;" which, though now scarcely used but for the place of torment, yet being derivative from the Saxon "Hillan," or "Helan," *to hide*, or from "hole," *a cavern*, anciently denoted the *concealed* or *unseen* place of the dead in general; as is manifest from the version of Ps. xlix. 14; lv. 16; lxxxviii. 9; lxxxix. 44; in King Henry the Eighth's Great Bible, which is retained in our Liturgy; and so it ought to be understood in other places of that translation. *Parkhurst.*

6. *Hell is naked before him,*] The meaning is, not merely that the region of death lies in prospect before Him, but that it is under His eye as part of His dominion. Death is the effect of His moral kingdom; and the consequences of death, the destruction of the body in the grave, and the disposal of unbodied souls in Sheol, are operations of His power. *Scott.*

7. *He stretcheth out the north* &c.] He hath spread out this glorious hemisphere of the heavens upon the void and empty space of the light and thin air; and hangeth the great ball of the earth in the midst of heaven without any prop or foundation. *Bp. Hall.*

The "south," in chap. ix. 9, means the southern hemisphere of the heavens: by the "north," therefore, he here intends the northern half of the heavens. The expression "He stretcheth out" is that which the Hebrew poets generally use when they celebrate the formation of the heavens. It is a metaphor from a tent or pavilion. Isai. xl. 22. *Scott.*

—— *hangeth the earth upon nothing.*] This has been formerly questioned by some, and denied by others. But now all agree in it, since so many have sailed round the earth; for that could never have been done, if the earth did not hang in the air, without any thing but the immediate hand of God to support it. But this is no new discovery: for here we see that Job, one of the oldest writers extant in the world, if not the oldest of all, knew it in his day. *Bp. Beveridge.*

8. *He bindeth up the waters* &c.] He binds up the waters, and keeps them suspended in the clouds; through which they do not burst all at once, but distil by drops to moisten the earth in due season. *Bp. Patrick.*

This verse comprehends the whole process of Almighty power in making the air, raising the watery vapours, condensing them into clouds, and sustaining them in that form, so that their contents may not burst all at once upon the earth. *Scott.*

9. *He holdeth back the face of his throne,*] He keeps the highest heavens, which is His throne, (Isai. lxvi. 1,) from our view, that its lustre and glory (Ezek. i. 26,) should not reach us and dazzle our sight. *Clark, Michaelis.*

11. *The pillars of heaven tremble* &c.] When God shews Himself angry by sending thunder, tempests, and earthquakes, the very heavens seem to tremble, and the whole universe to be moved by these tokens of His displeasure. *Clark.*

The figurative expression, "the pillars of heaven," seems intended to represent the heavens under the idea of an immense fabrick supported on stately columns. Their "trembling" and "astonishment" is the animated style of sublime poetry, to denote violent concussions of the air, and agitation of the clouds. The cause is God's "reproof;" that is, thunder, lightning, and tempestuous winds, which are represented by the heathen, as well as by sacred poets, as effects and tokens of God's displeasure at the sins of men. *Scott.*

12. *He divideth the sea with his power,*] This passage probably refers to the separation of the waters at the creation: like the parallel passage chap. xxxviii. 8—11. In both places Rahab or "proud" is an epithet of the sea. *Dr. Hales.*

Or it may be no more than the description of a tempest: and if the former part of ver. 12 mean, that God sometimes by His power raises a violent storm at sea; the latter may be well enough understood of the pride or swelling of the sea itself, allayed again by the same Divine power and will that raised it. *Peters.*

13. *By his spirit he hath garnished the heavens;* &c.] Finally by His wise contrivance the heavens were adorned and made thus beautiful as we behold them: His power made the celestial signs. *Bp. Patrick.* "The crooked serpent" may mean an heavenly constellation, called *the great dragon* or *serpent;* which being most eminent, as taking up a considerable part of the northern hemisphere, may well be put for all the rest of the constellations or stars, with which the heavens are garnished. Job was well acquainted with the doctrine of astronomy; and knew the nature and names of the stars and constellations, as appears also from chap. ix. 9, and xxxviii. 31. *Poole.*

14. *Lo, these are parts of his ways:* &c.] The works of God are many and wonderful: we know but a very small part of them, and we cannot comprehend all the reasons of His conduct in the government of the world. God is so great, so powerful, so just and wise, that we ought not to presume to question any thing that He does, nor pry into His works with too much curiosity. We ought rather to be firmly persuaded that He governs all things with wisdom, justice, and goodness, and humbly submit to all His dispensations. *Osterwald.*

Chap. XXVII. Job, having refuted the principle on

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MOREOVER Job † continued his parable, and said,

2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath † vexed my soul;

3 All the while my breath *is* in me, and ‖ the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* † so long as I live.

7 Let mine enemy be as the wickedness, and he that riseth up against me as the unrighteous.

8 [a] For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 [b] Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you ‖ by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it*

† Heb *added to take up.*

† Heb. *made my soul bitter.*

‖ That is, *the breath which God gave him.*

† Heb. *from my days.*

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[a] Matt. 16. 26.

[b] Prov. 1. 28. Ezek. 8. 18. John 9. 31. Jam. 4. 3.

‖ Or, being *in the hand,* &c.

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which his friends had argued, and having silenced them, now undertakes to prove to them, on their own principles, that their reasoning was false. Having first declared his resolution to maintain his innocence, he bids them consider how, upon their own principles, they could suppose him a hypocrite: for as he was cut off, and had abandoned all hope of life, what end could it answer to play the hypocrite? a part which could not deceive the all-seeing eye of God: what reliance could such an one have on the Almighty, or how could He dare to call on Him in the day of calamity? But to put the matter beyond all dispute, I will prove to you, says Job, by irrefragable arguments, such as you at least cannot but allow them to be, for they are your own, that it must be, in my condition, to the last degree foolish to play the hypocrite: for all I could propose to gain by it is the long catalogue of misery which I shall run over, which you must allow to be true, having yourselves declared that you have been eye-witnesses of it; (referring to chap. iv. 8; xv. 17; xx. 4.) Why then will you trifle in this manner? *Heath.*

Ver. 1. — *his parable,*] See the note on Numb. xxiii. 7.

The original word "Mashal" I take to be the general name for poetick style among the Hebrews, including every sort of it, as ranging under one or other, or all of the characters, of sententious, figurative, and sublime; which are all contained in the original notion, or in the use and application, of the word *mashal.* Parables or proverbs, such as those of Solomon, are always expressed in short pointed sentences; frequently figurative, being formed on some comparison; generally forcible and authoritative, both in the matter and the form. And such in general is the style of the Hebrew poetry. The verb *mashal* signifies to rule, to exercise authority; to make equal, to compare one thing with another; to utter parables, or acute, weighty, and powerful speeches, in the form and manner of parables, though not properly such. Thus Balaam's first prophecy, Numb. xxiii. 7—10, is called his *mashal,* though it has hardly any thing figurative in it; but it is beautifully sententious, and, from the very form and manner of it, has great spirit, force, and energy. Thus Job's last speeches, in answer to the three friends, are called *mashals;* from no one particular character, which discriminates them from the rest of the poem, but from the sublime, the figurative, the sententious manner, which equally prevails through the whole poem, and makes it one of the first and most eminent examples extant of the truly great and beautiful in poetick style. *Bp. Lowth.*

2. *As God liveth,* &c.] As God liveth, who hath not yet given any outward and sensible signification that He hath taken notice of my cause, to clear and avenge me; but, on the contrary, hath laid many sore afflictions upon me. *Bp. Hall.*

2—4. *As God liveth,* &c.] The whole passage will be equally clear, if literally rendered thus: "The living God hath taken away my judgment; and the Almighty hath embittered my soul; but all the while my breath is in me, and the spirit of God is in my nostrils, surely my lips shall not speak wickedness, nor my tongue utter deceit." *Dr. Durell.*

5—8. *God forbid that I should justify you:* &c.] Though I am quite cast down, as miserable as it is possible to be, in this life; yet God forbid that I should justify your censures of me, by owning that I have played the hypocrite, or been secretly wicked. No, whatever shall befall me, I am resolved that I will still maintain and still hold fast my integrity: I will sooner die than confess the guilt you charge me with. "Let mine enemy be as the wicked;" let him flourish and prosper here as much as his heart can wish, (and he had before shewn that they often do so;) but "what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? that is, what can he think will become of him after death? what comfort can such an one possibly entertain in the prospect of futurity?" *Peters.*

10. *Will he delight himself in the Almighty?*] Can he find comfort in God, when the world affords none? which I do now. Will he call upon God in prosperity as well as adversity? There must be a delight in God before there will be any perseverance in duty. *Clark.*

11. *I will teach you by the hand of God;*] Rather, "I will instruct you in the power of God;" as the word is rendered, Prov. xviii. 21. *Dr. Durell.*

12. *Behold, all ye yourselves have seen it;*] Behold, there is not one of you but hath, by his own experience, found what I am about to say to be certainly true: and yet, such is your vanity, you will defend an ungrounded opinion. *Bp. Patrick.*

13. *This is the portion of a wicked man with God,*] I grant that a wicked man (but not all wicked men, as you maintain) sometimes receives such punishments from God as he deserves: which might make other

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is for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and [c] his widows shall not weep.

c Ps. 78. 64.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

d Chap. 18. 11.

20 [d] Terrors take hold on him as waters, a tempest stealeth him away in the night.

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21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: † he would fain flee out of his hand.

† Heb. *in fleeing he would flee.*

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

1 *There is a knowledge of natural things.*
12 *But wisdom is an excellent gift of God.*

SURELY there is ‖a vein for the silver, and a place for gold *where* they fine *it*.

‖ Or, *a mine*

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tyrannical oppressors fear to meet with the same vengeance. *Bp. Patrick.*

14. — *shall not be satisfied with bread.*] Shall be starved for want of food. *Clark.*

15. — *shall be buried in death:*] "Shall rot unburied." The learned Schultens seems to have given the true meaning of the passage, "they shall have death for their burial;" that is, they shall be reduced to so great a degree of misery, that where they die, there they shall rot; and no person shall bury them. This is put in contrast with the costly monuments of the rich. *Heath.*

16. *Though he heap up silver as the dust,*] Sir J. Chardin tells us, in his note on this passage, that it is customary through all the East to gather together an immense collection of furniture and clothes, for their fashions never alter. They keep them up in wardrobes, as they heap up mud for mortar in building. *Harmer.*

18. — *as a moth,*] His house shall be as easily destroyed as the dwelling of the moth, which falls a prey to herself. *Grotius.*

—— *as a booth*] Like a temporary hut in a garden or vineyard to shelter the guard, who suffers it to fall when the season is over. The same image occurs, Isai. i. 8; Lam. ii. 6. *Bp. Stock.*

Job here teaches us, that although worldly men may live in affluence, heap up riches, and leave them to their children, their ill-gotten wealth soon passes away, and their posterity are often exposed to want and disgrace. These are visible marks of God's justice towards the wicked; and should serve as a powerful antidote against injustice, pride, and the love of the world. *Ostervald.*

19. *The rich man shall lie down,* &c.] Peters thus ingeniously explains this important passage; "The wicked rich man" (for of such Job was speaking) "shall die, but shall not be gathered" to the assembly of good and pious souls: "he openeth his eyes" in the other world "and is not," or finds himself lost and miserable. He observes, that the phrase of "being gathered to their fathers," or "to their peoples," is confined in Scripture to the eminently good and pious. Thus it is applied to Abraham, Gen. xv. 15; xxv. 8; to Isaac, Gen. xxxv. 29; to Moses, Numb. xxvii. 13; xxxi. 2; to David, Acts xiii. 36; to Josiah, 2 Kings xxii. 20: whereas the general expression applied to good and bad indifferently is, to "lie down," or "sleep with their fathers;" as Jeroboam, 1 Kings xiv. 20; Rehoboam, 1 Kings xiv. 31, &c. To "lie with the uncircumcised" is applied to the wicked; as Pharaoh, Ezek. xxxii. 19—28, &c. for "the uncircumcised shall be cut off from his peoples," Gen. xvii. 14.

By these expressions was denoted the happiness or misery of good or bad souls, in the intermediate state between their death and resurrection. *Dr. Hales.*

20, 21. *Terrors take hold on him*] The horrour and distraction of a wicked man on his death-bed are here described in a very lively manner. He dies, as most wicked men do, in the utmost tumult and confusion. *Peters.*

A sudden landflood in the night, no uncommon thing in Arabia, and a furious storm of wind, are the strong images by which such a death is represented. *Scott.*

21. *The east wind*] This is the most boisterous and the most destructive wind that blows in these countries; see the note on chap. xv. 2. It is most violent in the night. *Scott.*

23. *Men shall clap their hands at him,*] The striking of one hand against the other with some smartness, which we mean by the term "clapping of the hands," might, and I believe did, obtain anciently, as an expression of joy; not unfrequently, if not always, of the malignant kind. Compare what Jeremiah says of Jerusalem, when it was destroyed, Lam. ii. 15. *Harmer.*

Chap. XXVIII. This chapter, as it is one of the most beautiful and instructive, so perhaps we might add, it is the most obscure of this book. The subject proposed in it is an inquiry after wisdom; not the wisdom of God, by which we mean the unsearchable depth of His counsels, but wisdom in general, or rather the wisdom proper to man, which therefore, in the last verse, is pointed out as the result of the preceding inquiry.

The chapter begins with a fine description of the indefatigable industry and ardour of mankind in searching after other things, which contribute either to the uses or the ornament of life: how they dig into the bowels of the earth for metals, gold, silver, iron, brass. And though the great Creator hath placed a boundary betwixt light and darkness, yet the industry or avarice of man is without bounds. He searcheth into the land of darkness itself for hid treasures. *Peters.*

Ver. 1—11. *Surely there is a vein* &c.] The first verse speaks of mines: the eleventh verse, which concludes the paragraph, mentioneth man's bringing the riches of them into daylight: the intermediate verses, therefore, may in reason be supposed to relate to the same subject. *Scott.*

—— *a place for gold*] So the Arabians called the mine. "Gold," says one of their poets, "is thrown away like earth in its places:" it has no value in the mine. *Scott.*

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2 Iron is taken out of the || earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

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5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath || dust of gold.

7 *There is* a path which no fowl

|| Or, *dust.*

‡ Or, *gold ore.*

——*where they fine it*] Rather, "which (both the silver and the gold) they fine." Neither silver nor gold is fined in the mine itself. The fining of these metals is mentioned as another instance of man's ability, distinct from his searching them out in the mine. Arabia Felix had anciently its mines of gold, Ps. lxxii. 15, "to him shall be given of the gold of Sheba;" in the Septuagint and Arabic versions, "the gold of Arabia." Sheba was the ancient name of Arabia Felix. Job, who dwelt in Arabia Petrea, could be no stranger to the riches of that neighbouring country. *Scott.*

2.—*brass*] He probably means the natural or red brass, which is copper. The modern brass, which the French name yellow copper, is factitious, being made of copper fused with the calamine stone. *Scott.*

——*out of the stone.*] With which it is mixed and incorporated in the earth; but by fire and the art of the metallist is separated from it, and taken out of it. *Poole.*

3. *He setteth an end to darkness,* &c.] "The stones of darkness," and "the shadow of death," must surely mean the metallick ore in the deep and dark parts of the earth. The agent then who searcheth them out must be man. He also it is whose pride and presumption "setteth an end to darkness;" that is, contracts its bounds by carrying light into the subterraneous caverns when he works the mines. *Scott.*

——*and searcheth out all perfection:*] Or, more clearly, "he searcheth to every extremity the stones of darkness, &c." that is, he follows the vein of metallick ore as far as it goes. *Scott.*

4. *The flood breaketh out* &c.] As the author of the book of Job was perhaps the most concise writer that ever appeared in the world, and his language the most concise; he just gives a glimpse of things, and leaves the rest to be supplied by the imagination of the reader. His thoughts are, like the gold and jewels he speaks of, precious in themselves: but we must sometimes labour hard and go deep for them. Of this we have a farther proof in what follows; where he proceeds to give another instance of the daring spirit and ingenuity of mankind. How they cross the broad rivers and arms of the sea for commerce; where there is no path for the foot of man; where they lessen to the sight, and are tossed upon the waves. This appears to be the meaning of the fourth verse, which may be literally rendered thus; "the flood interrupts from the stranger; forgotten of the foot, they appear less than men, they are tossed;" their feet forget them, and are no longer serviceable to them in this very different way of travelling; they lessen to the sight, as they go off farther and farther from the shores; and, lastly, are tossed up and down upon the billows. The same expression is used, Ps. cvii. 27. *Peters.*

Otherwise, it is evident that this chapter of Job relates to mineralogy and mining: thus then I would explain this difficult verse: "A torrent bursteth forth from the rubbish, forgotten," not thought of, or in a word unexpectedly. "By the foot," that is, an engine worked by the foot, "they are drawn off, by man they are removed." The following quotation from Mr. Catcott's treatise on the Deluge is an excellent though undesigned comment on this passage: "The vast profusion of water, that sometimes ensues the breaking up of the strata in coal-pits, is well known to those who are in the least conversant in that affair; and what amazing quantities are drawn off from deep mines, either by drains, or levels, or raised by engines, is also well known: nay, in digging common wells and ponds, in places where there are no springs above ground, it frequently happens that such a glut of water issues forth, as to endanger the lives of the workmen." *Parkhurst.*

5. *As for the earth,* &c.] Here he appears to represent the dangers to which miners are exposed, and which avarice is bold enough to venture through. The surface of the earth produceth corn and other fruits for the sustenance of man and beast: but underneath it is turned to be as it were fire. Its caverns abound with inflammable minerals, for instance sulphur. The sulphureous air in mines has been known sometimes to take fire from the candles of the workmen, and to destroy the miners. Or perhaps he referreth to the "slime pits" in "the vale of Siddim," near the place which was afterwards turned into a lake, and called the Dead sea. Those slime-pits were holes, out of which issued a liquid bitumen, or naphtha, an oily substance. Hanway, in his Travels into Persia, describes some fountains of naphtha, which were actually burning near Baku on the western coast of the Caspian sea. Chaldea abounded with them. The walls of Babylon were cemented with the bitumen or slime. *Scott.*

5—11. *As for the earth, out of it cometh bread:* &c.] Job continues in the following verses to give farther instances of the daring and yet successful attempts of mankind to provide themselves with every necessary and convenience of life: such as corn for bread, ver. 5; fountains of water in the dry places, where they are wanted, cut out of the hard rock, ver. 10; and rapid rivers restrained within their channels to prevent the mischiefs of their overflow, ver. 11: to which he adds again, gold, and sapphire, and other precious stones, dug deep from the caverns of the earth, where "the lion's foot never trod, nor the vulture's eye hath reached," ver. 7, 8. In short, that there is scarcely any thing so concealed but what the industry of man had brought to light, wisdom alone excepted; for all this is designed to introduce the great question, ver. 12, "But where shall wisdom be found? and where is the place of understanding?" *Peters.* In the notes which follow, to the end of the 11th verse, a different interpretation is given of some parts of this obscure passage.

6. *The stones of it are the place* &c.] Here is the temptation to risk the aforementioned dangers: the rocky earth in those subterraneous caverns is the country and birth-place of sapphires, and other precious stones. There also men find glebes of gold, or golden ore. *Scott.*

7, 8. *There is a path* &c.] These two verses are a poetical illustration of man's intrepidity in penetrating these dangerous regions of darkness. The fiercest and most daring creatures of prey would not venture into them: "A path which the fowls of prey know not, &c." He means, the path which leads to the place of sapphires and golden ore; the way into the mines. *Scott.*

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knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ‖ rock; he overturneth the mountains by the roots.

‖ Or, *flint.*

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods †from overflowing; and *the thing that is* hid bringeth he forth to light.

† Heb. *from weeping.*

12 But where shall wisdom be found? and where *is* the place of understanding?

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13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 [a] The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

a Rom. 11. 33, 34.

15 † It [b] cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

† Heb. *Fine gold shall not be given for it.*

b Prov. 3. 14. & 8. 11, 19. & 16. 16.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot

9—11. *He putteth forth* &c.] These verses appear to describe the prodigious labour of working a mine: for the effect of the operations here specified is, man's bringing forth to light the thing that is hid; that is, the hidden treasure of the earth. *Scott.*

—*he overturneth the mountains* &c.] The operation, described here, seems to be the breaking in pieces and dislodging, in order to come at the ore, the hardest flint or marble; which are the roots, that is, the foundation of the mountain. Or perhaps the poet means a still greater work; such as Pliny, quoted by Schultens, strongly paints: "Yet the labour of hewing the rock is comparatively easy. For there is an earth compounded of a kind of clay and grit that is almost impenetrable. This the miners assail with iron wedges and mallets. Nothing is imagined to be harder, except the insatiable hunger after gold, which of all things is the hardest to subdue. Having finished this labour, they cut the props of their arch-work, the prelude and signal of the fall of the mountain. The sentinel on the top of the mountain perceiving the ground under his feet to sink immediately gives notice of it to the workmen below by his voice and repeated thumps. Away he flies. The mountain splits, and falls with a continued thundering sound, and an incredible blast of wind. The victorious miners gaze upon the overthrow of nature." *Scott.*

10. *He cutteth out rivers* &c.] The next operation is to clear away the stones and rubbish, that "his eye may see every precious thing;" that is, lay bare the precious gems and the gold. The means by which this is accomplished, is turning a large body of water upon the ruins. But so wonderful is man's invention, and so indefatigable his avarice, that he cuts a passage even through rocks to collect and convey a strong stream down to the mine for that purpose. "To wash the ruins," says Pliny, "they bring rivers from the tops of mountains a hundred miles off. They carry aqueducts over the valleys, and sometimes hew a way for those pipes through the rocks: they gather the waters into large reservoirs, make sluice-gates to those reservoirs; then let out such a torrent as bears down the largest stones with the violence of its course." *Scott.*

11. *He bindeth the floods* &c.] There remaineth still a third operation to exercise the art of man. The subterraneous waters sometimes burst into the mine in great abundance. These he must thoroughly drain off by machines, before "he can bring forth into light the hidden treasures." *Scott.*

13—20. *Man knoweth not the price thereof;* &c.] In the intermediate verses betwixt the first and last proposal of this great question, there is made a beautiful repetition of several of the particulars which had been mentioned before, and a fine turn given to each; "The depth saith, It is not in me: and the sea saith, It is not with me:" as if Job had said, Men may dig into the bowels of the earth, and find gold and treasures there; but they will be as far from finding wisdom as ever: and could they traverse the great sea itself, as they run across a river or a strait, yet they would learn that wisdom is not to be acquired in the way of commerce or exchange. One thing we cannot but remark from this passage, how early the race of men had learned to set a value on those precious trinkets which are here so lavishly exposed to view. *Peters.*

15.—*neither shall silver be weighed for the price thereof.*] Compare Gen. xliii. 21. The practice of weighing money, says Mons. Volney, is customary and general in Syria, in Egypt, and in all Turkey. No piece, however light, is refused: the tradesman takes out his money-weights, and values it. It is the same as in the time of Abraham, when he bought his burying-ground. *Parkhurst.*

16. *It cannot be valued with the gold of Ophir,*] That is, estimated, or compared with it. The word strictly signifies, *to be strewed,* or *laid on the ground,* as the ancient merchants laid their commodities to be bartered or exchanged for others: a method of traffick still practised by some nations to this day; as, for instance, by the Moors and Negroes of Africa, in bartering salt and various trinkets for gold. *Parkhurst.*

—*the precious onyx,*] It was observed on ver. 1, that Arabia Felix, now called Yaman, had formerly its golden mines. It still boasteth its gems. We are assured by an eye-witness, that precious stones for rings and bracelets are brought thence in great quantities, to the annual fair held at Mecca during the last ten or twelve days of the stay of the pilgrims there.

It is doubtful what gem is meant by that which we translate the onyx: the epithet *precious,* as Schultens remarks, gives a distinction to it; which the onyx, a sort of agate, does not merit. The Chaldee interpreter renders it beryls. The beryl of the ancients was a transparent gem of a sea-green colour. *Scott.*

—*the sapphire.*] The sapphire is of a beautiful sky blue. Some will have the Hebrew word to signify the *ruby;* others the *carbuncle,* which is a stone of the ruby kind, very rare, and of a rich glowing blood colour. *Scott.*

17.—*the crystal*] Or glass, according to the Greek, Latin, and Syriack versions: no wonder that it is here mentioned with gold, and other things of great value, since however common and cheap glass now is among us, yet it is very conceivable, that in the age and country of Job, this beautiful artificial crystal was

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equal it: and the exchange of it *shall not be for* ‖ jewels of fine gold.

‖ Or, *vessels of fine gold.*

18 No mention shall be made of ‖ coral, or of pearls: for the price of wisdom *is* above rubies.

‖ Or, *Ramoth.*

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

c Ver. 12.

20 [c] Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the

‖ Or, *heaven.*

fowls of the ‖ air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

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25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

‖ Or, *number it.*

27 Then did he see it, and ‖ declare it; he prepared it, yea, and searched it out.

d Ps. 111. 10. Prov. 1. 7. & 9. 10.

28 And unto man he said, Behold, [d] the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

CHAP. XXIX.

Job bemoaneth himself of his former prosperity and honour.

very scarce, and of consequence highly precious. *Parkhurst.*

——*jewels of fine gold.*] Some ornaments or vessels of gold that were of high value for the workmanship as well as for the materials. *Scott.*

18. *No mention shall be made of coral,*] According to Pliny, coral was highly esteemed among the ancients. "The Indians value coral as highly as we value pearls, which come from India. The men esteem these gems, as our women do Indian pearls. Their priests and predictors attribute to it something sacred, and affirm that it has the virtue of protecting from dangers those who carry it. So that two things contribute to render it valuable, superstition and beauty." Experience confirms the relation of Pliny: for often in that country a collar of coral sells for a price equal to one of pearls. *Script. illust. Expos. Ind.*

22. *Destruction and death say,* &c.] By "destruction and death" must be meant the dead: this interpretation gives a clear and natural sense to the passage. Job had before told us that wisdom and her place were "hid from the eyes of all living," ver. 21, and therefore whither should we go to look for it, but among the dead? "Death and destruction," two synonymous words, are used probably, after the Hebrew manner, to increase the signification, and to denote a long race of their dead ancestors from the beginning of the world downward.

We have here then an answer to the great inquiry, "Where shall wisdom be found, and where is the place of understanding?" "Destruction and death say," that is, the generations of the dead have told us, "we have heard the fame thereof with our ears." We have had something relating to this question about wisdom delivered down to us by tradition from our forefathers: amongst others, these important particulars, that "God understandeth the way thereof," ver. 23; for His knowledge reaches to all things and places: "He looketh to the ends of the earth, and seeth under the whole heaven," ver. 24; and that with a wisdom so infallible, and a power so uncontrollable, as to give a certain weight and measure to things the most uncertain and inconstant with respect to us, the winds and waters; "to make the weight for the winds; and He weigheth the waters by measure," ver. 25. We have had it moreover delivered down to us, says Job, in the same traditional way, that this infinitely wise and glorious Being, when He made the world, not only displayed His own wisdom in the admirable contrivance of it, but at the same time declared what was the wisdom proper to man, the best and truest wisdom to which he could attain; which was to acknowledge and adore His Maker, and to pay all due obedience to His laws, ver. 26—28. "Unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

We see now the reason why this holy man, amidst all the calamities that had overwhelmed him like a flood, still persists in that well-weighed and generous resolution, which he expresses in the foregoing chapter, and which points out the connexion between these two chapters; "Till I die, I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live." He then adds, "Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" chap. xxvii. 5—8. Well might Job thus reason and resolve, who had learned from the Divine Oracle this important lesson; that, be circumstances or events of things what they will in this world, yet "to fear God is wisdom, and to depart from evil is understanding." This he was sure of, because God had said it. And here therefore he fixes his foot, where every wise man gladly will, every man of sense and sobriety, who, like Job and his friends, has ever experienced the embarrassments of his own reasonings, upon a Divine revelation.

What the traditions of their ancestors were to these men, that the Bible is to us: and happy were it for us if we paid it the same pious regard: if we would give it its due weight in determining our religious controversies; be studious to enrich our minds with the knowledge of its awful truths, and to form our lives by the simplicity of its admirable precepts: if we would allow these sacred books the privilege, at least, which we so seldom deny to others of any merit, the privilege of a serious and attentive reading! we should then find that they want nothing to recommend them, but their being thoroughly understood. *Peters.*

Chap. XXIX. Job breaks out into a passionate wish for the return of his past felicity, which he describes at large, together with the good uses that he made of it, and the reverence he impressed on all ranks of people. *Bp. Stock.*

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MOREOVER Job † continued his parable, and said,

† Heb. *added to take up.*

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

‖ Or, *lamp.*

3 When his ‖ candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

† Heb. *with me.*

6 When I washed my steps with butter, and the rock poured † me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

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9 The princes refrained talking, and laid *their* hand on their mouth.

† Heb. *The voice of the nobles was hid.*

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

Ver. 3. *When his candle shined upon my head,*] The candle or lamp is probably an allusion to the lamps which hung from the ceiling of the banqueting rooms of the wealthy Arabs. The latter clause, "by his light I walked, &c." refers to the Eastern practice of guiding caravans at night by torches, carried aloft before each division of the travellers. *Scott.*

4. — *when the secret of God was upon my tabernacle;*] When there was a secret blessing of God upon me and my family, protecting, directing, and prospering us in all our affairs; whereas now there is a visible curse of God on me and mine. *Poole.*

6. *When I washed my steps with butter,*] When I abounded in all sorts of blessings, which is often signified by this and the like phrases; as Gen. xlix. 11; Deut. xxxiii. 24; Job xx. 17; Ps. lxxxi. 16. When I had such numerous herds of cattle, and consequently such plenty of butter, that, if I pleased, I might have washed my feet with it. *Poole.*

—— *and the rock poured me out rivers of oil;*] Cattle and olive groves made the principal wealth of the Arabs. The best olives grow upon rocky mountains. Hence these bold figures to express uncommon felicity. *Scott.*

7. *When I went* &c.] Having described his domestick happiness, he proceeds to represent the honours paid him in publick life. This representation is judiciously intermingled with an account of his impartial and intrepid administration of justice; which is a noble answer to the accusation of Eliphaz, chap. xxii. 6—9. *Scott.*

—— *the gate*] The court of justice, where was the meeting of the elders to try causes. *Bp. Stock.* See the notes on Gen. xxiii. 10, and on chap. v. 4.

—— *when I prepared my seat in the street!*] When I sat on the bench in the open place where the people are wont to have their causes heard. *Bp. Patrick.*

Sitting on a cushion is an expression of honour in the East: and the preparing of a seat for a person of distinction seems to mean, laying things of this kind on a place where such an one is to sit. When Job speaks of "his preparing his seat," it is extremely natural to understand him of his sending his servants to lay a cushion and a carpet on one of the publick seats, or something of that sort, as Sir John Chardin supposes. *Harmer.*

8. — *hid themselves:*] Being struck with such reverence of Job's person, that they durst not appear openly before him. *Caryl.*

The slavish homage of prostration to princes and great men, which prevailed in Egypt, Persia, and the East in general, and still subsists there, was unknown in Arabia at that time. Though Job was "the greatest of all the men of the East," we do not find any such adoration paid to him by his contemporaries in the zenith of his prosperity, among the marks of respect here so minutely described. "When the young men saw him, they hid themselves," in token of reverence; "the aged arose, and stood up" in his presence: "the princes refrained from talking, and laid their hand upon their mouth; the nobles held their peace," and were all attention while he spoke. All this was highly respectful indeed, but still it was manly, and shewed no cringing or servile adulation. And so Sir William Jones describes the genuine Arabs at the present day as a majestick race, who were never conquered, and who have retained their primitive manners, features, and character, with scarcely any alteration. *Peters, Dr. Hales.*

11. — *it gave witness to me:*] They who saw me bore testimony to my uprightness and the integrity of my heart. *Chappelow.*

13. — *ready to perish*] Through false accusations, whereby his estate or life was in danger. I caused the widow's heart to sing for joy, on account of her great and unexpected deliverance. *Clark.*

14. *I put on righteousness, and it clothed me:* &c.] In all his proceedings, as a magistrate, or a man in authority, Job sought to do justice to all. *Caryl.*

Where silence against foul and false imputations may be interpreted a confession, there the protestation of a man's own innocency is ever just, and sometimes necessary. When others do us open wrong, it is not vanity, but charity, to do ourselves open right: and whatsoever appearance of folly or vain boasting there is in so doing, they are chargeable with all that compel us thereunto, and not we. "I am become a fool in glorying," saith St. Paul, "ye have compelled me," 2 Cor. xii. 11. It was neither pride nor passion in Job, but such a compulsion as this, that made him so often in this book proclaim his own righteousness. See chap. xxii. 6, and the note there. *Bp. Sanderson.*

—— *it clothed me:* &c.] This metaphor of clothing is much used in the Scriptures in this notion, as applied

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15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

† Heb. *the jaw-teeth*, or, *the grinders.* † Heb. *I cast.*

17 And I brake † the jaws of the wicked, and † plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

† Heb. *opened.*

19 My root *was* † spread out by the waters, and the dew lay all night upon my branch.

† Heb. *new.*

20 My glory *was* † fresh in me, and my bow was † renewed in my hand.

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† Heb. *changed.*

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat

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to the soul and things appertaining to the soul. See Ps. cix. 29; Isai. xi. 5; Rom. xiii. 14; 1 Tim. ii. 9, 10; Eph. vi. 14, &c. By his speech of "putting on righteousness and judgment as a robe and a diadem," Job signifies that the glory and pride, which kings and potentates are wont to take in their crowns and sceptres and royal vestments, is not more than the glory and honour which he placed in doing justice and judgment. He considered that to be true honour, not which is reflected from these empty marks and ensigns of dignity, but which springs from those virtues, whereof these are but dumb remembrances. "He put on righteousness, and it clothed him:" and "judgment" was to him, what to others "a robe and a diadem" are, honourable and delightful.

In this and the three following verses we have to consider as laid down to us in the person, and from the example of Job, some of the principal duties which attend any situation of eminence or authority, either in church or state; more especially any office appertaining to the administration of justice, ver. 14: secondly, a forwardness in the works of mercy, compassion, and charity, ver. 15: thirdly, diligence in examination, ver. 16: and fourthly, courage and resolution in executing, ver. 17. *Bp. Sanderson.*

——*a diadem.*] The usual headdress of the Turks, Persians, Arabs, and other Eastern nations to this day, is the turban, which consists of a cap, and a sash of fine linen or silk wound round the bottom of the cap; and which appears from the present passage to have been worn in the East as early as the time of Job. In Isai. lxii. 3, it is used for the royal turban; and in Zech. iii. 5, for the high priest's. *Parkhurst.*

This beautiful manner of speaking is still preserved among the Arabs. One of their proverbs is, "Knowledge is a diadem to a young person, and a chain of gold about his neck." *Scott.*

18. *Then I said, I shall die in my nest*, &c.] Then did I please myself in the confidence of my continuing happiness; and durst boldly resolve, I shall die in peace and fulness of days in my own house. *Bp. Hall.*

The image is taken from the eagle, who builds his nest on the summit of a rock. Security and ease are the points of resemblance intended. *Scott.*

19. — *the dew lay all night upon my branch.*] It is well known that in the hot Eastern countries, where it rarely rains during the summer months, the copious dews, which fall there during the night, contribute greatly to the nourishment of vegetables in general. And "this dew," says Hasselquist, speaking of the excessively hot weather in Egypt, "is particularly serviceable to the trees, which would otherwise never be able to resist the heat; but with this assistance they thrive well, and blossom, and ripen their fruit." *Parkhurst.*

20. — *my bow was renewed in my hand.*] A bow always bent is an image employed to represent unabated power and strength. *Rosenmüller.*

22. — *my speech dropped upon them.*] Like rain, refreshing them. *Fragments to Calmet.*

23. — *as for the rain; — the latter rain.*] In the foregoing verse, the soft insinuating force of his political and religious instruction was compared to the dropping dew. Here the copiousness of his eloquence is likened to the abundant rains which fall in autumn in those countries; and the high acceptableness of it, to the avidity with which the earth, burnt up by the summer's drought, devours those rains. The alteration which they produce in the withered fields is so astonishingly great, that Dr. Russel scruples not to call it "a resurrection of vegetable nature."

The same ingenious author informs us, that the first autumnal rains fall about the middle of September; the second, or latter, about twenty or thirty days after. The first are inconsiderable, the latter fall in great abundance. *Scott.* Concerning what are usually called the former and the latter rains, see the notes on Deut. xi. 14; xxviii. 12.

24. *If I laughed on them*, &c.] Or sported and jested with them, that is, carried myself familiarly and pleasantly with them, it was so acceptable to them to see me well pleased with them, that they could scarce believe their senses. Yet my familiarity did not breed in them contempt or presumption, so as to grieve me or make my countenance fall, as it does in cases of shame or sorrow, Gen. iv. 5. They were very cautious not to abuse my smiles, or to give me any occasion to change my countenance or carriage towards them. *Poole.*

25. *I chose out their way*, &c.] The phrase of "choosing out their way," denotes supremacy both in the state and in the affairs of religion, Exod. xviii. 20.

The next sentence represents him encamped with his subjects on some military expedition, with the authority of a royal general: "I shall pitch my tent as a king in the army."

The last clause, "as one that comforteth the mourners," may mean, animating his troops when they were dispirited: or, in a larger and more noble sense, his being the father of his people, ever touched with their distresses, and ready to exert his utmost ability for their relief. *Scott.*

Whilst Job was in prosperity, he was respected by all; but as soon as he fell into adversity, every one forsook him. Thus it happens every day: men make

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chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1 *Job's honour is turned into extreme contempt.* 15 *His prosperity into calamity.*

† Heb. *of fewer days than I.*

BUT now *they that are* † younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* || solitary; fleeing into the wilderness † in former time desolate and waste.

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|| Or, *dark as the night.*

† Heb. *yesternight.*

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* † caves of the earth, and *in* the rocks.

† Heb. *holes.*

7 Among the bushes they brayed;

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their court to those that have riches, and honours, and credit in the world; but abandon them as soon as they are deprived of these advantages: and virtue is commonly but little esteemed when it is not attended with worldly prosperity. The opinions of men are extremely vain and unreasonable: we ought not, therefore, to make any great account of them, nor build our happiness upon them. *Ostervald.*

Chap. XXX. Job paints his miserable reverse of fortune, the universal contempt into which he is fallen, the dreadful and unceasing torments of his disease; breathing at the same time a petition to God for mercy, and begging that his persecution might not be extended to his very ashes. *Bp. Stock.*

The section, ver. 1—14, appears to be a strong and spirited description of those villanous Arabs, who, when Job was in his prosperity, had felt the severity of his justice, and fled into the lurking-places of the desert. Upon the loss of his authority, these miscreants came out of their dens to revenge themselves upon him by the most scurrilous abuse. In drawing their character, he insists much on the misery of their habitation and way of living, as circumstances very expressive of the turpitude and barbarity of their manners. *Scott.*

Ver. 1. — *younger*] The vast respect paid to their elders by the Eastern people, quickened their sensibility of contempt from their juniors. *Scott.*

—— *whose fathers I would have disdained to have set with the dogs of my flock.*] Whose fathers I would have disdained to make the keepers of those dogs which tended upon my flocks. *Bp. Hall.*

2. *Yea, whereto might the strength of their hands profit me,*] For what use could I make of them, who had wholly lost their time, and lived idly and unprofitably? *Bp. Hall.*

3. *For want and famine they were solitary;*] Though they were in want, and ready to perish with hunger, yet no man could look after them, or pay them any regard. *Caryl.*

—— *fleeing into the wilderness in former time desolate and waste.*] These words would be clearer, if they were rendered thus: Fleeing lately into the wilderness which is desolate and waste; or, into the wilderness, unto desolation and destruction. *Dr. Durell.*

4. *Who cut up mallows by the bushes,*] The word, here translated "mallow," seems to signify a herb of a saltish taste, which grows in salt places, whether near the sea, or in the desert. Athenæus says, it is the food of the miserable. *Script. illust. Expos. Ind.* The plant is described by Job as "cropped upon the shrub;" which exactly agrees with what the Arab writers say of the Maluck or Halimus, namely, that they ate the tops of it. *Parkhurst.*

Biddulph says, that "he saw many poor people gathering mallows and three-leaved grass, and asked them what they did with it; and they answered, that it was all their food, and that they boiled it, and did eat it. Then we took pity on them, and gave them bread, which they received very joyfully, and blessed God that there was bread in the world." This was in Syria, not far from Aleppo. Whether mallows was one of the herbs Job precisely meant, may be doubted. As Biddulph went to Jerusalem some time before the Bible was undertaken by the command of King James I. the observation he made of the poor people's eating mallows in Syria, might engage the learned translators so to render the word used in this passage of Job. *Harmer.*

—— *and juniper roots for their meat.*] Rather, the Genista or Spanish broom. I cannot find any modern instance of the root of this shrub being eaten for food; but it is certain that the shoots, leaves, bark, and roots of other shrubs and trees, have been eaten among many nations in times and places of famine and scarcity. *Parkhurst.*

5. *They were driven forth from among men,*] This verse discovers the true cause why the men before spoken of lived solitary in the wilderness; their retirement was not voluntary but compulsory. *Caryl.*

They were cast out of all civil society, as pests not to be endured: and whenever they were discovered lurking about towns, an outcry was raised against them as against the pilfering Arabs of the desert; with whom, it is likely, they herded. *Scott.*

6. *To dwell — in caves of the earth,* &c.] St. Jerome says, that the southern parts of Judea are full of caves under ground, and of caverns in the mountains, to which the people retired in time of danger. Compare Judg. vi. 2; 1 Sam. xiii. 6. *Parkhurst.*

The following passage, in which notice is taken of the like circumstances in these deserts, is not inapplicable: "If in the course of our travelling we did not fall in with the hovels of the Kabyles, or the encampments of the Arabs, we had nothing to protect us from the inclemency either of the heat of the day, or the cold of the night, unless we met with some accidental grove of trees, the shelve of a rock, or sometimes by good fortune a grotto. At these times our horses were the greatest sufferers: and as they were always our first care, we gathered for them stubble, grass, boughs of trees, and such like provender, before we sat down and examined what fragments of some former meal were reserved for ourselves." *Dr. Shaw.*

The rocks of Arabia Petrea abound in caves. At this day, the Arabs who dwell in the mountains of that country are a bad people; the worst of all the Arabs, as Bishop Pococke informs us. *Scott.*

7. *Among the bushes they brayed;*] Made a noise like

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under the nettles they were gathered together.

8 *They were* children of fools, yea, children of † base men: they were viler than the earth.

† Heb. *men of no name.*

9 [a] And now am I their song, yea, I am their byword.

a Ps. 35. 15. & 69. 12.

10 They abhor me, they flee far from me, † and spare not to spit in my face.

† Heb. *and withhold not spittle from my face.*

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors are turned upon me: they pursue † my soul as the wind: and my welfare passeth away as a cloud.

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† Heb. *my principal one.*

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not.*

21 Thou art † become cruel to me: with † thy strong hand thou opposest thyself against me.

† Heb. *turned to be cruel.*

† Heb. *the strength of thy hand.*

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wild asses through hunger, cold, and other sufferings. *Clark.* See chap. vi. 5.

——*under the nettles they were gathered together.*] The nettle is a plant so low, that no persons could assemble under it: the Latin Vulgate always renders the word brier, *bramble,* or the like: and Scheuchzer says, We must absolutely have recourse to tall shrubs, which are thorny, prickly, and burning. Dr. Shaw says, "There is no great variety of plants to be met with in these deserts. Those which I have seen are generally indebted to the cleft of some barren rock, or to the sandy plain, for their support, and to the nightly dews for their nourishment." *Script. illust. Expos. Ind.*

11. — *loosed my cord,*] This seems to be an allusion to the "stretched cords," by which Job's tent was fixed to the ground. *Dr. Durell.* Because God hath bereaved me of that power and honour which I formerly enjoyed, therefore they let loose the reins of their obedience and respect to me. *Bp. Hall.*

Perhaps, "Because He (God) hath loosened my bowstring," that is, hath made me weak and helpless, in opposition to what he had said by a like image, (chap. xxix. 20,) "and afflicted me, therefore they," my rascally persecutors before described, "have let go the rein," that is, thrown off all restraint, "before me." *Parkhurst.*

Or, the phrase "He hath loosed my cord," seems equivalent to that in chap. xii. 18, "He looseth the bond of kings." *Scott.*

13. — *they have no helper.*] Rather, there is no helper among them, none ready to assist me. *Dr. Durell.*

14. *They came upon me as a wide breaking in of waters:*] Rather, They came as a wide torrent: they rolled themselves in order to destroy. *Dr. Durell.*

15. — *they pursue my soul as the wind:*] With rapidity and violence, as when a person is attacked by a storm. *Rosenmüller.*

16. — *my soul is poured out upon me;*] Job's soul was once a cistern full of strength, liveliness, joy, and comfort; but his long sufferings and afflictions had almost emptied and drawn him dry to the bottom. *Caryl.*

17. *My bones are pierced in me*] My substance is bored or corroded from off me, eaten into holes with sores. Michaelis observes, that in the elephantiasis, Job's distemper, "in process of time tumours are formed, and these tumours degenerate at length into incurable sores, which penetrate one after another." *Parkhurst.*

It is too common a spectacle to see even among Europeans, at Rio de Janeiro, as well as native whites and negroes, that dreadful disease, the elephantiasis, which, destroying the sound texture of the integuments of the human frame, swells, distorts, and discolours wherever it attacks; enlarging the patient's mis-shapen limbs to the bulk of those of the huge animal, the resemblance to whom, in that particular, occasioned the appellation which this horrid disorder has received. *Sir G. Staunton's Embassy to China.*

18. *By the great force of my disease is my garment changed:* &c.] The passage may be rendered, "with great force He layeth hold of my garment, and enfolds me by the collar of my robe. He hath cast me into the mire, &c." The idea is taken from a man struggling with another, laying hold of his garment, casting him to the earth, and rolling him in the mire. Job compares the disease and affliction which laid hold of him to such a struggle. *Houbigant.* Or, it requires great force, when I would shift my clothes, to pull them off: my outward garment, by the filthy matter of my sores, being glued as fast to me, as the collar of my shirt. *Bp. Patrick.*

20. — *I stand up,*] I offer myself to Thy view as an object of compassion, and pray to Thee. *Clark.*

Standing was the usual posture of prayer among the Hebrews. *Scott.*

21. *Thou art become cruel to me:*] It is remarkable, that the very same word is used, Jer. xxx. 14, where God Himself declares how He had dealt with His own people, and expresses it in the following terms: "I have wounded thee with the wound of an enemy, with the chastisement of a cruel one." *Peters.*

——*with thy strong hand thou opposest thyself against me.*] The turn of the sentence in the original is somewhat different, and is literally thus, "With Thy strong hand Thou hatest me;" which gives us a plain direc-

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22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my ‖ substance.

‖ Or, *wisdom.*

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the † grave, though they cry in his destruction.

† Heb. *heap.*

b Rom. 12. 15. Ps. 35. 13. † Heb. *for him that was hard of day?*

25 [b] Did not I weep † for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.

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27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 [c] I am a brother to dragons, and a companion to ‖ owls.

c Ps. 102. 6. ‖ Or, *ostriches.*

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to

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tion how the passage ought to be understood; Thou hast dealt with me as if Thou hatest me, or as men use to deal with those whom they hate. *Peters.*

22. *Thou liftest me up to the wind;*] Thou tossest me up with Thy judgments, as dust or chaff is blown up by the wind. *Bp. Hall.*

It is very probable that this remarkable figurative representation refers to a sand-storm; especially such an one as Bruce describes, when, says he, we saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking on with a majestick slowness; at intervals coming as if in a very few minutes to overwhelm us; again retreating so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies; and these, once disjoined, dispersed in the air, and did not appear more, &c. The comparison may represent Job's dignity exalted in the air, rising to great grandeur, importance, and even terrour in the eyes of the beholders; riding upon the wind; and at length dissipated and dispersed, like a pillar of sand melting into the undistinguished level of the desert. This comparison seems precisely adapted to the mind of an Arab, who must have seen or heard of similar phenomena in the countries around him. *Frag. to Calmet.*

23. — *to the house appointed for all living.*] The ancient belief was, that the souls of all men went to Sheol; (see the note on chap. xxvi. 5, 6:) which, as in the largest sense it took in the receptacle of good and bad souls, was in Job's phrase the house of assembly for all the living. Of the state or condition of the souls there, very little is said in the Old Testament; because good men looked beyond it for a reward of their piety, when they should be released from this state of death, and obtain a blessed resurrection: which hope they expressed by the care bestowed upon their dead bodies, to have them decently interred, and, if possible, in the sepulchres of their ancestors. And as for their souls, they believed that they should be gathered to their fathers, or their people; that is, to their religious ancestors, or to the abode of the blessed, there to remain in a state of peace and hope till the grand period of the resurrection, when they were to emerge into a new state of life and being. This seems evidently to have been the ancient notion of the state of death, and to have obtained universally in the first ages of the world. *Peters.*

24. *Howbeit he will not stretch out his hand to the grave,*] God's afflicting hand will not pursue me to the grave; for though men cry out when they are sent thither, yet when they are there, all their sufferings and complaints are ended. *Bp. Patrick.*

The passage may be rendered, "But yet He will not stretch out His hand against the grave: surely in His destruction or destroying" (namely, of me) "a shout (would be) to them;" that is, to death and the grave before mentioned. The sense of this violently pathetick and obscure passage seems to be, that God would not extend Job's punishment beyond the grave, and therefore that even in death and the grave he would shout for joy in being relieved from his present sufferings. *Parkhurst.*

27. — *prevented me.*] Rather, rushed in upon me. *Dr. Durell.*

28. *I went mourning without the sun:*] I spend my days in mourning without any comfort, and am so oppressed with sadness, that I neither care nor desire to see the light of the sun. *Clark.*

—— *and I cried in the congregation.*] Among that company that came about me to behold me. *Clark.*

29. *I am a brother to dragons,* &c.] Affinity in disposition and circumstances, as well as in blood, is denoted by the term "brother" among the Eastern nations. *Scott.*

The verse may be paraphrased thus: My pain forceth me to such lamentable cries, that I might seem to be associated with dragons and owls in some horrible desert, whose howlings and shrieks are wont to be held most mournful and ominous. *Bp. Hall.*

The purport of the passage is, I am like to wild creatures; first, to the tanim or phocæ, which frequent the inhospitable shores of the sea, and are notorious for mourning and whining; see the note on Lam. iv. 3: and secondly, to the ostrich of the desert, (as in the margin,) whose mourning and lamenting is often of long continuance. See Mic. i. 8, where the same creatures are associated; and the remark of Dr. Shaw on that place. *Script. illust. Expos. Ind.*

30. *My skin is black upon me,*] In the elephantiasis, as Michaelis observes, which appears to have been Job's disease, "at first the whole skin becomes red, then of a leaden colour, or even quite black." Agreeably to this, the 28th verse may be rendered, "I go," or "am grown black without the heat," namely, by his distemper. *Parkhurst.*

31. *My harp also is turned to mourning,* &c.] These seem proverbial expressions for a most melancholy change of condition from happy to wretched. We cannot form an adequate idea of the force of the latter expression, "the voice of them that weep," without reading the accounts which travellers have given us of the excessive lamentations of the Easterns in their funeral processions. *Scott.*

Notwithstanding the complaints which Job makes of his friends, his chief complaint is, that God Himself seemed to have forsaken him. It is a small thing to be rejected of men, if God with His favour look upon us; but our condition is really deplorable, when God seems to hide His face from us, and answers us not in the time of trouble. The condition to which Job was re-

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mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

a 2 Chron. 16. 9. ch. 34. 21. Prov. 5. 21. & 15. 3.

4 [a] Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

† Heb. *Let him weigh me in balances of justice.*

6 † Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

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8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant when they contended with me;

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duced, ought to comfort those whom God causes to pass through the like trials. However, from what befell Job, they should likewise learn to moderate their complaints, to undergo their sufferings with patience, and to wait with resignation till it shall please God to deliver them in His due season. *Ostervald.*

Chap. XXXI. In this chapter Job makes a full profession of his integrity, and declares at large his strict adherence to the rules of duty, as they relate to God and man; binding the heaviest curses on himself, by imprecations of Divine vengeance, if he swerved from the truth. And this he did to wipe off the aspersions which his friends had cast on him, to clear himself from the charge of hypocrisy, or open transgression. *Caryl.*

Here is an amazing instance and example of a very great prince, who, when he had no superiour to control him, gave such instances of his chastity, temperance, justice, charity, compassion, devotion, &c. as few of his quality have imitated, worthy as they are all of imitation. *Bp. Wilson.*

Ver. 1, 2. *I made a covenant with mine eyes; &c.—For what portion of God* &c.] For if I had suffered my eyes and my heart to rove after these unlawful lusts, what could I have looked up for at the hand of God but due vengeance? *Bp. Hall.*

2—4. *For what portion of God is there from above?*] When Job asserts the same thing with his antagonists, namely, that a sure destruction attends the wicked, that it is their portion, their inheritance from God; he must certainly be understood in a sense different from theirs, and can only refer to a final retribution in a future state: for the intimation conveyed in the 4th verse, had he meant it of a temporal destruction, was what his antagonists had repeated to him again and again, and had urged it as an argument of his guilt, that he was thus miserably destroyed. *Peters.*

5. *If I have walked with vanity,* &c.] The word rendered "vanity" signifies falsehood, and is properly applied to idols: and the phrase is here peculiarly adapted to that signification; for "I walked with," signifies in Scripture phrase paying acceptable service to the Deity. So Enoch is said to have "walked with God." So that the meaning is, If I have paid religious worship to idols. The word "deceit" seems to look the same way; as all idols in Scripture language are a lie, an imposture, a fraud. A parallel passage is Ps. xxiv. 4. *Heath.*

6. *Let me be weighed in an even balance,*] Similar allusions to weighing the characters of mankind are frequent in Scripture. See Isai. xxvi. 7; Dan. v. 27; 1 Sam. ii. 3. *Fragments to Calmet.*

10. *Then let my wife grind unto another,*] That is, Let her be so degraded, that, instead of having her corn ground for her, she shall perform that servile office herself; not for herself, nor for me, but let her grind for another. Grinding was the work of the women in the East, and esteemed a very servile, as well as laborious employment. *Frag. to Calmet.* See the note on Exod. xi. 5. Otherwise the phrase here used is a decent expression for her committing adultery, as many learned men have understood it. This sense seems best to suit the context, and particularly the latter part of the verse, in which, as usual in Hebrew poetry, the same sentiment is repeated in other words. *Parkhurst.*

Then let my wife become false to my bed, and repay my sin with the like adultery; let me be plagued, as I deserve, in my own kind: for this had been a capital offence, worthy to be punished by the sword of authority. *Bp. Hall.*

12. *For it is a fire that consumeth to destruction,*] Such great wickedness would have called down upon me the Divine vengeance, which would have spent its fury against me, like a fire laying all things waste, and consuming the fruits of the earth. *Rosenmüller.*

13, 14. *If I did despise the cause of my manservant* &c.] Job here speaks plainly of the future, of something which he was infallibly to expect, had he behaved unjustly to his slave: whereas could we suppose him to mean it of any temporal judgment or visitation of God, what is it that he had to expect? he seems to think his condition so miserable already, that it was scarcely possible for him to fall lower; and therefore he often and earnestly wishes for death, as the happiest event that could befall him. We need not question, therefore, but that he had here an eye to the future judgment; and it is remarkable, that he expresses himself in the same phrase here as in chap. xix. 25. *Peters.*

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14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and ‖ did not one fashion us in the womb?

‖ Or, *did he not fashion us in one womb?*

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided ‖ her from my mother's womb;)

‖ That is, *the widow.*

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken ‖ from the bone.

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‖ Or, *the chanelbone.*

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because my hand had †gotten much;

† Heb. *found much.*

26 If I beheld † the sun when it † Heb. *the light.* shined, or the moon walking † *in* † Heb. *bright.* brightness;

27 And my heart hath been secretly enticed, or † my mouth hath † Heb. *my hand hath kissed my mouth.* kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered † my † Heb. *my palate.*

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17. *Or have eaten my morsel myself alone,*] This verse affords us a beautiful picture of liberality and tender charity, which would not eat even the least morsel of bread without imparting some little portion to the poor and needy. *Schultens.*

The following passage, describing a custom that prevails among the Arabs, is illustrative of their hospitality: "No sooner was our food prepared, than one of the Arabs, after having placed himself upon the highest station he could find, invited three times with a loud voice all his brethren, the sons of the faithful, to come and partake of it; though none of them were in view, or perhaps within a hundred miles of us. This custom however they maintain to be always a token of their great benevolence, as it would be of their hospitality likewise, if they had an opportunity to shew it." *Dr. Shaw.*

As we were at table, there came by a stranger wearing a white turban, who, after having saluted the company, sat down to the table without ceremony, ate with us during some time, and then went away, repeating several times the name of God. They told us, that it was some traveller who, no doubt, stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to exercise hospitality at all times, and to all persons. *De la Roque, Fragments to Calmet.*

21. *If I have lifted up my hand against the fatherless,*] If I have used my power injuriously against the fatherless, when I saw that my sentence would have been seconded, and would have prevailed on the bench. *Bp. Hall.* See chap. xxix. 7, and the notes there.

Such was Job's "religion pure and undefiled," who "visited" the orphan and "widow in their affliction, and kept himself unspotted from the world:" no wonder then that it was accepted before "God, even the Father," James v. 11. This surely is Gospel faith; and the Apostle James, in his excellent practical Epistle, seems to allude particularly to the case of Job, whose "patience" he expressly celebrates in the following marked passages, chap. i. 2 and 26. *Dr. Hales.*

23. *For destruction from God was a terror to me,* &c.] For I never thought that I could escape the Divine vengeance; the dread of which affrighted me, when men could not, from all such insolence; for I know that I could not support myself against the majesty of God. *Bp. Patrick.*

26—28. *If I beheld* &c.] If, when I have beheld Thy glorious creatures, the sun and the moon, I have given way to any idolatrous conceits, and have ascribed Divine honour unto them, as my heathen neighbours do; this were indeed a heinous and capital wickedness. *Bp. Hall.*

The only species of idolatry noticed in this book is Zabianism, or the worship of the heavenly bodies, which is the earliest on record, and an additional proof of the high antiquity of the composition; especially as it is noticed with abhorrence, as a novelty, deserving judicial punishment. We learn from Sir William Jones, that the people of Arabia very soon fell into the common, but fatal, errour of adoring the sun and the firmament, the planets and fixed stars. *Dr. Hales.*

27. *— or my mouth hath kissed my hand:*] So Lucian mentions the Greeks, even in his time, worshipping the sun by kissing their hand, and then thinking their adoration complete. Minucius Felix remarks, that when the heathen Cæcilius observes the statue of Serapis, "he, according to the custom of the superstitious vulgar, moving his hand to his mouth, kissed it with his lips." Apuleius, who lived in the second century, speaking of one Æmilian, probably a Christian, says, "If he passes by a temple, he thinks it wicked to move his hand to his lips, as a sign of adoration." *Parkhurst.*

We are told that the Mahomedans begin their worship with bringing their two thumbs together, and kissing them three times, and at every kiss touching their foreheads with their thumbs. When they cannot kiss the hand of a superior, they kiss their own, and put it to their foreheads; they venerate an unseen being, whom they cannot touch, in the same manner. *Harmer, Dr. Durell.*

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mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors || to the traveller.

|| Or, *to the way.*

33 If I covered my transgressions || as Adam, by hiding mine iniquity in my bosom:

|| Or, *after the manner of men.*

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

|| Or, *behold, my sign* is that *the Almighty will answer me.*

35 Oh that one would hear me! || behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

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36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof † complain;

† Heb. *weep.*

39 If I have eaten † the fruits thereof without money, or have † caused the owners thereof to lose their life:

† Heb. *the strength thereof.*

† Heb. *caused the soul of the owners thereof to expire*, or, *breathe out.*

40 Let thistles grow instead of wheat, and || cockle instead of barley. The words of Job are ended.

|| Or, *noisome weeds.*

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31. *If the men of my tabernacle said not*, &c.] He appeals to his own domesticks for his bounty towards them, and liberality to all others. The clearest translation of this verse is, "If the man of my tabernacle do not say, Who can produce a person not satisfied from his flesh?" that is, from his provisions. The Chaldee interpreter understood it in the same manner, "who cutteth off his flesh unsatisfied?" *Scott.*

33, 34. *If I covered my transgressions as Adam,*] The passage should be thus translated:

> Did I cover, like Adam, my transgression,
> By hiding, in my lurking place, mine iniquity;
> Then let me be terrified at the great assembly,
> And let the contempt of the families strike me down;
> Let me be cut off and never go out of my door.

The preceding passage contains a reference to the history of the first man, and his endeavours to hide himself after his transgression. *Dr. Magee.*

Amongst the particulars wherein Job vindicates his integrity, one is, that he was ready to acknowledge his errours. The allusion to Adam's hiding himself is proper and apposite; but if the passage be rendered, as in the margin, "after the manner of men," it becomes an accusation of others; and the vindication of himself has a mixture of pride in it, which does not suit the character of the speaker. *Bp. Sherlock.*

"Covering of sin" is spoken in several senses. God covers sin, when He hides it, as it were, from His sight, and will not observe it, Neh. iv. 5; Ps. lxxxv. 2; compare Ps. xxxii. 1. Man covers his own sin, when he clokes or palliates it, Ps. xxxii. 5; Prov. xxviii. 13: that of another, when he conceals or says nothing of it, Prov. xvii. 9; compare Prov. x. 12. *Parkhurst.*

34. *Did I fear* &c.] This passage seems to intimate, that it was customary among the Arabs to assemble all the families in a tribe for trying a delinquent of high rank. Job imprecates on himself such a solemn condemnation, in case he had concealed, in this apology, any crime whereof he had been guilty. The punishment which he imprecates, is, execration by the whole tribe, a life of obscurity, and perpetual imprisonment in his own dwelling. *Scott.*

35, 36. *Oh that one would hear me!* &c.] Oh that mine adversary had written a book, that is, a roll, accusation, or bill! surely I would take it on my shoulder, and would bind it as a crown upon me, that is, upon my head. *Fragments to Calmet.*

36. *Surely I would take it upon my shoulder*, &c.] Surely I would not endeavour to obscure it, but openly expose it to be read by all; nay, wear it as a singular ornament, which would turn to my honour, when the world should see it disproved. *Bp. Patrick.*

——*and bind it as a crown to me.*] As a tiara, diadem, or turban. Linen is one of the oldest materials that ever were written upon, as appears by the bandages of the Egyptian mummies still preserved; and to this Job here probably alludes: this might readily be not only "taken on his shoulders," but "bound about his head." *Parkhurst.*

However dissimilar "binding a writing about the head" may be from our customs, yet we meet with such a practice in the East even to our days. For when a governour under the Great Mogul is receiving letters or orders from his master, the moment he sees the packet, he alights from his horse, and falls prostrate to the ground: which done, he takes the present from the messenger, binds it fast upon his own head, and returning to the court room, where he usually despatches business, reads it, and returns an answer immediately. *Parkhurst.*

37. *I would declare unto him the number of my steps:*] I would help him with such informations against myself as he would never be able to find out; and when I had done, I would encounter him boldly and courageously, as some warlike prince would come into the field against a weak enemy. *Bp. Hall.*

38. *If my land cry against me*, &c.] If any part of my land was unjustly gained, or I have defrauded of their wages those who ploughed it. *Bp. Patrick.*

39. —*have caused the owners thereof to lose their life:*] Killing them, that so I might have quiet possession of it. *Clark.*

40. —*thistles — cockle*] What is precisely meant by the Hebrew words cannot be ascertained. In general, however, he imprecates barrenness upon his land. *Scott.*

This chapter deserves to be read and meditated upon with great attention; for it contains noble sentiments concerning the principal duties of religion, and particularly purity and chastity, justice and charity, the dread of God's judgments, alms, and compassion on the miserable, contempt of worldly goods, piety towards God, the love of our enemies, and confession of sins. If Job had such pure and exalted notions, and behaved with so much prudence and piety in his time; much more must it be the duty of Christians to think and act as he did. *Ostervald.*

Here ends the controversy between Job and his friends. The grand question in debate between them was, Whether Job was a sinner and a hypocrite, or not.

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CHAP. XXXII.

1 *Elihu is angry with Job and his three friends.* 6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

† Heb. *from answering.*

SO these three men ceased †to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he

† Heb. *his soul.*

justified †himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

† Heb. *expected Job in words.* † Heb. *elder for days.*

4 Now Elihu had †waited till Job had spoken, because they *were* †elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

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6 And Elihu the son of Barachel the Buzite answered and said, I *am* †young, and ye *are* very old; wherefore I was afraid, and †durst not shew you mine opinion.

† Heb. *few of days.* † Heb. *I feared.*

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and [a] the inspiration of the Almighty giveth them understanding.

[a] Ch. 38. 36. Prov. 2. 6. Eccles. 2. 26. Dan. 1. 17. & 2. 21.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your †reasons,

† Heb. *understandings.*

Both parties draw their arguments from the providence of God, which they both agreed could not act wrong.

The friends represent his extraordinary calamities as a visible judgment on him for his sins: and because he had none that were publick and notorious, they at first insinuate, and afterwards plainly assert, that he must needs have been guilty of some secret bosom sin, and that of the deepest die, that could subject him to such extreme misery: for that God never afflicts in so remarkable a manner, but for sins of great magnitude. For which they appeal to experience: "Recollect, I pray thee," says Eliphaz, "what innocent person ever perished? and when were the righteous cut off?" chap. iv. 7. "Behold," says Bildad, "God will not cast off the perfect man, neither will He help the evil doers," chap. viii. 20; and Zophar tells him bluntly, "Know therefore, that God exacteth of thee less than thine iniquity deserveth!" chap. xi. 6.

Job, on the other hand, defends himself, by setting before them another view of Providence. He denies an exact retributive justice in this life, arguing from the general course of it; whereas they argued chiefly from extraordinary exceptions: they had seen a good man sometimes remarkably delivered; and oftentimes a wicked man remarkably punished. But he bids them reflect, how many they had known, who were notoriously wicked, and had nevertheless prospered a long time, and no extraordinary calamity befell them in the course of their lives, nor in their deaths. And though it was not so easy to discern who were really good, (a bad inside being often covered by a good outside,) yet he bids them consider what ravages were sometimes made, either by the pestilence or the sword; and they must needs be convinced that many good men must unavoidably suffer with the bad, in such great and general devastations. So that no certain conclusion could be drawn of men's being either good or bad, from what they enjoyed or what they suffered in this world. And therefore it was rash, and even wicked in them, to charge him with heinous sins, without any apparent foundation besides the greatness of his sufferings.

This is evidently the way of reasoning on both sides; and the leading object for Job's repeated wishes for an immediate trial before God with his accusers: and when that failed, his hope of a future resurrection at the day of judgment was, by such a solemn appeal, to convince them, if possible, of his innocence. *Peters, Dr. Hales.*

Chap. XXXII, XXXIII. When the opponents of Job had been put to silence, Elihu takes up the subject, and blames both parties: Job for having been hurried away, by the violence of his feelings, "to strive against God;" his three adversaries, for having brought charges against Job which they could not prove. He solves the question between them, by affirming that calamity is not to be regarded as an evidence of guilt; but still, that even in the good there lurks a certain taint of sin of which themselves are not conscious; and that this must be corrected by some severe remedy, lest the righteous fall insensibly into impiety: and moreover, that these are salutary inflictions, not punishments. *Rosenmüller.*

Chap. XXXII. ver. 1. — *because he was righteous in his own eyes.*] They found that he was resolutely bent to justify himself, let them say what they would. *Clark.*

2, — *the Buzite, of the kindred of Ram:*] Of Syrian extraction, for Buz was the son of Nahor, who was a Syrian. *Grotius.* See Gen. xxii. 20.

3. — *because they had found no answer,*] No convincing reply, such as could silence Job. *Bp. Wilson.*

6. — *I am young,* &c.] For a youth to speak in such an assembly on so delicate and difficult a subject, and after his superiours in age, and men renowned for wisdom, had given up the dispute, exposed him to the danger of discovering his weakness and folly, and of being thought forward and presumptuous. *Scott, Poole.*

7, 8. *I said, Days should speak,* &c.] I said, as in good manners I ought, those who are ancient and full of days should speak; and those who had the experience of many years, should be most able to teach wisdom to such as are younger; but I see, all is not in age; there is a Spirit of God which, breathing where it listeth, maketh a difference in men. *Bp. Hall.*

8. — *inspiration of the Almighty*] The word used here, which we translate "inspiration," is used by Moses, Gen. ii. 7, to signify the inspiration or breath of life: and therefore we may justly take it to mean here, not what Christians call the grace of God, but rather that original ability of mind which God has given to man. *Shuckford.*

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whilst ye searched out † what to say.

† Heb. *words.*

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

‖ Or, *ordered* his *words.*

14 Now he hath not ‖ directed *his* words against me: neither will I answer him with your speeches.

† Heb. *they removed speeches from themselves.*

15 They were amazed, they answered no more: †they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

† Heb. *words.* † Heb. *the spirit of my belly.*

18 For I am full of † matter, † the spirit within me constraineth me.

† Heb. *is not opened.*

19 Behold, my belly *is* as wine *which* †hath no vent; it is ready to burst like new bottles.

† Heb *that I may breathe.*

20 I will speak, †that I may be refreshed: I will open my lips and answer.

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21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

CHAP. XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions,* 19 *by afflictions,* 23 *and by his ministry.* 31 *He inciteth Job to attention.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

† Heb. *in my palate.*

2 Behold, now I have opened my mouth, my tongue hath spoken † in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made

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13. *Lest ye should say, We have found out wisdom:*] Do not think or say, that you have, by your great wisdom, convinced Job, upon this ground, that God hath afflicted him, not man; that God, being just, punishes none but a sinner; and that therefore Job is a hypocrite: I shall deal with him in another way. *Bp. Hall.*

14. *Now he hath not directed his words against me:*] I am not engaged in this discourse, by any provoking words of Job, as you have been, but merely out of zeal for God, and love to truth, and a sincere desire to minister to Job matter both for conviction and comfort; neither will I answer him with such weak arguments and provoking language as you have used. *Clark.*

15. *They were amazed,* &c.] Here Elihu turns his speech to the auditors. *Clark.* As if he had said, See, I beseech you, all that hear us, how these disputants are amazed; how silent they are, as if their speech had forsaken them. *Bp. Patrick.*

18. — *the spirit within me constraineth me.*] As he was a young man, he does not claim much authority from his own sayings; but he claims it from the inspiration of the Almighty, by whose Spirit he was actuated, ver. 8, and whose oracles he was delivering. *Heath.*

19. — *as wine which hath no vent; it is ready to burst like new bottles.*] Bottles made of skin were used anciently by most nations, and still are used in the East. It appears from a figure found among the ruins of Herculaneum, that, after the skin had been stripped off the animal, and properly dressed, the places where the legs had been were strongly closed up; and where the neck was, an opening was left for receiving and discharging the contents of the bottle. Such bottles, when full, must have differed greatly from the same when empty. On receiving the liquor they must be greatly swollen and distended; and no doubt, they must be swollen still further by the fermentation of the liquor within them, as that advances to ripeness: so that in this state, if "no vent" be given to it, the liquor may overpower the strength of the bottle; or, by searching every crevice and weaker part, if it find any weaker part, it may penetrate by that. Hence arises the propriety of "putting new wine into new bottles," which, being in the prime of their strength, may resist the expansion, the internal pressure of their contents, and preserve the wine to due maturity; while old bottles may without danger contain old wine, the fermentation of which is already past. See Matt. ix. 17; Luke v. 38.

The Arabs use a larger kind of bottle, named Girba, which is thus described by Bruce: "A girba is an ox's skin squared, and the edges sewed together very artificially by a double seam, which does not let out water, much resembling that upon the best English cricket balls. An opening is left at the top of the girba, in the same manner as the bung-hole of a cask. Around this, the skin is gathered to the size of a large handful, which, when the girba is full of water, is tied round with whipcord. These girbas generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun, which in fact happened to us twice, so as to put us in imminent danger of perishing by thirst. *Fragments to Calmet.*

22. *For I know not to give flattering titles;*] I dare not soothe and flatter any man in a false conceit: if I should do so, I know that God would be sure to be speedily avenged of me. *Bp. Hall.*

The protestation, here made by Elihu, that he would speak freely and impartially, should prompt us always to speak with sincerity, without being restrained by any regard to men; especially when the glory of God, and their good, require us to speak the truth. *Ostervald.*

Chap. XXXIII. ver. 4. *The Spirit of God hath made me,*] Creation being proper to the true God, the Holy Ghost, or Spirit of God, is therefore the true God.

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Before CHRIST about 1520.

me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

a Chap. 9. 35. & 13. 20.

6 a Behold, I *am* † according to thy wish in God's stead: I also am † formed out of the clay.

† Heb. *according to thy mouth.*

† Heb. *cut out of the clay.*

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

† Heb. *in mine ears.*

8 Surely thou hast spoken † in mine hearing, and I have heard the voice of *thy* words, *saying,*

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy,

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for † he giveth not account of any of his matters.

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14 For God speaketh once, yea twice, *yet man* perceiveth it not.

† Heb. *he answereth not.*

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then † he openeth the ears of men, and sealeth their instruction,

† Heb. *he revealeth,* or, *uncovereth.*

17 That he may withdraw man *from his* † purpose, and hide pride from man.

† Heb. *work.*

18 He keepeth back his soul from the pit, and his life † from perishing by the sword.

† Heb. *from passing by the sword.*

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 b So that his life abhorreth bread, and his soul † dainty meat.

b Ps. 107. 18.

† Heb *meat of desire.*

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

When God said, "Let Us make man," He spake to the Son and Holy Ghost, Gen. i. 26. Such a wonderful harmony is there betwixt all parts of Holy Scripture! *Bp. Wilson.*

Elihu here alludes to Gen. ii. 7. *Rosenmüller.*

6. — *in God's stead:*] To plead His cause against thee, and answer thee, as thou desiredst. *Clark.*

7. *Behold, my terror shall not make thee afraid,*] Look upon me; the combat is not unequal, as thou complainedst when thou lookedst upon God, chap. ix. 34; xiii. 21: thou seest no dreadful majesty in me to affright thee, nor any power to oppress thee. *Bp. Patrick.*

10. *Behold, he findeth occasions against me,*] He seeks to overthrow all my purposes and pursuits. *Rosenmüller.*

These words are not taken exactly from the speeches of Job, but are charged upon him by Elihu, who puts this construction upon Job's words. The first branch of this sentence, "Behold, He findeth occasions against me," is not to be found in Job's speeches: and as for the other which occurs, chap. xiii. 24, "Wherefore hidest Thou thy face, and holdest me for Thine enemy?" though there may be something faulty in the expostulation, yet it is very much alleviated by those expressions of humility and self-abasement which immediately precede and follow it. See ver. 23, 25. *Peters.*

11. *He putteth my feet in the stocks,*] He presseth me with very close and sore afflictions. *Caryl.* See the note on chap. xiii. 27.

12. *Behold, in this thou art not just:*] Though in the former part of thy life thou mightest carry thyself without blame, yet in this thou deservest censure, that thou hast so obstinately maintained thy innocence, as if God dealt too hardly with thee. *Clark.*

—— *God is greater than man.*] He is too great to be withstood, too just to do wrong, too good to delight in any man's misery. We ought therefore quietly to submit to His dispensations, as the very best. *Bp. Wilson.*

14. — *God speaketh once, yea twice,* &c.] Many times and divers ways God solicits and admonishes men; yet such is the dulness and security of their hearts, that they either do not, or will not, hear and understand them. *Bp. Hall.*

15—18. *In a dream, in a vision of the night,* &c.] Elihu having said in the former verse, that "God speaketh once, yea twice, yet man perceiveth it not," proceeds to give an instance of the several ways by which God speaks to man: as first, ver. 15, in dreams and visions; for his instruction, ver. 16; next, to encourage repentance and humiliation, ver. 17; and lastly, to secure his safety, ver. 18. *Caryl.*

16, 17. *Then he openeth the ears of men,* &c.] Then and by these means He causeth men to hear, and imprinteth in their hearts His instructions; that He may prevail with man, to withdraw him from those evil courses and resolutions which he hath undertaken; and that He may convince him of his proud and insolent conceits, which he hath harboured in himself. *Bp. Hall.*

17. *That he may withdraw man from his purpose,*] Rather, his "doing," or "work," as in the margin; namely, all actions and words which proceed from pride, mentioned in the next clause, or from any other corrupt affection. *Scott.*

—— *and hide pride from man.*] That is, keep him humble. Want of true humility was Job's great fault. Elihu takes pains to convince him of this, but all in vain, till God awakened him, ch. xlii. 6; then he saw his fault and was humbled. *Bp. Wilson.*

18. — *the pit,*] This is one of the names of the sepulchral grot, denoting it to be a place of putrefaction. *Scott.*

19—22. *He is chastened* &c.] These verses point out the second method which the wisdom of God employs for the humiliation of man, and for the revelation of His mind unto him: God speaketh unto him by pain and sickness. *Caryl.*

22. — *the destroyers.*] The instruments of death and destruction: probably the diseases, which by God's

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23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ‖ a ransom.

‖ Or, *an atonement.*

25 His flesh shall be fresher † than a child's: he shall return to the days of his youth:

† Heb. *than childhood.*

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

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27 ‖ He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

‖ Or, *He shall look upon men, and say, I have sinned, &c.*

28 ‖ He will deliver his soul from going into the pit, and his life shall see the light.

‖ Or, *He hath delivered my soul and, &c. my life.*

29 Lo, all these *things* worketh God † oftentimes with man,

† Heb. *twice and thrice.*

30 To bring back his soul from the pit, to be enlightened with the light of the living.

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appointment are ready to give the fatal blow. *Poole.* The sense of the verse is, There is but a step between him and his grave; the pangs of death being ready to seize upon him. *Bp. Patrick.*

23—26. *If there be a messenger with him,* &c.] When a man is thus soundly humbled, if a faithful messenger and minister of God, which is not easy to be found, shall shew that man his true estate, then will God be gracious to him. *Bp. Hall.*

—— *a messenger*] One sent by the providence of God, or by special commission from Him, to assist the sick man with his instructions and prayers. *Scott.*

—— *an interpreter,*] A rare person, that can expound the mind of God. *Bp. Patrick.*

"One among a thousand" is an expression to signify the difficulty of meeting with such a person. *Chappelow.*

—— *his uprightness:*] His duty; what right reason and religion required from a man in his situation; repentance, submission, and prayer to God for pardon. The instruction is supposed to be effectual; as appears from the following verses. *Scott.*

24. *Then he is gracious unto him,* &c.] God mercifully accepts his repentance, and saith, "Deliver him," that is, He shall be delivered, "from going down to the pit." *Scott.*

A blessing or benefit is here promised on God's part, which is deliverance from the ill consequences and punishment of sin: and though temporal death be here immediately intended, yet that is a type of our deliverance from eternal death, which is expressly promised in the Gospel. But then there is a condition required on our part: "If any say, I have sinned, and perverted that which was right, and it profited me not," ver. 27. In which words are contained, first, a penitent confession of our sins to God: "If any say, I have sinned," that is, if he make a penitent confession of his sin to God: secondly, a true contrition for our sin, not only for fear of the pernicious consequences and the punishment that will follow it, implied in these words, "and it profited me not," for this is but a very imperfect contrition; but from a just sense of the evil nature of sin, and the fault and offence of it against God, that we have done contrary to right and our duty: "If any say, I have sinned, and perverted that which was right." Thus a true and perfect contrition for our sins is made a necessary condition of our deliverance from the punishment due to them. *Abp. Tillotson.*

—— *I have found a ransom.*] Or, "an atonement," as in the margin. Whatever is a means of averting punishment, and conciliating the Divine favour, is termed in Scripture an atonement. The intercession of Moses, Exod. xxxii. 30; and the act of Phinehas, Numb. xxv. 13; are so called: and here the sick man's repentance. See Ecclus. xxxv. 3. *Scott.*

25. *His flesh shall be fresher* &c.] A beautiful description of the sick man's recovery. The word, translated "shall be fresher," is an elegant metaphor from plants; which, having been withered by a long drought, recover their vigour and verdure on the falling of a shower of rain. *Scott.*

—— *fresher than a child's:*] This was probably a proverbial form of expression. Compare 2 Kings v. 14. *Schultens, Chappelow.*

26. *He shall pray unto God,*] Prayer is a duty never out of season, yet at some times more in season than at others, and most of all in time of affliction: "Is any man afflicted? let him pray," James v. 13. And among all afflictions, that of sickness seems to be a special call for this duty; therefore in the fourteenth verse of the same chapter, soon after the Apostle had said, "Is any afflicted? let him pray;" he adds, "Is any sick among you? let him call for the elders of the church, and let them pray over him." But to desire others to pray for us in bodily sickness, and neglect it ourselves, is an ill symptom of a sick soul: the prayers of others are rarely beneficial to any, unless they either pray, or have a desire to pray, for themselves. *Caryl.*

—— *he shall see his face with joy:*] He shall be sensible that God is pleased with, or looks graciously upon him. *Chappelow.*

—— *his righteousness.*] The reward of his present holiness; and will deal with him according to that, and not according to his former wickedness. *Clark.*

27, 28. *He looketh upon men, and if any say,* &c.] The marginal reading is, "He shall look upon men, and say, I have sinned, &c. He hath delivered my soul from going into the pit, and my life shall see the light." The passage may be thus paraphrased: And he, as becomes a true penitent, casting his eyes upon his neighbours, shall openly confess and say, I have offended God, and He hath justly chastised me; I have done wickedly, and He hath punished me according to my desert: but hath redeemed me from that death into which I was going; and not only made me live, but given me hope that I shall enjoy prosperous days. *Bp. Patrick.*

The words of his confessional and thanksgiving hymn, or rather the substance and burden of it, are, "I have sinned, &c." *Scott.*

28. — *his life shall see the light.*] Shall be prolonged in comfort and prosperity. *Clark.*

30. *To bring back his soul from the pit,*] He repeats, from ver. 18, the merciful design of Divine admonitions and corrections, in order to fix the persuasion of it in the mind of Job. Eliphaz and Zophar had hinted this, chap. v. 17, 18; and xi. 11, 12. But Elihu expatiates on the subject. His aim likewise differs from theirs. The reclaiming of a wicked man, such as they supposed Job to be, was the point they had in view; whereas Elihu

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31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAP. XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.

a Ch. 12. 11. † Heb. *palate.*

3 [a] For the ear trieth words, as the † mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

† Heb. *mine arrow.*

6 Should I lie against my right? † my wound *is* incurable without transgression.

7 What man *is* like Job, *who* drinketh up scorning like water?

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8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

† Heb. *men of heart.* b Deut. 32. 4. ch. 8. 3. & 36. 23. Ps. 92. 15. Rom. 9. 14.

10 Therefore hearken unto me, ye † men of understanding: [b] far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

c Ps. 62. 12. Prov. 24. 12. Jer. 32. 19. Ezek. 33. 20. Matt. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 22. 12.

11 [c] For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed † the whole world?

† Heb. *all of it?*

d Ps. 104. 29. † Heb. *upon him.*

14 [d] If he set his heart † upon man, *if* he gather unto himself his spirit and his breath;

e Eccles. 12. 7. Gen. 3. 19.

15 [e] All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

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speaks of these Divine rebukes, applied to the cure of faults which are not inconsistent with general goodness. *Scott.*

Job seems to have considered the subject in this view; for when he is called upon "to answer, if he had any thing to say," by Elihu his youthful but friendly monitor, who, unlike the rest, "desired to justify him" where he was right, and to "teach him wisdom" where he was wrong, ver. 31—33, he held his peace; and listened in respectful silence to his sage admonitions, though rather severe, without attempting any reply. *Dr. Hales.*

Chap. XXXIV. As Job makes no reply to Elihu, being conscious probably that he was in part, at least, obnoxious to the charge brought against him, Elihu renews the subject, and shews, in answer to Job's complaints, that it is the height of presumption to impute injustice to God; who, as the Governour of the world, if He were not influenced by kindness in His conduct towards His creatures, but were to deal with them according to His power, would utterly destroy them. Elihu remarks farther, how indecorous and rash it is to accuse of injustice a Being, infinite in wisdom as well as power. *Rosenmüller.*

Ver. 1.—*answered and said,*] Rather, "spake and said," as ch. iii. 2, and xxxv. 1; for none had replied to Elihu. *Dr. Durell.*

4. *Let us choose to us judgment:*] Elihu requests here that Job's friends would proceed judiciously and fairly in the cause before them. *Caryl.*

5. See note on chap. xxvii. 2.

6. *Should I lie against my right?*] Rather, I am disappointed or frustrated of my right. *Dr. Durell.*

7. *What man is like Job,* &c.] There is no man, that pretends to be wise and holy as Job, who would thus expose himself to the scorn of the world in his insolent challenges; or would thus turn off the grave admonitions of his friends with scorn and contempt. *Bp. Hall.*

Elihu's expressions may seem too severe in this place. They are only a strong way of saying, that Job's complaints were too much akin to those of atheistical men, who revile Providence, and ridicule religion. *Scott.*

8. *Which goeth in company with the workers of iniquity,*] Who speaks of God's service and dispensations as wicked men are wont to do, ver. 9, as if he were one of their society; and acts like the wicked when God afflicts them. *Clark.*

9. *For he hath said, It profiteth a man nothing* &c.] Job, so far from using such infidel language, had entered his protest against it, chap. xxi. 14—16. Notwithstanding which, his complaint of hard measure from God, and of the frustration of all the hopes he had formed of a reward to his virtue, would scarce admit of any other construction. See chap. xix. 10; xxix. 18; xxx. 21, 26. *Scott.*

13. *Who hath given him a charge over the earth?*] This argument is founded on the sovereignty of God over all men; the sum and force of it may be stated thus: He cannot do injustice to any, who of right possesseth an absolute power to do what He will towards men. But God hath such a power; therefore He cannot do any injustice. *Caryl.*

14, 15. *If he set his heart upon man,* &c.] If God should resolve to deal with man according to His absolute power; if He should call back that life and soul which He hath given him; there would be no abiding, all flesh would perish at once. *Bp. Hall.*

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17 Shall even he that hateth right † govern? and wilt thou condemn him that is most just?

† Heb. *bind.*

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that [f] accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

[f] Deut. 10. 17. 2 Chron. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Colos. 3. 25. 1 Pet. 1. 17.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and † the mighty shall be taken away without hand.

† Heb. *they shall take away the mighty.*

21 [g] For his eyes *are* upon the ways of man, and he seeth all his goings.

[g] Prov. 5. 21. & 15. 3. ch. 31. 4. 2 Chron. 16. 9. Jer. 16. 17.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right;* that he should † enter into judgment with God.

† Heb. *go.*

24 He shall break in pieces mighty men † without number, and set others in their stead.

† Heb. *without searching out.*

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are † destroyed.

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† Heb. *crushed.*

26 He striketh them as wicked men † in the open sight of others;

† Heb. *in the place of beholders.*

27 Because they turned back † from him, and would not consider any of his ways:

† Heb. *from after him.*

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement,* I will not offend *any more:*

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 † *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose;

† Heb. Should it be *from with thee?*

17. *Shall even he that hateth right govern?* &c.] "What? shall He who hateth right" (as Job in his impatience had supposed God to do) "govern? and wilt thou condemn him who is evidently just?" That is, Shall not the Judge of all the earth do right? *Parkhurst.*

17—19. *Shall even he that hateth right govern?* &c.] Miss Smith, in her translation of this passage, by a close adherence to the original, has given an excellent sense to the whole. She renders these verses thus:

> Shall He who hateth right govern?
> And wilt thou condemn Him who aboundeth in justice?
> Who saith to the king, Thou art unprofitable;
> Wicked to the nobles:
> Who lifteth not up the faces of princes,
> Nor turneth away from the cry of the poor;
> For they are all the work of his hands. *Dr. Magee.*

20. *In a moment shall they die,* &c.] He shall fetch away the great commanders of the earth at a time when it is least expected; even in the deepest security shall He cause astonishment and tumult in the death of the mighty ones. *Bp. Hall.*

22. *There is no darkness,* &c.] Not death itself shall conceal "the workers of iniquity" from the eye of God, or withdraw them from His justice. Men may flatter themselves, if they please, with the hope of annihilation; but they will find themselves fatally disappointed when they come to make trial of the other state. *Peters.*

23. — *that he should enter into judgment with God.*] That man should therefore have any just cause of contention with God, or any ground of evil against Him. *Bp. Hall.*

24. — *without number,*] "Without searching," as in the margin; without a formal process, which He needeth not. *Parkhurst.*

25. *Therefore he knoweth their works,* &c.] Forasmuch as God overturneth them, it is an argument that He knoweth what they are, and what they have been doing. *Caryl.*

—— *in the night,*] Suddenly, unexpectedly. *Caryl.*

26. *He striketh them as wicked men* &c.] This is a metaphor taken from publick executions, which are performed in publick places, amidst a variety of spectators, for the sake of the example. *Heath.*

Their punishment is open and exemplary. It is the triumph of Providence over tyrants. The expressions of the sacred writer allude to the publick execution of malefactors. What is translated, "in the open sight of others," is, in the original, in the place of spectators. And what is rendered "He striketh them," is literally, He clappeth His hands at them, as in chap. xxvii. 23, and in the last verse of the present chapter. It is a gesture of exultation and derision. Compare Lam. ii. 15; Ezek. xxv. 6. *Scott.*

29. *When he giveth quietness, who then can make trouble?*] If he shows favour to the poor and oppressed persons last mentioned, or to any other persons or people, as it follows in the latter part of the verse; or if He withdraws His favour and assistance from them, and thereby exposes them to oppression and calamity; no man or creature can hinder God's design and work. *Poole.*

30. *That the hypocrite reign not,* &c.] Yea, not only does God execute His judgments upon the people, but also upon the great potentates of the earth, striking wicked tyrants with His plagues, lest the people should be too much oppressed by their injustice. *Bp. Hall.*

31. *Surely it is meet to be said unto God,* &c.] Instead of complaining of God and His dealings with thee, it would have better become thee to submit patiently, saying, Since it is Thy pleasure to chastise me, I will endeavour to bear the affliction without murmuring. *Clark.*

33. *Should it be according to thy mind?* &c.] Dost thou think it meet that God should proceed in His judgments according to thy conceits? If you and I should determine what were fit for Him to do, He would still take what course He thought best, whether we liked or disliked it. *Bp. Hall.*

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and not I: therefore speak what thou knowest.

† Heb. *of heart.*

34 Let men †of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

‖ Or, *My father, let Job be tried.*

36 ‖ My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAP. XXXV.

1 *Comparison is not to be made with God, because our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

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3 For thou saidst, What advantage will it be unto thee? *and,* What profit shall I have, ‖ *if I be cleansed* from my sin?

‖ Or, by it *more than by my sin?*

4 †I will answer thee, and thy companions with thee.

† Heb. *I will return to thee words.*

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 *If thou be righteous, what givest thou him? or what receiveth he of thine hand?

a Ps. 16. 2. Rom. 11. 35. ch. 22. 3.

8 Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed*

36, 37. *My desire is* &c.] My desire is, that Job's speeches concerning God's providence may be fully scanned, till the point be brought to an issue; because he speaks in behalf of the wicked, teaching them how to argue against God and His providence, quarrelling with God, justifying himself in the evil he hath spoken, and insulting over us. *Clark.*

37. *For he addeth rebellion* &c.] Job's discontent with the measures of Providence towards him broke out in his very first speech, grew more loud and vehement in the course of the dispute, and arrived to its height in his presumptuous challenge of God, chap. xxxi. 35—37. This progress and increase are what Elihu marks by the expression, "he addeth rebellion unto his sin." The phraseology denotes continual augmentation; like that in Ps. lxix. 27, "add iniquity unto their iniquity." Compare Ps. lxxxiv. 7. *Scott.*

——*he clappeth his hands* &c.] He exults not only over his three opponents, but also over God Himself, particularly in chap. xxxi. 35—37. *Scott.*

Chap. XXXV. Elihu, who has undertaken to instruct at the same time both Job and his friends, observes that our piety can be of no advantage, nor our wickedness injurious to the Deity; but that God punishes the wicked for the sake of mankind, though not so quickly as the impatient sufferers expect, who in their misery are apt to forget all former blessings, and the Being who bestowed them. *Michaelis.*

Ver. 2. *Thinkest thou this to be right,* &c.] By insisting so much on your own righteousness, and complaining of God's dealings with thee, thou in effect makest thyself more righteous than God. *Clark.*

4—8. *I will answer thee,* &c.] As if Elihu had said, I know that neither thy sins can do any hurt to God, nor can thy righteousness do Him any good; but thy sins may hurt thee, and thy righteousness advantage thyself: therefore lay aside such wicked and desperate thoughts as these. *Caryl.*

4.—*and thy companions*] For they also had erred with Job, in supposing that temporal prosperity ought to be annexed by the justice of God to piety and virtue; they differed only as to the fact, whether it really was so in Job's case. Elihu combats the principle, that the Almighty is obliged, by any regard to his own interest or happiness, to distribute reward or punishment. *Bp. Stock.*

5. *Look unto the heavens,* &c.] This is a sublime sentiment in a plain dress. One view, says he, of the magnificent scenery of the lofty sky will extinguish all low conceptions of its almighty Author. It will strike the mind with a vast idea of His infinite superiority to all other beings, and of the impossibility of His gaining or suffering by the good or bad behaviour of His reasonable creatures. *Scott.*

6. *If thou sinnest, what doest thou against him?*] If thou sinnest, what dost thou hurt Him? Is His holiness, justice, power, the less, because thou hast transgressed? Is aught diminished from His essence by this offence? *Bp. Hall.*

9. *By reason of the multitude of oppressions* &c.] This offended Job: the poor cry, and they have no helper, no deliverer. See chap. xxiv. 12. Elihu grants these general truths, that many are oppressed, that many cry out under their oppressions, and that many remain undelivered from, and unrelieved in their oppressions. God seems sometimes not to regard the cries of the afflicted, nor does He presently take vengeance on oppressors according to their folly; yet he acquits God of any such imputation as the words of Job seem to insinuate. "The oppressed cry," (saith Elihu,) but not with a right frame of heart; they cry, rather as oppressed with the weight of their own sufferings, than as touched with a sense of their sins, or reverence for the sovereignty of God, who has given them up to the power of their oppressors; or as having faith in Him for their deliverance, or quiet submission to His will: these may either be said not to pray at all, or they pray not with such holy aims and designs, with such integrity and uprightness of heart, as become the people of God. They pray under the control of impatience, or moved with envy at the power of their adversaries, or with a desire of the utmost revenge; and therefore God takes no notice of their prayers, ver. 12, 13, "There they cry, but none giveth answer; surely God will not hear vanity, neither will the Almighty regard it." *Caryl.*

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to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

b Ch. 27. 9. Prov. 1. 28. Is. 1. 15. Jer. 11. 11.

13 [b] Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.

15 But now, because *it is* not *so*, ‖ he hath visited in his anger; yet ‖ he knoweth *it* not in great extremity:

‖ That is, *God.*

‖ That is, *Job.*

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAP. XXXVI.

1 *Elihu sheweth how God is just in his ways.*
16 *How Job's sins hinder God's blessings.*
24 *God's works are to be magnified.*

ELIHU also proceeded, and said,
2 Suffer me a little, and I will shew thee † that *I have* yet to speak on God's behalf.

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† Heb. *that there are yet words for God.*

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any: he is* mighty in strength *and* † wisdom.

† Heb. *heart.*

6 He preserveth not the life of the wicked: but giveth right to the ‖ poor.

‖ Or, *afflicted.*

7 [a] He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

a Ps. 34. 15.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

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10. *But none saith,* &c.] Many make formal flourishes, but none heartily acknowledge the powerful and just hand of God, who gives due and seasonable comfort to the soul, in the deepest and darkest night of our sorrows. *Bp. Hall.*

When God avengeth not the oppressed, it is to be attributed to their want of piety: He neglecteth them, because they neglect Him. They murmur, but they do not pray; they are clamorous, but they are not humble. *Bp. Stock.*

11. *Who teacheth us more* &c.] By bestowing the noble gift of reason, God hath qualified us for religion; and laid us under the highest obligation to be religious. *Scott.*

12. *There they cry,* &c.] The oppressed cry for help; yet as they are wicked men, who still cherish the pride of their hearts against God, God regards them not. *Clark.*

14. *Although thou sayest thou shalt not see him,* &c.] Although thou sayest, that God gives thee no assurance of His presence by any sensible demonstration; yet He will be sure to execute true, though secret judgment, in all the cases of men: and therefore acknowledge thou Him, and trust in Him. *Bp. Hall.*

15, 16. *But now, because it is not so,* &c.] But now, because it is not so, namely, that Job humbleth himself before God; and trusts in Him for deliverance, He hath visited in His anger: yet though Job is in great extremity of suffering, he is not brought thereby to the knowledge of God and himself: and hence it is manifest, that he pours forth complaints without success; thereby discovering his ignorance of God and himself. *Clark.*

Chap. XXXVI, XXXVII. In this last address to Job, Elihu brings forward no new assertion or saying of his to be proved against him; nor does he reprove Job for any new fault: but insists on the proof of what himself had asserted before, to show that God is righteous, which he does by looking through the various works of God, those especially which are wrought on high, the meteors of the airy region, the rain, the snow, the lightning, and the thunder; which all declare, as the wisdom and power, so the justice and righteousness of God, who proclaims by these teachers how terrible He is, and will be to wilful and impenitent sinners. *Caryl.*

Chap. XXXVI. ver. 3.—*from afar,*] From God's wonderful works in nature since the beginning of the world, ver. 26, and chap. xxxvii. *Clark.*

4. *For truly my words shall not be false:*] Be assured that I will not seek to baffle thee with sophistical arguments: he that discourses with thee is none of those subtle disputers, but loves sincere and solid reason. *Bp. Patrick.*

6. *He preserveth not the life of the wicked:*] Suffers them not all to go unpunished; but will, in due time, execute judgment upon them. *Clark.*

7. *He withdraweth not his eyes from the righteous:*] He neither forgets nor neglects to reward them, though never so poor and afflicted: these righteous poor are sometimes advanced by God to royal dignity, 1 Sam. ii. 8; Psal. cxiii. 7, 8; and continue in their dignity, yea, and increase in it in spite of all opposition. *Clark.*

8—10. *And if they be bound in fetters,* &c.] Though all afflictions are evils in themselves, yet they are good for us, because they discover to us our disease, and tend to our cure. They are a sensible argument and conviction to us of the evil and danger of sin. We are not sufficiently sensible how great an evil sin is, till we feel the dismal effects and consequences of it. And therefore to rectify our apprehensions concerning it, God makes us to suffer by it. Thus Elihu describes the happy effects of affliction in these verses. God doth but invite and intreat us by His mercies, but His judgments have a more powerful and "commanding" voice. When He "holds man in cords of affliction,

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10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall [b] spend their days in prosperity, and their years in pleasures.

b Ch. 21. 13.

12 But if they obey not, † they shall perish by the sword, and they shall die without knowledge.

† Heb. *they shall pass away by the sword.*

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 † They die in youth, and their life *is* among the || unclean.

† Heb. *Their soul dieth.* || Or, *sodomites.*

15 He delivereth the || poor in his affliction, and openeth their ears in oppression.

|| Or, *afflicted.*

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and † that which should be set on thy table *should be* full of fatness.

† Heb. *the rest of thy table.*

17 But thou hast fulfilled the judgment of the wicked: || judgment and justice take hold *on thee.*

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18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot † deliver thee.

|| Or, *judgment and justice should uphold* thee. † Heb. *turn thee aside.*

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

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then He openeth their ear to discipline." In prosperity we are many times incapable of counsel and instruction, but when we are under God's correcting hand, then we are fit to be spoken with. *Abp. Tillotson.*

10. *He openeth also their ear to discipline,*] To fit them for instruction, that they may listen to God's chastening. *Caryl.*

12. — *they shall perish by the sword, and they shall die without knowledge.*] They shall die by some violent death for their folly, because they would not learn by God's correction. *Clark.*

13—15. *But the hypocrites in heart* &c.] The difference between him who makes a specious display of piety, and him who possesses it in sincerity, is manifested by the effect of afflictions on each. The hypocrite, while under chastisement, is so far from calling on God suppliantly, that he provokes Him more and more to anger by an obstinate refusal to amend: hence he comes to an untimely end, and is involved in the same destruction with the most abandoned; see chap. xxvii. 8. The righteous, on the contrary, as being more open to instruction, when they have been taught by misfortunes, are delivered by God out of their troubles. *Rosenmüller.*

15. *He delivereth the poor in his affliction,*] God delivers them in affliction, when He hath opened their ears by oppression. *Caryl.*

17. *But thou hast fulfilled the judgment of the wicked:*] Thou hast fully pleaded the cause of the wicked, and justified their hard and reproachful speeches, uttered in rage against God, condemning Him, and justifying themselves. The just indignation of God hath already seized upon thee. *Clark.*

19. — *not gold, nor all the forces of strength.*] These words would be more intelligible, if they were rendered, as they might be, "not gold, nor all the powers of wealth." *Dr. Durell.*

20. *Desire not the night,*] Do not thou wish for the night, as thinking that that silent and quiet time might give thee ease from thy thoughts, while thou hast to do with a God, who can in an instant cut off whole nations, much more thee, who art but a weak and frail man. *Bp. Hall.*

21. *Take heed, regard not iniquity:* &c.] Thou hast rather chosen to tax the proceedings of God in thy weak impatience, than meekly to suffer His infliction. *Bp. Hall.*

22, 23. *Behold, God exalteth by his power:* &c.] Elihu, by this commendation of the power and wisdom of God, seems to comfort Job in the hope of better things if he would hearken to his counsel: for as God had greatly afflicted and broken him, so He was as mighty to heal those breaches and deliver him: He only waited to see Him in a better frame of mind, that he might be gracious; see Isai. xxx. 18. *Caryl.*

23. *Who hath enjoined him his way?*] This passage ought to be rendered, "Who can charge Him with His way, or, animadvert upon Him for His way?" *Dr. Durell.*

24. *Remember that thou magnify his work, which men behold.*] The Creator doubtless did not bestow so much curiosity, and exquisite workmanship and skill upon His creatures, to be looked upon with a careless incurious eye; especially to have them slighted or contemned: but to be admired hy the rational part of the world, to magnify His own power, wisdom, and goodness, throughout all the world, and the ages thereof. The more we search and discover of His works, the greater and more glorious we find them to be; the more worthy of, and the more expressly to proclaim, their great Creator. To make such researches then is to answer the ends, for which God hath bestowed so much art, power, and wisdom about His works, as well as given us senses to view and survey them: and an understanding and curiosity to search into them: it is to follow and trace Him, where and whither He leads us, that we may see and admire His handy work ourselves, and set it forth to others, that they may see, admire, and praise it also. Such is the recommendation of Elihu: "Remember that thou magnify His work, which men behold. Every man may see it; man may behold it afar off." *Dr. Derham.*

This verse ought to have begun a new chapter: for it begins a new head of discourse, which is continued to the end of the ensuing chapter. The subject is the incomprehensible wisdom and power of God, in forming the meteors of rain, thunder, &c. and using them to

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26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth † the bottom of the sea.

† Heb. *the roots.*

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning † the vapour.

† Heb. *that which goeth up.*

CHAP. XXXVII.

1 *God is to be feared because of his great works.* 15 *His wisdom is unsearchable in them.*

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AT this also my heart trembleth, and is moved out of his place.

2 † Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

† Heb. *Hear in hearing.*

3 He directeth it under the whole heaven, and his † lightning unto the † ends of the earth.

† Heb. *light.*

† Heb. *wings of the earth.*

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For [a] he saith to the snow, Be thou *on* the earth; † likewise to the small rain, and to the great rain of his strength.

[a] Ps. 147. 16, 17.

† Heb. *and to the shower of rain, and to the shower of rain of his strength.*

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 † Out of the south cometh the whirlwind: and cold out of the † north.

† Heb. *Out of the chamber.*

† Heb. *scattering winds.*

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serve the ends of His moral government. The scope of the discourse is, to convince Job of his ignorance of the ways of Providence, by his ignorance of the works of creation; and to humble him for his presumption in finding fault with what he did not, could not, understand. *Scott.*

—— *his work,*] The visible creation, the heavens in particular; in which He has made manifest His eternal power and Godhead, Ps. xix. 1; cii. 25; Rom. i. 20. *Scott.*

27. *For he maketh small the drops of water: they pour down rain, according to the vapour thereof:*] This passage may be rendered, "For He maketh small the drops of water, which poureth down rain through His vapour." *Dr. Durell.*

29—31. *Also can any understand the spreadings of the clouds,* &c.] "The spreadings of the clouds;" that is, the covering of the sky with clouds, the prelude to a thunder storm. By "His tabernacle" are meant, the clouds; see Psal. xviii. 11. *Scott.*

It is wonderful to observe with what a variety of natural and sublime expressions the thunder is described to us in this book, and all of them with reference to the Deity; as "the noise of His tabernacle;" the "murmurs of His mouth;" that "by which He judgeth His people;" and the like. *Peters.*

30. *Behold, he spreadeth his light upon it,*] Behold, when the heaven is overcast with clouds, He sendeth forth His bright beams, and enlighteneth and cheereth the face thereof; and again He sendeth such gloomy and dark clouds, that the blackness and obscurity thereof shade even to the bottom of the sea. *Bp. Hall.*

Or, "Behold, He spreads upon it," that is, the cloud, "His light," or lightning; "and overspreads," namely, with the lustre of it, "the bottom of the sea." *Parkhurst.*

31. *For by them judgeth he the people;*] He makes use of the clouds for quite contrary ends; both to punish mankind by storms, tempests, and floods; and to make a plentiful provision for them by fruitful showers. *Bp. Patrick.*

32. *With clouds he covereth the light;*] By clouds also He sometimes hideth the sun from us, so that it cannot ripen the fruits; and sometimes only intercepts its beams awhile, that it may not burn them up with immoderate heat. *Bp. Patrick.*

33. *The noise thereof sheweth concerning it.*] The noise of thunder, which is in the clouds, sheweth and presageth the rain, which will pour down from it; and the very cattle have a kind of notice, and give a certain intimation, by signs and tokens, of the falling of that moist vapour. *Bp. Hall.*

Chap. XXXVII. ver. 1. *At this*] At the consideration of the thunder. *Bp. Hall, Clark.*

2. *Hear attentively the noise of his voice,*] So as to observe God's great power manifested therein. It seems not improbable, that while Elihu was speaking, it thundered greatly: and that that tempest began, with which God ushered in His speech. *Bp. Hall, Clark.*

4. — *with the voice of his excellency;*] With His majestick voice. *Dr. Durell.*

—— *he will not stay them when his voice is heard.*] He will not check the rain and storm, (chap. xxxvi. 27, &c.) which come quickly after the thunder. *Clark.*

7. *He sealeth up the hand of every man;*] He stops the labour of those whose business is in the fields; and maketh the husbandmen know that He disposeth of all things as He pleaseth. *Bp. Patrick.*

8. *Then the beasts go into dens,* &c.] The low grounds are covered with water; the beasts of prey flee to the caverns of the mountains for safety; they couch there, and watch impatiently for the drying of the valleys. *Scott.*

9. *Out of the south* &c.] The marginal rendering is juster. The period will then be, "Out of the chamber

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Before CHRIST about 1520.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth † his bright cloud:

† Heb. *the cloud of his light.*

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for † correction, or for his land, or for mercy.

† Heb. *a rod.*

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

Before CHRIST about 1520.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him spread out

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cometh the storm, and cold from the scattering or dispersing winds." The "chamber," or rather the "secret chamber," denotes those unknown regions, whence the winds have their origin: or the meaning may be, that winds are part of the treasures of God, always in readiness whenever He pleases to employ them; see Ps. cxxxv. 7; cxlviii. 8. The "dispersing" winds are supposed to be those which blow from the northern points, and by scattering the clouds or dissolving them, make such a clear sky in sharp frosty weather, as is described in ver. 11. These three verses are a description of stormy, cold, and frosty weather: winds cold and freezing are still among "the great things which God doeth, and which we cannot comprehend." *Scott.*

10. — *and the breadth of the waters is straitened.*] Those rivers, which before had no confinement or restraint, but were at liberty to enlarge and widen their surface, are now retarded in their course. *Chappelow.* Snow, cold, frost, and ice, were no strangers in Judea, which bordered on Arabia Petrea, supposed by some to be Job's country, 1 Chron. xi. 22; Ps. cxlvii. 16, 17: nor yet in Arabia Petrea; see chap. vi. 16. It may be thought incredible, that there should ever be such severe cold in those warm climates as to freeze lakes and rivers. But Mr. Dawes informs us, that in the year 1756-7, at Aleppo, they had a very sharp winter, which destroyed all the fruits of the earth. The cold was so very intense, that the mercury in Fahrenheit's thermometer, exposed a few minutes to the open air, sunk entirely into the ball of the tube. Millions of olive trees, that had withstood the severity of fifty winters, were blasted in this; and thousands of souls perished merely from cold. Was not this a frost sufficient to freeze a lake or river? and yet Aleppo is so warm a climate, that the same author tells us, they were obliged to sleep on the terraces of their houses in the summer. *Scott.*

11. *Also by watering he wearieth the thick cloud:*] He expends all the moisture of the thick cloud in watering the earth. *Bp. Hall.*

Rather, "Even by serenity He wearieth the thick cloud." *Chappelow.*

—— *he scattereth his bright cloud:*] Rather, "He scattereth the cloud by His light or darkness." *Dr. Durell.*

The whole verse may be thus translated, "Also the clear sky dispelleth the thick cloud, His sun scattereth the extended clouds." We have here a picture of the sky in a clear sharp freezing day. *Scott.*

12. *And it is turned round about by his counsels:* &c.] The unsettled and irregular motions of the clouds proceed, not from any power of their own, but from His superiour direction: they, like all other created things, may be said in some sense to receive their commission from their Maker. *Chappelow.*

13. *He causeth it to come, whether for correction,* &c.] The moral use, which God makes of meteors, wind, rain, &c. can be but twofold. They are either for correction or for mercy. The situation of the words, "or for His land," between those members of the partition, seems very uncouth, and perplexes the sense. A small transposition will render the period clear and easy:

Whether for correction or for mercy,
Verily for His earth He causeth it to come. *Scott.*

—— *it*] That is, the work which He commandeth the meteors to do upon the habitable parts of the earth. *Scott.*

It deserves our regard, that all the works of nature are prepared by God to be His instruments, either for judgment or for mercy: "The treasures of snow and hail are reserved against the time of trouble, against the day of battle and war," chap. xxxviii. 22, 23. *Bp. Sherlock.*

14. *Hearken unto this, O Job:*] Hearken unto this discourse of God's various proceedings: then say, whether it be fit to murmur against so great a Being; and whether it be possible for thee to comprehend His secret counsels, who canst not comprehend His ordinary works. *Clark.*

15. *Dost thou know when God disposed them,*] He means God's disposing of His "wondrous works" or operations, ver. 14, in such a manner as to produce such and such effects. *Scott.*

—— *caused the light of his cloud to shine?*] Caused the light to illuminate the cloud. *Dr. Durell.*

Or "caused his luminous clouds to shine."] He means perhaps those bright clouds, fringed with gold, and stained with the richest tints, which often in a summer evening attend the setting sun. Some eminent commentators explain this passage of the rainbow; but the expressions may appear too vague to allow that limitation. *Scott.*

16. *Dost thou know the balancings of the clouds,* &c.] The clouds remain suspended, so long as their pressure is exactly balanced by the counter pressure of the air, which is underneath them. When the equipoise is destroyed, they often precipitate in rain. But the law of the equilibrium, and the causes which destroy the balance, are so mysterious in their operation, that our knowledge of these matters is extremely superficial. *Scott.*

17. *How thy garments are warm,* &c.] How comes it to pass, that the air is so hot, as that thou canst not bear thy clothes, when in a calm season, the south sun shines upon thee, and the warm southern winds blow in thy face? *Bp. Hall.*

He describes an Arabian noonday in the height of summer, when the sun is in his full strength, and not a breath of wind stirring to cool the sultry air. The word "wind" is not in the original. "The south" means the south quarter of the heavens, when the sun is in the meridian.

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Before CHRIST about 1520.

the sky, *which is* strong, *and* as a molten looking glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

† Heb. *Gold.*

22 † Fair weather cometh out of the north: with God *is* terrible majesty.

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23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

CHAP. XXXVIII.

1 *God challengeth Job to answer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecility.*

The excessive heat, and bright transparency of the air, in a summer's noon, especially in the warmer climates, perplex philosophy with many difficult questions. *Scott.*

18. — *which is strong, and as a molten looking glass?*] Which seems to us so firm and solid, as if it were a mirror of some strong polished metal. *Bp. Hall.*

The Eastern mirrors are of polished steel, and for the most part convex. *Sir J. Chardin.*

Polished steel has much of that brilliant deep blue gray cast, which is very striking in an Arabian sky, of whose depth of tint we are very incompetent judges: in fact, the higher we ascend on mountains the deeper, the blacker, the sky becomes; so that, as Mr. de Saussure informs us, the deepest blue riband was hardly deep enough. We may therefore understand this passage, as speaking of an atmosphere, extended, resplendent, clear, brilliant as a mirror, polished with the utmost skill and assiduity. *Script. illust. Expos. Ind.*

19. *Teach us what we shall say* &c.] These concluding verses are the peroration; wherein he represents to Job the rashness and danger of disputing with God; sets forth the incomprehensibility of the schemes of Providence; insists that they are planned and executed with most perfect equity and justice; and exhorts him and all mankind, to annihilate themselves before their Maker, in profound reverence of His adorable majesty. *Scott.*

20. — *if a man speak, surely he shall be swallowed up.*] If a man will be opposing Him in his speech, and questioning His justice, surely he shall be confounded. *Bp. Hall.*

21. *And now men see not the bright light* &c.] Rather, And now men see not the light, which is bright above (or within) the clouds, till the wind passeth and cleanseth them. *Dr. Durell.*

21, 22. — *men see not*] Or, men cannot look at the bright light which is in the sky, when the wind hath passed and cleansed it. That is, when the sky is in such a clear and dazzling state as he had described, ver. 18. He beautifully applies that resplendent image to the purpose of shewing the insufferable splendour of the Divine majesty. *Scott.*

If men be not able with their weak eyes to behold the brightness of the sun, which shineth in the light clouds when the wind passes through and disperses them, and when the air is cleared by the north winds; how shall they be able to stand before God, and to hold contention with Him, whose majesty is terrible beyond the powers of our apprehension? *Bp. Hall.*

22. — *with God is terrible majesty.*] Rather, Above is God of tremendous majesty. *Dr. Durell.*

23. *Touching the Almighty, we cannot find him out:*] This great and worthy sentiment is the sum of his whole speech in justification of God. The incomprehensibility and infinite perfection of God silence all objections to His government. This is a sufficient answer even to those two perplexing difficulties in the measures of Providence, which Job had started; the destruction of the righteous with the wicked in general calamities, and the prosperity of so many profligate men to the very end of their lives. "For as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts," Isai. lv. 9; and the ways and thoughts of an infinitely perfect Being cannot be otherwise than right. *Scott.*

— *in plenty of justice:*] Rather, plenteous in justice. *Dr. Durell.*

— *he will not afflict.*] Willingly, (Lam. iii. 33,) or without just cause, or beyond what is necessary. *Clark.*

24. *Men do therefore fear him:* &c.] The best wisdom of man is but foolishness to Him: He makes no reckoning therefore of that vain wisdom, with the conceit of which men are wont to please themselves. *Bp. Hall.*

These words of Elihu engage us most seriously to reflect upon the wonders of nature, and particularly upon the thunder, snow, rain, clouds, the winds, and the various seasons of the year. In all these things we discover, first, the infinite power of God; and next, His wisdom, justice, and goodness: since God makes use of all these things, and of their different effects, as means to promote the good and happiness of mankind; and sometimes He makes them serve as instruments of correction. We are here therefore called upon to consider attentively the wonderful manner in which the world is governed: and to make use of the mercies which God vouchsafes us, and of His chastening dispensations, which are all designed to teach us to know and fear Him. Here ends the dispute between Job and his friends. *Osterwald.*

"Let men therefore fear Him who beholdeth all the wise in heart as nothing." This great instruction is the point of aim throughout Elihu's speech: this is the sublime moral of the whole poem. To establish this primary duty of all religion by His own authority, the Deity Himself at last appears; the design of whose speech to Job is to reduce him to this reverent submission, and by his example to enforce it upon all others. *Scott.*

Chap. XXXVIII—XLII. Jehovah Himself is introduced with an answer to Job, which shall bring his mind to a better temper, and fit him for his restoration. The manner in which this latter part of the poem is conducted, has been well delineated by Scott.

"The design of this appearance of the Almighty is not to vindicate the injured character of Job. That is done by a second appearance, which was afterwards made to Eliphaz singly, chap. xlii. 7, 9; and which comes not within the limits of the poem.

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THEN the LORD answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and † answer thou me.

† Heb. *make me know.*

4 [a] Where wast thou when I laid the foundations of the earth? declare, † if thou hast understanding.

a Ps. 104. 5. Prov. 30. 4.

† Heb. *if thou knowest understanding.*

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the † foundations thereof † fastened? or who laid the corner stone thereof;

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† Heb. *sockets.*

7 When the morning stars sang together, and all the sons of God shouted for joy?

† Heb. *made to sink.*

8 [b] Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

b Ps. 104. 9.

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And ‖ brake up for it my decreed *place*, and set bars and doors,

‖ Or, *established my decree upon it.*

"Neither is the design of this speech to decide the controversy in the dialogues about the ways of Providence: for the decision of that dispute was not intended by the *poem*, but was reserved for the subsequent *history*. The scope of the speech is to humble Job; and to teach others, by his example, to acquiesce implicitly in the disposals of God, from an unbounded confidence in His wisdom, equity, and goodness. This surely is an end worthy of the interposition of the Deity.

"The method taken in the speech to accomplish its design, is a series of questions and descriptions relative to natural things, admirably fitted to convince this complainant and all others, of their incapacity to judge of God's moral administration, and of the danger of striving with their Maker." *Bp. Stock.*

The Almighty's speech, in this and the following chapters, is by much the finest part of the noblest and most ancient poem in the world. Bp. Patrick says, Its grandeur is as much above all other poetry, as thunder is louder than a whisper. Longinus has a chapter on interrogations, which shows that they contribute much to the sublime. This speech of the Almighty is made up of them. Interrogation seems indeed the proper style of Majesty incensed. It differs from other manner of reproof, as bidding a person execute himself does from a common execution: for he that asks the guilty a proper question, makes him in effect pass sentence on himself. *Dr. Young.*

Chap. XXXVIII. ver. 1. *Then the Lord answered Job out of the whirlwind,*] No sooner had Elihu spoken the foregoing words, but there was a sensible token of the presence of that most dreadful majesty of God, chap. xxxvii. 22. For there arose an unusual cloud, and a voice came out of it as loud as a tempest, which addressed itself to Job. It is probable that God appeared and spoke to Job in this manner, partly because this was His usual method in those times, as we see Exod. xix. 18; Numb. ix. 15, 16: see also 1 Kings xix. 11; Ezek. i. 4: and partly that Job and his friends might be more thoroughly humbled and abased within themselves, and prepared the better to receive, and longer to retain, the instructions which God was about to give them. *Bp. Patrick, Poole.*

2. — *that darkeneth counsel,* &c.] Who by his vain and ignorant speeches throws a cloud, as far as he is able, over the minds of men, concerning the purposes of God in the administration of human affairs. *Capellus.*

3. *Gird up now thy loins like a man;* &c.] Prepare thyself for the combat with Me, which thou hast often desired, like a valiant man who means to grapple with his adversary. *Clark.*

4. *Where wast thou,* &c.] The sentiment conveyed in these striking interrogations is, that He alone, who made the world, is capable of judging how it ought to be governed. This and the three following verses speak of the creation of the earth; and in terms of Architecture, which denote exact proportion, nice arrangement, and durable solidity. *Scott.*

7. — *the morning stars*] That is, the holy angels, glorious and shining like the morning star. Compare 1 Kings xxii. 19; Dan. xii. 3; 1 Cor. xv. 41; Luke xx. 36. *Parkhurst.*

8—11. *Or who shut up the sea* &c.] The waters were coeval with the earth, and covered it in the beginning. The gathering of them together into a proper receptacle was the great work of the third day of creation. They then took the denomination of "seas," or "the sea;" and likewise retained the name of "the deep." This operation of Almighty power, together with the measures taken to prevent the sea from overflowing the earth, is the subject of these four verses. *Scott.*

8. — *with doors,*] See also ver. 10, "And set bars and doors." The shores, Prov. viii. 29; Jer. v. 22; promontories in particular, and high rocky coast, are a restraint upon the ocean, and a security to the earth. These are the "barred doors," which in part keep the waters of the sea within the bounds assigned to them. *Scott.*

— *when it break forth, as if it had issued out of the womb?*] Simply thus: "when it brake forth, issuing out of the womb." *Dr. Durell.* The subject here is the collection of part of the mass of waters into a channel, to form the sea and surround the earth. "The womb" therefore, out of which the waters of the sea issued, seems to have been the subterraneous abyss; *the sea under ground,* as the Arabs call it. *Scott.*

9. *When I made — thick darkness a swaddlingband for it,*] Rather "a swaddlingcloth:" when I enveloped it in thick clouds for its immediate clothing, and surrounded it by extensive darkness as a wrapper, involving it wholly. It was a custom among the ancients, when they had washed a new-born child, to wrap it in a cloth. *Fragments to Calmet.*

The eruption of the sea from the great abyss, was compared, in the preceding verse, to the breaking forth of an infant out of the womb. This image is naturally followed by the "garment" and the "swaddlingband," to which are resembled those thick and dark clouds, that frequently arise over the sea, and encompass it. *Scott.*

10. *And brake up for it my decreed place,*] In the margin we read "and established my decree upon it;" which is a much better sense. *Dr. Durell.* The phrase is of the same import as that in Prov. viii. 29. The decree, which God imposed on the mighty ocean, is that wonderful law of gravitation in fluids, by which, all the parts of them exerting an equal pressure upon one

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11 And said, Hitherto shalt thou come, but no further: and here shall † thy proud waves be stayed?

† Heb. *the pride of thy waves.*

12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the † ends of the earth, that the wicked might be shaken out of it?

† Heb. *wings.*

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

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16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light

another, the equilibrium of the whole mass is maintained. *Scott.*

11. *And said, Hitherto shalt thou come,* &c.] There is a character of great magnificence in all that precedes; but this is signally sublime. We are struck with admiration to see the vast and ungovernable ocean receiving commands, and punctually obeying them: to find it, like a managed horse, raging, tossing, and foaming but by the rule and direction of its Master. *Dr. Young.*

12—15. *Hast thou commanded the morning* &c.] Raise up thy thoughts still higher, and tell Me, dost thou remember since the morning light was made? *Bp. Patrick.*

12. — *since thy days;*] These words imply, that this had taken place before the birth of Job, and that the settled course of nature had been ordained by God from the creation of the world. *Rosenmüller.*

—— *and caused the dayspring to know his place;*] "The morning" and "the dayspring" are but two different names for one and the same thing; break of day until sunrising. Its regular appearance in the East is here marked. In the first sentence of verse 13, the diffusion of the morning light over the whole face of the earth is expressed by the beautiful figure of "taking hold of the ends of the earth." In the second sentence, the moral benefit of the morning to mankind is noticed: "that the wicked might be shaken out of it." In those times and countries the courts of justice sat in the morning, Judges vi. 31; Ps. ci. 8; Jer. xxi. 12. *Scott.* Or, as Dr Hammond argues, the passage more probably refers to the dispersing of those, whom the darkness of the night encourages to wickedness; thieves, treacherous persons, and others, whom the light would discover. *Chappelow.*

14. *It is turned as clay to the seal;*] Or, "It," that is, the earth, "is changed as clay by the seal." During the darkness of the night, the earth is a perfect blank; in which state it resembles clay that has no impression. By the morning light falling upon the earth, innumerable objects make their appearance upon it: it is then changed, like clay which has received the stamp of the seal. Such appears to be the meaning of this elegant simile. Sealing upon clay is still practised in the East. When the corn-granary at Grand Cairo, belonging to the Sultan, is full, the inspectors, says Norden, having shut the door, put on their seal upon a handful of clay, which they make use of instead of wax. *Scott.*

—— *and they stand as a garment.*] All things upon the earth present themselves to our view, and are like a garment, with which the earth is, as it were, clad and adorned. *Clark.* Or, men, especially guilty malefactors, are shifted by the breaking forth of the light, like so many separate garments. *Bp. Hall.*

15. *And from the wicked their light is withholden,* &c.] By a bold figure the wicked are here said to be deprived of their light, when the morning has dispelled the darkness; for darkness is light to them, whose "high arm" is said to be "broken:" because in the morning they lose their boldness, and hide themselves through fear; but in the night they are daring and resolute. *Rosenmüller.*

16. *Hast thou entered into the springs of the sea?* &c.] We now descend into the lower parts of the earth. For it should seem that by "the sea," or "deep," we are to understand the *sea below ground,* the waters of the great abyss: and that by "the gates of death," and "the doors of the shadow of death," is meant the entrance into Sheol, the world of departed spirits, which these men supposed to be placed under the waters of the abyss. *Scott.*

God, by the display of His omnipotence, not only shews Job what large amends He could make good men for all their sufferings in the great day of the resurrection; but hints to him by the question, that He could as easily do it before, and admit them to what degree of happiness He pleased immediately on their dissolution. "Hast thou," says God, "looked into Sheol, the intermediate state, the region of departed spirits? Hast thou seen how the souls of men are disposed of after death, and how amply the afflictions of good men may be made up to them there? What room then for such complaints as thou hast now been uttering?" This seems to be the drift of the question. In short, the great lesson which we are to learn from this Divine speech, and the decision here put to the controversy, is, that our disputes about the providence of God proceed from ignorance and folly; that the first duty of a creature is to resign himself to the will of his Creator; to do His commands with pleasure; receive His dispensations with submission; be thankful to Him for the good, and patient under the evil, that He sends; to consider life with its appendages as the free gift of God, which therefore we should employ in His service, be ready to give up freely when He calls for it, and trust to Him for a future happy state. *Peters.*

18. *Hast thou perceived the breadth of the earth?* &c.] Nay, so far from having penetrated into all the dark caverns of the earth, dost thou so much as understand all that grows upon the surface of it? *Bp. Patrick.* We now ascend from below the centre of the earth to its surface; from the region of death to the world of life. *Scott.*

19. *Where is the way where light dwelleth?* &c.] This question differs from that in ver. 12—15. *That* related to the morning, and its benefit to mankind: *this* to settling the precise boundary of light and darkness, that is, day and night. One half of the earth is enlightened, the other half is in darkness, at the same instant. Job is now asked, whether he was witness to that operation of creation, by which the limits of light and darkness were fixed, and knew the extent both of one and the other. The question is put in figurative language: Light and Darkness are represented as persons; each has its separate dwellingplace and peculiar jurisdiction;

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dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it || to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is;* *on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep † is frozen.

31 Canst thou bind the sweet influences of || † Pleiades, or loose the bands of † Orion?

32 Canst thou bring forth || Mazzaroth in his season? or canst thou † guide Arcturus with his sons?

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‖ Or, *at.*

† Heb. *is taken.*

‖ Or, *the seven stars.* † Heb. *Cimah.* † Heb. *Cesil.*

‖ Or, *the twelve signs.* † Heb. *guide them.*

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the bounds of one never encroach on those of the other. *Scott.*

20. *That thou shouldest take it to the bound thereof,*] Or, "Surely thou canst guide (take) us to its border; yea, certainly thou canst shew the roads which lead to its house. Thou must know, for thou wast born at that time; as to the number of thy years, they are many." This is lofty irony. *Heath, Scott.*

22—38. *Hast thou entered* &c.] This whole passage relates to those changes in the state of the atmosphere, which we call the weather. *Scott.*

22. *Hast thou entered into the treasures of the snow?* &c.] Didst thou ever enter into My storehouse of meteors, which I have decreed to bring forth upon all occasions of My judgment upon men? *Bp. Hall.* The inspired poet still keeps in view the moral purposes, for which the Deity employs his natural works. "The time of trouble" may signify, not winter in general, but those severe winters, in which there falls such abundance of snow and hail, as does infinite damage to the fruits of the earth, to cattle, and to human kind. *Scott.*

24. *By what way is the light parted,*] The word should be rendered "lightning," as in chap. xxxvii. 3; on account of its accompaniments, wind, rain, and thunder. *Bp. Stock.*

Dost thou know how the lightning comes to break forth from the cloud; and how that vapour, there included, scatters with great violence a blustering wind upon the earth? *Bp. Hall.*

25. *Who hath divided a watercourse* &c.] Who hath caused the clouds to pour down stores of rain by drops on such and such places, as if it were guided by pipes or channels? *Clark.*

26. *To cause it to rain — where no man is;*] This circumstance, "where no man is," is dwelt upon, to shew the provision which the Creator makes for the sustenance of wild beasts. Compare Psal. civ. 10, 11; Joel ii. 22. This instance of the power and providence of God might also be intended to suggest, that He, who turns the barren wilderness into fruitful pasture, is equally able to change a miserable condition into a happy one. Such an instruction is a strong motive to confidence in God in the most desperate situation, as Job thought his own to be. Compare chap. v. 9—11; and see the note there. *Scott.*

28. *Hath the rain a father?*] Rather, "Who is the father of the rain?" and so it corresponds with the next sentence, "Or who hath begotten the drops of dew?" The first mechanical agents in the production of "rain" and "dew," are known only to Him, whose name is Wonderful. *Scott.*

30. *The waters are hid as with a stone,*] The waters, hardened into the substance of stone, and losing for a time their natural character, "hide themselves;" because no trace of water appears, while every thing is bound by frost. *Rosenmüller.*

The Son of Sirach has given a beautiful description of this wonderful operation and appearance of nature, Ecclus. xliii. 20. *Scott.*

——*the deep*] This cannot here mean *the sea.* A frozen sea was never seen in Arabia, or its neighbourhood. Neither could such a phenomenon be so much as heard of in those days, when navigation had not reached to the high northern latitudes. The word signifies, in the Arabick language, any deep gathering together of water, whether fountain, river, or lake. A frozen lake might be known even in Arabia, or in some of the adjacent countries. See the remark on chap. xxxvii. 10. *Scott.*

31, 32. *Canst thou bind* &c.] See chap. ix. 9, and the note there. Canst thou alter the seasons of the year, or cause a restraint of the spring, summer, autumn, &c.? Canst thou bring forth those hidden stars of the south? or direct the northern constellations in their courses? *Bp. Hall.* He is now asked, whether he has power over the heavenly bodies, to direct their motions, control their action upon the earth, and prevent the seasons and weather which they are apt to produce. *Scott.*

31. — *the sweet influences* &c.] "The sweet influences" are the pleasant season of spring: "the bands" are the rigours of winter, when the earth is bound with frost. The chief attention of the Arabs was, not so much to the planets, as to the fixed stars; their rising and setting, and their supposed influence in producing rain, wind, heat, cold, and all other changes of weather. *Scott.*

32. *Canst thou bring forth Mazzaroth* &c.] St. Chrysostom explains Mazzaroth of the twelve signs of the zodiack. Our marginal version adopts that explanation. *Scott.*

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33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, † Here we *are?*

† Heb. *Behold us.*

c Chap. 32. 8. Eccles. 2. 26.

36 [c] Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

† Heb. *who can cause to lie down.*

‖ Or, *When the dust is turned into mire.*

† Heb. *is poured.*

37 Who can number the clouds in wisdom? or † who can stay the bottles of heaven,

38 ‖ When the dust † groweth into hardness, and the clods cleave fast together?

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39 [d] Wilt thou hunt the prey for the lion? or fill † the appetite of the young lions,

d Ps. 104. 21.

† Heb. *the life.*

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 [e] Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

e Ps. 147. 9. Matt. 6. 26.

CHAP. XXXIX.

1 *Of the wild goats and hinds.* 5 *Of the wild ass.* 9 *The unicorn.* 13 *The peacock, stork, and ostrich.* 19 *The horse.* 26 *The hawk.* 27 *The eagle.*

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when [a] the hinds do calve?

a Ps. 29. 9.

33. *Knowest thou the ordinances of heaven?*] Knowest thou what laws God hath made for the motions and influences of the heavens; and what power He hath given to their operations on the earth? *Bp. Hall.*

35. — *Here we are?*] This surprising figure of speech, which gives intelligence and a voice to the lightnings, expresses with great sublimity the punctuality with which inanimate creatures observe the laws prescribed to them, and perform the service enjoined them by their Creator. The author of Baruch has imitated this wonderful prosopopœia, chap. iii. 34. *Scott.*

37. *Who can number the clouds in wisdom?* &c.] With all the wisdom that thou hast, canst thou count the number of the clouds, whose showers thou art as unable to stop, as to make them run? *Bp. Patrick.*

—— *who can stay the bottles of heaven,* &c.] Canst thou "stay the bottles of heaven," when they have given as much rain as may fit the earth for bearing fruit, the light dust being now turned into lumps of earth? *Caryl.*

Or, as in the margin, "Who can cause the bottles of heaven to lie down?" The work of Providence described in these verses, is the collecting and arranging of the clouds in the most fitting season, and then disposing them in the most proper manner for emptying themselves in profitable showers on the arable lands. The clouds are compared to those earthen jars, in which the Eastern people keep their water and their wine; "the bottles," or pitchers, "of heaven." See 1 Sam. x. 3; Isai. xxx. 14; Lam. iv. 2. The disposing of the clouds in a proper manner for emptying themselves is denoted by the position into which a pitcher or jar is put for pouring out its contents: who can "lay along" the pitchers of heaven? This image is similar to the inclined urn, which the heathen poets place in the hand of a river-god. The urn represents the fountain from which the river flows: and what fountains are to rivers, the clouds are to rain. *Schultens, Scott.*

38. *When the dust groweth into hardness,* &c.] These showers are sent to soften the glebe, and prepare it for plowing, when it has been baked and hardened by the long drought of summer. Compare Psal. lxv. 9—13. *Scott.*

39. *Wilt thou hunt* &c.] This verse should have begun a new chapter: for we here pass to quite a new topick, the brute animals which inhabit the air, the land, and the water. The subject is continued with a few short interruptions unto the end of the Almighty's speech. Those species of animals are selected, in which the wisdom, power, and providential care of the Creator are most eminently displayed. The tendency of the descriptions is, to raise in our minds such admiration of the Deity, as will effectually extinguish discontent, and silence murmurings against His dispensations. *Scott.*

—— *for the lion?*] The word signifies "a lioness," properly when giving suck. *Parkhurst.* The question turns upon making provision for the lioness, and her family of sucking whelps. The wonderful providence of God effects this, by the tender feelings of parental affection which He has infused into this savage animal, and by the peculiar fierceness and swiftness which He has given to it, to hunt the prey that she may have a supply of milk for her young. *Scott.*

—— *or fill the appetite of the young lions,*] This is a different question. It relates to qualifying the young weaned lions to provide for themselves. *Scott.*

41. *Who provideth for the raven his food?*] The providence of God, particularly in the supplies afforded to the ravens, is divers times taken notice of in the Scriptures. Thus our Saviour, Luke xii. 24, "Consider the ravens, &c." It is a manifest argument of the Divine care and providence, in supplying the world with food and necessaries, that the ravens, accounted as unclean, and little regarded by man, destitute of stores, and that live by accidents, by what falleth here and there; that such a bird, I say, should be provided with sufficient food: especially if that be true which Aristotle, Pliny, and Ælian report, of their want of affection, and cruelty to their young; that they expel them their nests as soon as they can fly, and then drive them out of the country. *Dr. Derham.*

The reason given why the raven is particularly mentioned as an object of the care of Providence, is because, by her clamorous and importunate voice, she particularly seems to be always calling upon Him. Hence in Greek, a verb, derived from the word which signifies a raven, means *to ask earnestly. Dr. Young.*

Perhaps the raven is mentioned here, instead of being introduced among other birds in the next chapter, because he lives on carrion, and may be supposed to feed on carcases which the lion leaves. The difficulty of meeting with such kind of food renders the Divine power more illustrious in preserving this species of creatures. Compare Ps. cxlvii. 9. *Scott.*

Chap. XXXIX. ver. 1. *Knowest thou the time* &c.] Canst thou understand or dispose of the conceptions and births of the wildest creatures? *Bp. Hall.* Not

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2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the † barren land his dwellings.

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† Heb. *salt places.*

7 He scorneth the multitude of the city, neither regardeth he the crying † of the driver.

† Heb. *of the exactor.*

8 The range of the mountains *is* his pasture, and he stretcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn

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mere knowledge, but providential care and protection is intended here. "To know" is used in this sense, Ps. xxxi. 7, "Canst thou mark," rather, "Canst thou watch over and preserve the calving of the hinds?" that is, the hinds when they calve. *Scott.*

—— *the wild goats of the rock*] This animal is called also ibex, and in French bouquetin, which name means "goat of the rock." It is a species of wild goat, so called from the wonderful manner in which they mount to the top of the highest rocks; to which quality the sacred writers allude in the other two passages, besides this, where the word occurs, 1 Sam. xxiv. 2; Psal. civ. 18: and to this natural historians bear abundant witness. Johnston, in his History of Quadrupeds, says, "It is certain there is no crag of the mountains so high, prominent, or steep, but this animal will mount it in a number of leaps, provided only it be rough, and have protuberances large enough to receive its hoofs in leaping." And Buffon, after observing that this animal and the chamois greatly resemble each other, adds, "but the rock-goat, as being more nimble and strong, mounts to the very top of the highest mountains, whereas the chamois inhabits only the second stage." *Parkhurst.*

2. *Canst thou number the months that they fulfil?* &c.] "Canst thou number" is here equivalent to "Canst thou appoint the number:" see chap. xiv. 5. And "knowing" means operative providential care, as in ver. 1. *Scott.*

3. — *their sorrows.*] That is, their young ones, brought forth with severe throes. *Caryl.* It is observed by Bochart and others, that hinds bring forth their young with great difficulty. *Dr. Durell.*

4. *Their young ones are in good liking,* &c.] Their young ones are lusty and strong; they grow up in the open fields; they leave their mothers, and return to them no more. *Bp. Patrick.*

—— *they grow up with corn;*] The word rendered "corn" means the clear open field or country, as opposed to the dwellings and cultivation of men. The animals here mentioned do not thrive with corn, but with the few shrubs and hardy plants growing in the open country or desert: a circumstance which makes their preservation and "good liking" more wonderful. *Parkhurst, Scott.*

Perhaps "the hind" is associated in this passage with the "rock-goat," because the former inhabits the forest, and roams amid its wildnesses, as the rock-goat roams amid the fastnesses of the mountains. *Script. illust. Expos. Ind.*

5. — *the wild ass*] This animal is found in considerable numbers in the deserts of Lybia and Numidia; in the eastern and southern Tartary; in Persia, Syria, &c. "The wild asses," says Buffon, "differ from the tame ones, only by the effects of independence and liberty: they are more strong and nimble, more courageous and lively; but they are the same in the shape of their bodies." *Parkhurst.*

—— *free?*] This word does not here imply an antecedent state of bondage. It signifies freedom in opposition to slavery; an exemption from the servitude to which the domestick ass is made subject: which exemption is expressed in the next sentence by "loosing the bands of the wild ass." *Scott.*

6. *Whose house I have made the wilderness,*] See above, Parkhurst's note on ver. 5. The wild ass is a gregarious animal, for they go in herds to pasture and to watering; yet in Hos. viii. 9, he is said to be "solitary," because he frequents lonely places. *Scott.*

—— *and the barren land*] In the Hebrew, as the margin notices, the "salt places:" either salt marshes, or salt deserts. Professor Pallas, describing a female wild ass, brought to Petersburgh, says, "She preferred brackish water to fresh, and never drank of what was troubled. She loved bread sprinkled with salt, and sometimes would eat a handful of salt. I was told, that, when at Derbent, she always ran to drink of the Caspian sea, though fresh water was nearer to her. She also selected plants impregnated with saline particles, or those of bitter juices." This circumstance greatly adds to the expression and correctness of this passage. Animals, which inhabit the desert, must often be at a loss for water; and this animal, the Professor says, would often pass two whole days without drinking. *Script. illust.*

7. *He scorneth the multitude of the city,* &c.] The wild asses have their sight, hearing, and smelling, equally good: so that it is impossible to approach them in an open country. They are adapted to running, and of such swiftness that the best horses cannot equal them: all the ancient writers do justice to their fleetness, and their Hebrew name expresses this quality. *Professor Pallas, Script. illust.*

8. *The range of the mountains is his pasture,*] The Persians call this animal by a name signifying the mountain-ass; because he prefers the most arid deserts of the mountains. *Professor Pallas.*

9. — *the unicorn*] Most probably the rhinoceros; in the original, the reem. In Numb. xxiii. 22, (see the note there,) the strength of Israel is compared to "the strength of the reem." Job makes frequent allusion to his great strength, and ferocity, and indocility. He asks, "Will the reem be willing to serve thee, or abide by thy crib?" that is, Will he willingly come into thy stable, and eat at thy manger? And again: "Canst thou bind the reem with a band in a furrow, and will he harrow the valleys after thee?" In other words, Canst thou make him to go in the plough or harrow? The rhinoceros does not eat hay or grass, but lives entirely upon trees. *Bruce.* He is also extremely ill-suited to domestick labours; since, when of full age, he is perhaps as untameable and untractable as any creature living. Buffon says, "In Bengal, Siam, and other southern parts of India, where the rhinoceros is perhaps still more common than in Ethiopia, and where

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with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or ‖ wings and feathers unto the ostrich?

‖ Or, *the feathers of the stork and ostrich.*

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

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16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

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the natives are accustomed to train elephants, he is regarded as an irreclaimable animal, of which no domestick use can be made." *Fragments to Calmet, Script. illust.*

13. *Gavest thou the goodly wings unto the peacocks?*] The original word is one of the Hebrew names of the ostrich. The peacock was probably not known in Syria, Palestine, or Arabia, before the reign of Solomon, who first imported it. It was originally from India. Besides, the ostrich, not the peacock, is allowed on all hands to be the subject of the following parts of the description. *Scott.*

—— *Gavest thou the goodly wings* &c.] The passage may be rendered thus from the original: "The wing of the ostrich is quivering or expanded: the very feathers and plumage of the stork." When the ostrich is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage likewise upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark grayish colour, becomes now as black as jet; whilst the rest of the feathers retain an exquisite whiteness. They are "the very feathers and plumage of the stork:" that is, they consist of such black and white feathers as the stork is known to have. *Dr. Shaw.*

Or, "The wing of the ostriches is fluttered or quivered:" This camel-bird, as the Persians call it, cannot fly from the ground; but, assisted by the quivering motion of its wings, moves at an astonishing rate. But, "is it like the wing of the stork and its plumage?" Is it, like that, employed in protecting and providing for the creature's offspring? No: "for she (the hen ostrich) depositeth her eggs in the earth, &c." *Parkhurst.*

14. *Which leaveth her eggs in the earth,* &c.] As for the stork, the lofty fir-trees are her house, Ps. civ. 17: but the improvident ostrich depositeth her eggs in the earth. *Scott.* She deposits or trusts them there. Several natural historians have supposed the eggs of the ostrich to be hatched entirely by the sun; whereas the original word signifies actively, that "she heateth them," namely, by incubation. The ostrich lays from thirty to fifty eggs: the first egg is deposited in the centre; the rest are planted as conveniently as possible round about it. In this manner she is said to "lay," deposit, or trust, "her eggs in the earth, and to warm them in the sand; and forgetteth," as they are not placed, like those of some other birds, upon trees, or in the clefts of rocks, &c. "that the foot" of the traveller "may crush them, or that the wild beast may break them." *Dr. Shaw.*

16. *She is hardened against her young ones,* &c.] A very little share of that natural affection, which so strongly exerts itself in most other creatures, is observable in the ostrich: for upon the least distant noise or trivial occasion, she forsakes her eggs or her young ones, to which perhaps she never returns; or, if she does, it may be too late, either to restore life to the one, or preserve the lives of the others. The Arabs meet sometimes with whole nests of their eggs undisturbed; some of which are sweet and good, others are addle and corrupted: others again have their young ones of different growths, according to the time it may be presumed they have been forsaken by their dams. They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mother. Thus the ostrich may be said to be "hardened against her young ones, as though they were not hers; her labour," in hatching and attending them thus far, "being in vain, without fear," or the least concern of what becomes of them afterwards. This want of affection is also recorded, Lam. iv. 3. *Dr. Shaw.*

17. *Because God hath deprived her of wisdom.*] The want of that natural instinct to provide for, and nurse up, her young, which most other creatures are endowed with, is here attributed to God: "Because God hath deprived her of wisdom, &c." And the singular care of the Creator in this case is very remarkable, in supplying some other way the want of the parent animal's care and affection; so that the young should notwithstanding be bred up in those large and barren deserts of Arabia and Africa, and such places, where those birds dwell: the most unlikely and unfitting, in all human opinion, to afford sustenance to young helpless creatures; but the fittest, therefore, to give demonstrations of the wisdom, care, and especial providence of the infinite Creator and Conservator of the world. *Dr. Derham.*

Considering the great voracity of this camel-bird, and the extreme barrenness of those parts of the desert which they chiefly frequent, it is wonderful not only how the little ones should be brought up and nourished; but even how those of fuller growth, and much better qualified to look out for themselves, are able to subsist. *Dr. Shaw.*

18. *What time she lifteth up herself on high,* &c.] Or, as the words may be translated, "when she raiseth herself up to run away," namely, from her pursuers, "she scorneth," or laughs at "the horse and his rider." *Dr. Shaw.* The ostrich usually appears in a couchant posture, but rises suddenly to her full height, when alarmed and preparing to move forward. *Bp. Stock.* When these birds are surprised by persons coming suddenly upon them, whilst they are feeding in some valley, or behind some rocky or sandy eminence in the deserts, they will not stay to be curiously viewed and examined. Nor are the Arabs ever dexterous enough to overtake them, even when they are mounted on their most esteemed horses. "They, when they raise themselves up for flight, laugh at the horse and his rider." They afford him an opportunity only of admiring at a distance the extraordinary agility and the stateliness likewise of

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19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* † terrible.

† Heb. *terror.*

|| Or, His feet *dig.*

21 || He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet † the armed men.

† Heb. *the armour.*

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

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23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets,

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their motions, the richness of their plumage, and the great propriety of ascribing to them "an expanded quivering wing;" see ver. 13, and the note. Nothing certainly can be more beautiful and extraordinary than such a sight. The wings, by their repeated, though unwearied, vibrations, equally serving them for sails and oars; whilst their feet, no less assisting in conveying them out of sight, are no less insensible of fatigue. *Dr. Shaw.*

Adanson, in his Voyage to Senegal, speaking of two ostriches taken in Africa, gives this account of their motion, which he had particularly observed. "To try their strength, I made a full grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first they went a pretty high trot: when they were heated a little, they expanded their wings, as if it were to catch the wind, and they moved with such fleetness as to seem to be off the ground. Every body must have seen a partridge run, and must know that there is no man whatever able to keep up with it: and it is easy to imagine, that, if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with both these advantages: and I am satisfied that those I am speaking of would have distanced the fleetest race horses that ever were bred in England." *Parkhurst.*

19. *Hast thou given the horse strength?* &c.] It is very difficult to express violent motions, which are fleeting and transitory, either in colours or in words. In poetry it requires great spirit in thought, and energy in style, which we find more of in the Eastern poetry, than in either the Greek or Roman. The great Creator, who accommodated Himself to those He vouchsafed to speak to, hath put into the mouths of His Prophets such sublime sentiments and exalted language, as must abash the pride and wit of man. In the book of Job, the most ancient poem in the world, we have such paintings and descriptions in great variety. The description of the horse in particular, under all the disadvantages of having been written in a language little understood; of being expressed in phrases peculiar to a part of the world, whose manner of thinking and speaking seems to us very uncouth; and, above all, of appearing in a prose translation; is nevertheless so transcendently above all heathen descriptions, notwithstanding there are two very fine ones by Homer and Virgil, that hereby we may perceive how faint and languid the images are, which are formed by mortal authors, when compared with that which is figured, as it were, just as it appears in the eye of the Creator. In this description are all the great and sprightly images that thought can form of this generous beast, expressed in such force and vigour of style, as would have given the great wits of antiquity new laws for the sublime, had they been acquainted with these writings. I cannot but particularly observe, that whereas the classical poets chiefly endeavour to paint the outward figure, lineaments, and motions; the sacred poet makes all the beauties to flow from an inward principle in the creature he describes, and thereby gives great spirit and vivacity to his description. *Steele.*

—— *hast thou clothed his neck with thunder?*] Homer and Virgil mention nothing about the neck of the horse, but his mane. The sacred author, by the bold figure of thunder, not only expresses the shaking of that remarkable beauty in the horse, and the flakes of hair, which naturally suggest the idea of lightning; but likewise the violent agitation and force of the neck, which in the Oriental tongues had been flatly expressed by a metaphor less bold than this. *Steele.*

20. — *The glory of his nostrils is terrible.*] The disdainful snortings which he sends out of his nostrils in his pride and courage, are terrifying like thunder, ver. 19. *Caryl.* This is more strong and concise than that of Virgil, which yet is the noblest line that was ever written without inspiration; "And in his nostrils rolls collected fire." *Steele.*

24. *He swalloweth the ground* &c.] This expression intimates the rapidity and eagerness of the horse. He is described as rushing forward to battle, and, as it were, devouring the intermediate space; that is, traversing it with such speed, as to appear to swallow it down with one effort. *Rosenmüller.*

"He swalloweth the ground" is an expression for prodigious swiftness in use among the Arabians, Job's countrymen, at this day. It is indeed the boldest and noblest of images for swiftness. *Steele.*

—— *neither believeth he* &c.] Neither doth he conceive any terrour at the signal for battle, but believeth it not for joy. *Bps. Hall* and *Stock.*

"He rejoiceth in his strength;" "he mocketh at fear;" "neither believeth he that it is the sound of the trumpet;" "He saith among the trumpets, Ha, ha;" are signs of courage, as was before said, flowing from an inward principle. There is a peculiar beauty in his "not believing it is the sound of the trumpet;" that is, he cannot believe it for joy; but when he is sure of it, and is "amongst the trumpets, he saith, Ha, ha;" he neighs, he rejoices. *Steele.*

It is natural, that when things come to pass which are most of all agreeable to our wishes, but beyond our hopes, we scarcely believe our senses that they have happened. Job, speaking of God, says, "If I had called and He had answered me, yet would I not believe that He had hearkened unto my voice," chap. ix. 16; whereby he at the same time intimates the Divine Majesty and awfulness, and his own humility and desperation. "If I laughed on them, they believed it not," says Job of his dependents, chap. xxix. 24: magnifying hereby his own extreme dignity and authority, blended with condescension; and their unmingled veneration towards him. By one and the same circumstance, applied to the war-horse, his ardour and eagerness and impatient thirst for the battle, are wonderfully depicted. "He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet: he saith among the trumpets, Ha, ha; and he smelleth the

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Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

† Heb. *by thy mouth.*

27 Doth the eagle mount up † at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and [b] where the slain *are*, there *is* she.

b Matt. 24. 28. Luke 17. 37.

CHAP. XL.

1 *Job humbleth himself to God.* 6 *God stirreth him up to shew his righteousness, power, and wisdom.* 15 *Of the behemoth.*

MOREOVER the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

Before CHRIST about 1520.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 [a] Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

a Chap. 38. 3.

8 [b] Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

b Ps. 50. 21. Rom. 3. 4.

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 [c] Deck thyself now *with* majesty

c Ps. 104. 1.

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battle afar off, the thunder of the captains, and the shouting." From which passage, most distinguished by universal admiration, it is abundantly manifest, how greatly this poem excels in description: at the same time we may conclude, that in other instances the correctness and beauty of its representations would not be less evident, if we were equally well acquainted with the animals themselves and their properties. *Bp. Lowth.*

26. *Doth the hawk fly by thy wisdom,*] It is by thy appointment that the hawk stretches her wings, to fly into the warmer climates of the south? *Bp. Hall.*

Some of the genus of hawks are, as Bochart and others observe, birds of passage. The hawk therefore appears to be introduced here as a specimen of that astonishing instinct, which teaches birds of passage to know their times and seasons; when to migrate out of one country into another for the benefit of food, or a warmer climate, or both. The stork is of this kind, Jer. viii. 7. *Scott, Parkhurst.*

27. *Doth the eagle mount up at thy command,*] Fly directly upward, which no other bird is able to do? *Clark.* Buffon observes, that the eagle is of all birds that which mounts to the greatest height. *Parkhurst.*

28. *She dwelleth and abideth on the rock,*] To illustrate this passage, it may be remarked from Buffon, that the eagle usually constructs its aiery, which is flat, and more properly a flooring of sticks and twigs than a nest, between two rocks, in a dry and inaccessible place. *Parkhurst.*

29. *From thence she seeketh the prey,* &c.] The eagle is said to be of so acute a sight, that when she is so high in air that man cannot see her, she can discern the smallest fish under water. *Dr. Young.*

The eagle has an excellent sight, but little smell in comparison of the vulture: he therefore hunts only by view. *Buffon.*

30. *Her young ones also suck up blood:* &c.] The young eagle is wont (and who taught it him?) to suck in the blood of his prey; and where carcases are, thither, by a strange sagacity of nature, he is drawn to resort. *Bp. Hall.*

Chap. XL. ver. 2. *Shall he that contendeth with the Almighty instruct him?*] Shall he that pleads against God's proceedings teach Him how to govern the world better? "he that reproveth God, let him answer it." Let him that censures God's actions answer what has been already advanced. *Clark, Dr. Durell.*

The design of this and of the other chapters is, to shew us how little we understand of the works of God; and that therefore it is the highest presumption to question the reasons and justice of His providence. *Bp. Wilson.*

5. *Once have I spoken;* &c.] I have spoken once and again foolishly, but I will not defend what I have unadvisedly said, nor proceed further in such presumptuous expressions and accusations of Thy providence. *Clark.*

The confession which Job makes of his own vileness and presumption, should teach us what effect ought to be produced in our minds by the wonderful works of creation; namely, that they ought to convince us of our own weakness and ignorance, and so humble us before God, that we may never think or say any thing contrary to the profound submission which we owe Him. *Osterwald.*

6. *Then answered the Lord* &c.] Then, the more to humble and convince him, the Divine Majesty spake again after the same manner as before. *Bp. Patrick.*

7. *Gird up thy loins* &c.] See note on chap. xxxviii. 3.

8. *Wilt thou also disannul my judgment?* &c.] Is there any reason to suspect My care of mankind, who have shewn it so much about other creatures? Canst thou not defend thyself, but thou must also complain of Me? Must I be condemned that thou mayest be justified? *Bp. Patrick.* By "disannulling God's judgment" is meant, "condemning God," as the latter sentence explains it. Job's complaints and manner of justifying himself amounted to charging God with injustice. *Scott.*

10. *Deck thyself now with majesty* &c.] The magnificent scenery in this and the four following verses presents to us the Almighty arrayed in the splendours of Divine majesty, exerting His supreme dominion, and manifesting His righteous vengeance by thundering and lightning on the heads of haughty tyrants, and hurling

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and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

‖ Or, *the elephant*, as some think.

15 ¶ Behold now ‖ behemoth, which I made with thee; he eateth grass as an ox.

Before CHRIST about 1520.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

‖ Or, *He setteth up.*

17 ‖ He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*

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them down to the bottom of Hades. See Isai. xxx. 30. Job is ironically required to invest himself with the attributes of Deity, and to assume the glorious ensigns of Divine majesty; that he may execute judgment on proud oppressors, and other profligate men, of whose impunity and prosperity he had so loudly complained. *Scott.*

—— *array thyself with glory and beauty.*] To understand those expressions in Scripture which speak of Jehovah being arrayed or clothed with majesty, strength, honour, or the like, we must recollect the glorious manner in which He vouchsafed to appear to His people in fire, light, and clouds. *Parkhurst.*

12. — *tread down the wicked in their place.*] In the very place of their exaltation. *Scott.* Permit no one of an infamous character to continue easy and undisturbed: put a stop as soon as possible to their vicious example. *Chappelow.*

13. *Hide them in the dust* &c.] Cast them down from their splendid elevation into the obscure abodes of death, as condemned malefactors. "To bind the face" is a phrase for treating a person as a convict condemned to die. See the note on chap. ix. 24. "The dust" is the grave, chap. xvii. 16; and the "secret" place is another expression for the sepulchre; or else it means the secret abodes of Sheol, the receptacle of departed souls. *Scott.*

14. — *that thine own right hand can save thee.*] That thou art self-sufficient, the author and preserver of thy own happiness; therefore a god, and a match for Me. This humiliating sarcasm makes way for another mortification: for the Almighty next sends him to two of His creatures, behemoth and leviathan; and bids him prove his high courage in an open encounter with either of them. *Scott.*

15. *Behold now behemoth,*] The learned Bochart contends, that the behemoth is the hippopotamus; that is, the sea-horse, or, more properly speaking, the river-horse; which the ancient Greek writers, and the Prænestine pavement described in Shaw's Travels, represent as an amphibious quadruped found in the Nile, and which is still sometimes to be met with in Upper Egypt. And he has supported his opinion with so much learning and plausibility, that I believe it has been generally embraced and acquiesced in by the learned since his time. It must be confessed, however, that most of the characters given of the behemoth correspond also to the elephant. *Parkhurst.*

—— *which I have made with thee;*] Rather, "near thee;" that is, in thy neighbourhood. As if God had said, There is no need to seek for arguments of My power from a distance, since they lie close at hand. Among the beasts which I have made in the Nile, which borders on thy country, Arabia, how wonderful is the river-horse! *Bochart.* Or, "whom I made thy fellow-creature." This is a humbling stroke. *Scott.*

—— *he eateth grass as an ox.*] That the river-horse, an aquatick animal, living for the most part at the bottom of the Nile, should eat grass as an ox, is a surprising and singular circumstance, and therefore not omitted by other authors. *Bochart.*

16. — *his strength is in his loins,* &c.] It is well known that the loins are the seat of strength: compare Nahum ii. 1; Ps. lxix. 24. As to the latter part of the verse, the river-horse is protected all over his body, no less in his navel and his belly, than in other parts, by a skin of impenetrable solidity and thickness. This is not the case with the elephant, whose softest and most vulnerable part is the belly. *Bochart.*

17. *He moveth his tail like a cedar:*] "He moveth his tail, which is as a cedar." The tail of the hippopotamus might be compared to a cedar, on account of its smoothness, roundness, thickness, and strength. *Bochart.* Buffon says, that "his tail is like a tortoise's, only incomparably thicker:" and Scheuchzer, that "though short, yet it is thick, and may be compared to the cedar, for its tapering, yea conical shape, its smoothness, thickness, strength, and rigidity." *Parkhurst.*

18. — *His bones* &c.] "His (smaller) bones are compact bars of brass, his (larger, projecting) bones like a forged bar of iron." No doubt these words are intended to express the extraordinary hardness of the behemoth's bones: but it does not appear that the bones of the elephant are in this respect different from, or harder than, those of other animals: whereas, the bones of the hippopotamus are probably much harder than those of the elephant, if we may judge by the superiour hardness of his tusks: of which Buffon says, "they are very strong, and of a substance so hard as to strike fire with steel." *Parkhurst.*

The meaning is, that the bones of the river-horse are not, as in most fishes, mere cartilages, but like brass and iron, very hard, firm, and strong. They are, in fact, extremely strong: the tooth of this animal surpassing in hardness, and in the difficulty with which it is carved, that of the elephant, whose tooth is as hard as any part about him. *Bochart.* No creature is known to have stronger limbs than the river-horse. *Harmer.*

19. *He is the chief of the ways of God:*] That is, one of the most remarkable quadrupeds He hath made. The word "way" denotes the manner of God's acting or proceeding; also, as in this place, His works or actions themselves. See Prov. viii. 22. "Jehovah possessed me in the beginning of His way;" that is, of His work of creation. *Parkhurst.*

—— *he that made him can make his sword to approach unto him.*] That is, can put forth His power and destroy

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Before CHRIST about 1520.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

† Heb. *he oppresseth.*

23 Behold, † he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

Before CHRIST about 1520.

24 ‖ He taketh it with his eyes: *his* nose pierceth through snares.

‖ Or, *Will* any *take him in his sight,* or, *bore* his *nose with a gin?*

CHAP. XLI.

Of God's great power in the leviathan.

CANST thou draw out ‖ leviathan with an hook? or his tongue with a cord † *which* thou lettest down?

[That is, a *whale,* or, a *whirlpool.*

† Heb. which *thou drownest.*

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him. *Caryl.* Rather, the words may be rendered, "He who made him has made fast his weapon;" (*Parkhurst;*) alluding to the tusks of the hippopotamus, the fixed insertion of which is remarkable in this animal. *Fragments to Calmet.* The word, rendered "sword," properly means that sort of sword which the Greeks called harpè, and which was crooked or bent like a sickle. The river-horse is here said to be furnished with such a sword, because he has teeth standing out of his mouth, gently bent, sharp, and long, with which he cuts down and destroys the corn, &c. as with a harpè, or sword crooked like a sickle. The Greek poets and other writers speak of the teeth of the river-horse by this name; and describe his voracity in laying waste the fields. It is more agreeable to the general sense of the context to understand the words in this manner, than to suppose them to signify that God alone is able to destroy the animal by His power, as by a sword. *Bochart.*

20. *Surely the mountains bring him forth food,*] This is the true reason why the behemoth, though a water animal, is armed with such teeth as have been just noticed; namely, because he feeds, not so much in the water, as on land, where grass as well as corn is cut down with a sickle, or instrument of the like shape. By "the mountains" may be understood the hills and eminences bordering on the Nile. And they are the rather specified, by reason of the strangeness and wonderfulness of an aquatick animal feeding, not only on land, but in such a situation with other beasts and cattle. *Bochart.*

——*where all the beasts of the field play.*] It appears to be the intention of this passage, to express the security of the inferiour creatures from injury by this inoffensive animal, which permits even their frolicks and sportiveness without interruption. *Fragments to Calmet.*

21. *He lieth — in the covert of the reed,* &c.] This is agreeable to the description which other writers give of the river horse. *Bochart.* In the Prænestine pavement the river-horse is represented hiding and sheltering himself among the reeds of the Nile. He is properly an amphibious animal, living constantly in fens and rivers. *Harmer.*

23. — *he drinketh up a river, and hasteth not:*] That is, he drinks at his leisure, without fear. *Caryl.*

Rather, "Behold, the stream may press upon him, he will not be terrified; he will be secure, though Jordan rush against his mouth." So Bochart excellently renders this passage. Buffon, speaking of the hippopotamus, says, "He is pleased with being in the water, and stays there as willingly as upon the land. He remains a long time at the bottom of the water, and walks there as in the open air." To the same purpose Mr. Watson, in his Animal World Displayed, "The hippopotamus spends part of its life under water; it comes out of the water in an evening to sleep; and when it goes in again, it walks very deliberately in over head, and pursues its course along the bottom as easy and unconcerned as if it were in the open air. The rivers it frequents are very deep; and, when they are also clear, this affords a most astonishing sight." Other writers speak to the same effect. And, further to illustrate this passage, it may not be amiss to add from Maundrell's Travels, that, when he visited the river Jordan, March 30, "the water was very turbid, and too rapid to be swum against. For its breadth, it might be about twenty yards over: and in depth, it far exceeded his own height." *Parkhurst.*

24. *He taketh it with his eyes:* &c.] This verse may be thus rendered: "Though one seize him in a trap by the eyes or visage, yet his nose forces itself through the snares;" which agrees very well with what is said above of his vast force, and the impenetrability of his skin by iron. *Dr. Durell.*

Chap. XLI. The irony is continued. Job is now addressed as a man of prowess, sufficient to combat and subdue another creature, much more formidable than the behemoth, in regard of the armour with which it is furnished, both for defending itself and attacking its enemy. This creature is named Leviathan. The crocodile has found so powerful an advocate in Bochart, that all other claimants are put to silence. The characters in the description perfectly correspond to that animal, allowance being made for poetical ornaments and heightenings. The description is not intended merely for the purpose of embellishment. It has a a nobler design. That design is clearly explained, ver. 10, "None is so fierce that dare stir him up: who then is able to stand before Me?" Hence Job is taught to tremble at his danger, in having provoked by his murmurs and litigation the displeasure of the Maker of this dreadful animal. His high spirit is now brought down, his conviction is completed, and his repentance and submission satisfy the Almighty. *Scott.*

Ver. 1. *Canst thou draw out leviathan with an hook?*] From this passage Hasselquist observes, that the leviathan "means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile; to wit, that this voracious animal, far from being drawn up by an hook, bites off and destroys all fishing tackle of this kind which is thrown out in the river. I found," adds he, "in one that I opened, two hooks which it had swallowed, one sticking in the stomach, and the other in a part of the thick membrane which covers the palate." *Parkhurst.*

The taking of the crocodile is most difficult. Diodorus says, they are not to be taken but by iron nets. When Augustus conquered Egypt he struck a medal, the impress of which was a crocodile chained to a palm tree, with this inscription, "No one has bound me before." *Dr. Young.*

The crocodile is of too great weight and magnitude

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2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

Before CHRIST about 1520.

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him?* [a] *whatsoever is* under the whole heaven is mine.

[a] Ps. 24. 1. & 50. 12. 1 Cor. 10. 26.

12 I will not conceal his parts,

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to be drawn out of the river, as fish usually are, with an hook. And from the scaly quality, Ezek. xxix. 4, and the hardness of his coat, or because "his scales stick (so thick) together that they cannot be sundered," (below, ver. 17,) there is therefore no danger of having "his skin filled with barbed irons, or his head with fish spears," ver. 7. From these apposite characteristicks the crocodile may be well taken for the leviathan, as described in this chapter of Job, and elsewhere alluded to in the Holy Scripture: where the leviathan is called "the piercing serpent," or dragon," Isai. xxvii. 1; where Pharaoh is called "the great dragon," or leviathan, Ezek. xxix. 3; where "the heads also of the leviathan," that is, of Pharaoh or of Egypt, are said to be "broken in pieces," Ps. lxxiv. 14; otherwise expressed in the preceding verse, by "breaking the heads of the dragons in the waters," or in the Red sea. *Harmer.*

—— *or his tongue with a cord which thou lettest down?*] Rather, "or tie his tongue with a cord." *Dr. Durell.*

2. *Canst thou put an hook into his nose? or bore his jaw through with a thorn?*] Rather, "Canst thou put a rope about his nose, or bore his jaw through with a hook?" *Dr. Durell.* The former word in the original means a rope or muzzle, properly a rope made of bulrushes. The latter, which properly signifies a thorn, is also used for a hook, sharp like a thorn. *Bochart.* Or it signifies a clenched ring of iron, passed through the nose of a beast, in order the better to manage him by means of a rope fastened to it: as is still usual in the East with regard to camels and buffaloes. See 2 Kings xix. 28; Isai. xxxvii. 29. The question then is, "Wilt or canst thou put a rope in his nose?" that is, in a hole bored through his nose; "or bore his cheek through with a ring?" Compare Ezek. xxix. 4, where Pharaoh king of Egypt is described under the similitude of this same dreadful animal. *Parkhurst.*

4. *Will he make a covenant with thee?* &c.] In the same manner as the conquered are wont to redeem their lives from their conquerors at the price of their liberty. "A servant for ever;" that is, for the whole of his life. *Bochart.*

5. — *wilt thou bind him for thy maidens?*] That they may play with him. The crocodile is particularly hostile to boys and girls, who sometimes, approaching the Nile too incautiously, have fallen a prey to him. Ælian mentions several instances of the crocodile devouring children: and Maximus Tyrius relates a story of an Egyptian woman, who had a son of the same age with a young crocodile. He says, the animal was gentle, as long it continued weak; but when it increased in size, it discovered its natural disposition, and killed the child. *Bochart.* See the note on chap. iii. 8.

6. — *among the merchants?*] The word seems to denote the associated merchants, or merchants companions, who belonged to the same caravan. *Parkhurst.*

7. *Canst thou fill his skin with barbed irons?*] Canst thou pierce his skin with barbed hooks? *Bp. Hall.* This question is not applicable to the whale; but it is to the crocodile, whose skin is impenetrable to weapons. *Bochart.* See the note from Harmer on ver. 1.

—— *fish spears?*] Instruments, not very unlike the Eastern ox-goads, (see the note on Judges iii. 31,) have been used for catching fish; and were meant by our translators, when they employed the term "fish spears" in this place: but then they must have been sharper than goads, in order to secure the fish. So Camden, in his account of our native island, tells us, that those who live by the sides of the Solway Frith hunt salmons, whereof there is great plenty there, with spears, on horseback. *Harmer.*

The weapons mentioned in this verse are undoubtedly such as fishermen used for striking large fish at a distance. *Scott.*

8. *Lay thine hand upon him, remember the battle, do no more.*] The latter clause would be clearer if it were rendered, "but remember that thou wilt have no other conflict;" for this is doubtless the sense. The note in the old version is, "if thou once consider the danger, thou wilt not meddle with him." *Dr. Durell.* Such dread will come upon thee, that thou wilt think of flight, rather than of battle, when by the very touch thou shalt have discovered that his skin is capable of resisting every stroke. *Bochart.*

9. *Behold, the hope of him is in vain:*] The hope of making him a prey is vain. *Grotius.* Or, the hope of him who shall have laid hands on the crocodile. *Bochart.*

10. *None is so fierce that dare stir him up:*] What is said of the lion, Gen. xlix. 9; Numb. xxiv. 9; is here said of the crocodile: "None is so fierce or so bold as to stir him up," when, satiated with the fishes which he has devoured, he reposes asleep upon the shore. Pliny and others describe this as the custom of the crocodile. *Bochart.*

11. *Who hath prevented me, that I should repay him?*] Who hath done Me any favour in helping Me to make or govern the world, or in furthering My actions, that I may repay it unto him? *Bp. Hall.*

The sentiment in this verse demonstrates the folly and impiety of contending with God, as Job had done. He is all-sufficient and independent, and therefore cannot be indebted to any for their service. He is the Proprietor of all beings; He therefore cannot injure any one by taking away his possessions and enjoyments: for He takes only what He gave. Submissive resigna-

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Before CHRIST about 1520.

nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* ‖ with his double bridle?

‖ Or, *within.*

14 Who can open the doors of his face? his teeth *are* terrible round about.

† Heb. *strong pieces of shields.*

15 *His* † scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

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19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and † sorrow is turned into joy before him.

† Heb. *sorrow rejoiceth.*

23 † The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

† Heb. *The fallings.*

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tion to His disposals therefore is the duty of every reasonable creature. *Scott.*

12. — *his comely proportion.*] The comeliness of his form; that is, for fighting or combat: the advantage of his structure, both for his own security, and for destroying and devouring, &c. *Parkhurst.*

13. *Who can discover the face of his garment?*] Rather, "who can uncover the face of his garment?" for "the face of his garment" would by a common hebraism signify the upper or external garment. *Dr. Durell.* Who is able to turn over that skin, with which he is covered as with a garment? *Bp. Hall.* The crocodile never casts his skin, as serpents do. *Bochart.*

This obscure sentence seems to describe that terrible helmet, which covers the head and face of the crocodile. The translation might be, "Who can uncover his mailed face?" If in Job's days they covered their war horses in complete armour, the question may refer to taking off the armour, and leviathan's skin be represented by such an image. *Scott.*

—— *who can come to him with his double bridle?*] "Who can come upon him with the doubling of his rein?" that is, with a bridle having two reins. *Parkhurst.* Rather, "Within his double bridle who will come?" The expression used here means the double fold of his jaws. *Bp. Stock.* In Greek, as in Hebrew, those parts of the lips, which terminate on both sides at the jaw-bones, are called "bridles." *Bochart.* This interpretation of Bochart best agrees, not only with the structure of the preceding hemistich, but with the following verse. *Parkhurst.*

14. *Who can open the doors of his face?*] That is, his immense jaws, which he separates at pleasure with a vast and horrible opening, like folding doors. It has been said, that "when the crocodile begins to gape, in order to take in his prey, he becomes all mouth." *Bochart.*

—— *his teeth are terrible round about.*] Rather, perhaps, "the rows of his teeth are terrible." His mouth is said to be so large that he can take in a whole sheep: and he has thirty-six sharp pointed teeth in each jaw. *Dr. Durell.*

15. *His scales are his pride, shut up together as with a close seal.*] The latter clause should be rendered, "He is shut up close as with a seal." *Dr. Durell.* In this and the two following verses is described the compactness of the scales, by which the whole body of the animal is covered, as if by iron plates closely united together. This circumstance, which is notoriously true of the crocodile, cannot be applied to the whale, whose skin is smooth and free from scales. *Bochart.*

18. *By his neesings a light doth shine,* &c.] When he sneezeth, he maketh as it were a fire to break forth at his nostrils and eyes; and when thou beholdest his eyes, thou wouldest think that thou sawest the sun rising in the morning. *Bp. Hall.*

The former clause is nearer the literal truth than at first view may be imagined. The crocodile, say the naturalists, lying long under water, and being there forced to hold his breath, when he emerges, the breath long repressed is hot, and bursts out so violently that it resembles fire and smoke. The horse suppresses not his breath by any means so long, neither is he so fierce or animated: yet Virgil, the most correct of poets, ventures to use the same metaphor concerning him. This may afford a caution against a false opinion of the Eastern boldness from passages ill understood. As to the latter clause, "his eyes are like the eye-lids of the morning," I think this gives us as great an image of the thing it would express, as can enter the thought of man. It is not improbable that the Egyptians stole their hieroglyphick for the morning, which is the crocodile's eye, from this passage. *Dr. Young.*

The Egyptian painters of hieroglyphicks, for the purpose of representing the morning, paint the eyes of the crocodile; because, as that animal emerges from the water, his eyes appear before the rest of his body. *Bochart.*

19. *Out of his mouth go burning lamps,* &c.] Much the same things as are said in this and the two following verses concerning the crocodile have been said by other writers concerning the river-horse. In fact, there is a relation between these two animals, and they resemble each other particularly in their mode of breathing: for, having kept in their breath a long time whilst under the water, they breathe with so much the more earnestness when they begin to emerge. As torrents which have burst their barrier, the breath, having been long repressed, then becomes so hot, and breaks forth with such violence, that it seems to vomit out flames from the mouth and nostrils. *Bochart.*

22. — *sorrow is turned into joy before him.*] Rather, "sorrow goeth before him;" that is, he causes sorrow wherever he goes. This animal, it is well known, occasions great ravages in a country. See ver. 25. *Dr. Durell.* The phrase is not unusual among the poets, who ascribe Anger, Rage, and Terrour, to Mars, the god of war, as his companions and attendants, who accompany and go before him on his way. *Bochart.*

The word, rendered "sorrow," signifies fainting from terrour; and the whole verse may be thus translated: "Strength dwelleth on his neck, and fainting exulteth before him;" that is, as soon as men see him, they immediately faint. But both the image and the expression in Job are wonderfully sublime. *Parkhurst.*

23. *The flakes of his flesh are joined together:*] "The

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24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone.*

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the ‖ habergeon.

‖ Or, *breastplate.*

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

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30 † Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

† Heb. *Sharp pieces of the potsherd.*

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, ‖ who is made without fear.

‖ Or, *who behave themselves without fear.*

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

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flakes;" that is, the more prominent parts of his flesh. *Bochart.* "The ribs (or bones) of his body cleave fast together." *Dr. Durell.*

25. *When he raiseth up himself,* &c.] When he begins to shew himself on the top of the waters, the fearless mariners and seamen tremble, by reason of the dashing of the waves one against another, caused by his violent motion, which threatens them with death; they betake themselves to their devotions, confess their sins, and beg pardon that they may be cleansed from them, and call upon God for mercy, Jonah i. 5. *Clark.*

Or, "On his rising up the valiant shrink; on the breakings (of whatever he is assaulted with, see the following verses) they are out of their wits." So the French translation; "and they know not where, or whereabouts they are, seeing how he breaks every thing." *Parkhurst.*

26. — *the habergeon.*] The original word, which occurs only in this place, is supposed to mean a coat of mail; but this is evidently inconsistent with the context, which treats not of defensive, but of offensive armour. *Bochart.* It signifies a kind of strong javelin, spear, or halberd: and it seems to have been of a stronger make than either of the other weapons noticed in this verse, and therefore is mentioned after them. *Parkhurst.* It probably means a trident or fishing spear. *Bruce.*

28. — *slingstones are turned with him into stubble.*] Or, "He throweth about slingstones as stubble," he dasheth them about with as much ease. An extraordinary instance of the force of a crocodile is related by Maillet: "I saw one last year twelve feet long, which had not eaten for five and thirty days, having had his mouth closed during the whole of that time. With one stroke of his tail, he upset five or six men and a bale of coffee, as easily as I could upset six chess-men." What strength then must one of twenty feet have, and in its full strength, not weakened by so long a fast! *Heath.*

30. *Sharp stones are under him:* &c.] The meaning of this may be, that, on account of the hardness of his skin, the crocodile can recline at ease on rocks, stones, and the sharpest things. *Bochart.* The belly of the crocodile is penetrable by a bullet, and perhaps also by a sword. Nevertheless it is hard enough to be insensible of pain, when he lieth on sharp stones and ragged rocks, which are in the bed of the Nile. In that part of the Nile, where the cataracts are, and which the crocodiles mostly frequent, its bed is of granite marble. *Scott.*

31. — *he maketh the sea like a pot of ointment.*] "The sea," that is, the Nile; as in Isai. xi. 15: the Nile is often so called by the Arabian writers, on account of the size of the river, and because at certain times it is spread over the whole of the Delta, like a sea. "Like a pot of ointment," by reason of the mud and slime which he stirs up, when he agitates the waters; probably also with a view to the sweet smell, which many writers have noticed as belonging to the crocodile. *Bochart.*

34. *He beholdeth all high things:* &c.] That is, he looks upon them with disdain; he despises them: see Cant. i. 6. Many stories are on record of crocodiles destroying and devouring other animals, greatly their superiours in height: men, oxen, buffaloes, boars, horses, camels, &c. *Bochart.*

—— *the children of pride.*] Literally, "the sons of elation or height." The phrase plainly means, as Bochart observes, the larger and stronger kinds of animals or wild beasts. *Parkhurst.*

There is in this speech a most happy gradation. After a magnificent but just description of the terribleness of the river-horse, the Almighty is represented as going on with His expostulations, something after this manner. But dreadful as this animal is, barbed irons and spears have sometimes prevailed against him: but what wilt thou do with the crocodile? "Canst thou fill his skin with barbed irons, or his head with fish spears? The sword of him that layeth at him cannot hold, &c." See verses 7, 26—29. What wilt thou do with this creature, O Job? This is to finish the expostulation in the strongest and most majestic manner. *Harmer.*

The argument of Omnipotence, insisted on in these four chapters, when duly considered, as Peters justly remarks, includes in it a full, perfect, and sufficient vindication of the ways of God with man. For if "He can do all things," and "nothing is impossible with God," He can have no temptation to do wrong; for "God cannot be tempted with evil, neither tempteth He any man," Jam. i. 13; though for wise and salutary purposes, for correction, for discipline, for purification of heart and life, and preparation for a better world, He tries the best men, like Job, and proves them in the furnace of affliction, that "they may come forth like gold;" while, by His all-governing and all-controlling providence, He restrains the craft and subtilty of the devil or man, working against them, to shake their faith, and "sift them as wheat;" saying to the former, as to the ocean originally, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." At the same time, of His infinite mercy and goodness, He is not severe to mark what they have done amiss, upon their hearty repentance and true

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CHAP. XLII.

1 *Job submitteth himself unto God.* 7 *God, preferring Job's cause, maketh his friends submit themselves, and accepteth him.* 10 *He magnifieth and blesseth Job.* 16 *Job's age and death.*

THEN Job answered the LORD, and said,

2 I know that thou canst do every *thing*, and *that* ‖ no thought can be withholden from thee.

‖ Or, *no thought of thine can be hindered.*

3 [a] Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

a Ch. 38. 2.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

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6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for † him will I accept: lest I deal with you *after your* folly, in that ye

† Heb. *his face*, or, *person*.

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faith: for "He knoweth whereof they are made, He remembereth that they are but dust." *Dr. Hales.*

Chap. XLII. Jehovah, having confounded all the false reasonings of Job, and sufficiently humbled him, proceeds now to condemn the principle maintained by the three friends, which He affirms "not to be right." As an atonement therefore for their behaviour, He commands them to offer a sacrifice for themselves; and, as some compensation to Job, they have the mortifying penance enjoined them of begging his prayers in their behalf. He, whom they had represented as the vilest of men, was the only intercessor whom God would accept. Job is at length not only restored to his former prosperity; but, as a recompence for his past sufferings, blessings flow in upon him in a double tide, which he enjoys to a very old age, and leave to a numerous posterity. *Heath.*

Ver. 2. *I know that thou canst do every thing*, &c.] This complete submission contains, 1st, A full acknowledgment of God's almighty power and supreme dominion, ver. 2; by thus glorifying the sovereign authority of God, Job tacitly condemns himself for not having meekly submitted to it: 2dly, A like acknowledgment of the unsearchable wisdom of Divine Providence, with an explicit condemnation of himself for his objections and murmurings against it, ver. 3: 3dly, He humbly begs of God to vouchsafe a gracious audience to his petition, and to instruct him farther in his duty, ver. 4: 4thly, He declares that this visible manifestation of the Almighty to him had impressed him with a deeper and more reverent sense of the Divine perfection and majesty, than he had before conceived by means of instruction only, ver. 5: Lastly, he expresses his repentance in the strongest terms of self-condemnation and humble sorrow, ver. 6. This complete submission may not improperly be called the catastrophe of the poem: it is not indeed a change of Job's outward condition: it is an alteration infinitely more important and beneficial; an alteration in the temper and state of his mind. He is brought back to his duty, and his soul returns to its rest. The restoration of his health and prosperity quickly followed, and is the subject of the ensuing narrative, where the style changes to historical prose. *Scott.*

3. *Who is he that hideth* &c.] I am sensible of the justice of Thy reproof, (see chap. xxxviii. 2,) and confess my presumption in speaking of things above my reach, which I ought humbly to admire, not arrogantly censure. *Bp. Patrick.* Our own humiliation begins at the exaltation of God. *Caryl.*

6. *Wherefore I abhor myself*, &c.] This humble confession and self-abasement of Job was graciously accepted; it covered all his imperfections; his passionate complaints wrung from him by the extremity of sufferings, corporeal and mental; his despair and weariness of life; his frequent wishes for death; his eagerness to enter upon his trial; his earnest request, and even expostulations with his Judge, to bring him to it, or at least to acquaint him with the reasons of such severe afflictions. Such shades and blemishes in the character of this illustrious Patriarch argue somewhat of impatience in this heroick pattern of patience. But God is ever ready to pass over the frailties and infirmities of human nature, where there is a tried and resolute integrity, determined to adhere to God in all trials and temptations, whatever may be the result. *Dr. Hales.*

7, 8. — *the Lord said to Eliphaz* &c.] Here is a repetition of the same declaration, in express terms, by God Himself, that Eliphaz and his companions "had not spoken of Him the thing that was right," and that Job had. Now it is impossible to find any thing in their speeches, which should make the difference here supposed, if we set aside the doctrine of a future state. For in this view the others would really speak more worthily of God than Job, by endeavouring to vindicate His providence in the exact distribution of good and evil in this life: whereas Job's assertion, chap. ix. 22, that "this is one thing, therefore I said it, He destroyeth the perfect and the wicked," which is the argument that he insists upon throughout, would, upon this supposition, be directly to charge God with making no distinction between the good and bad; which in a ruler is an errour, that reflects both on his wisdom and on his justice.

But now take the other life into the account, and the subject will appear in a contrary light; and we shall easily see the reason why God approves of the sentiments of Job, and condemns those of his friends. For let us suppose the friends of Job to argue, which seems to be the general tendency of their arguments, that the righteous are never afflicted without remedy here, and the wicked never prosperous upon the whole in this life, which is a wrong representation of God's providence; and Job to argue on the other hand, that the righteous are sometimes afflicted here, and that without remedy,

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have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted † Job.

† Heb. *the face of Job.*

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD † gave Job twice as much as he had before.

† Heb. *added all that* had been *to Job unto the double.*

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

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13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and full of days.

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but shall be rewarded in a life to come; and that the wicked prosper here, but shall be punished hereafter; which is the true representation of the Divine proceedings; and here is a very apparent difference in the drift of the one discourse and of the other: for Job in this view speaks worthily of God, the rest unworthily.

The best moral argument, which mankind ever had, to believe in a life to come, is this, on which Job insists: that good and evil are for the most part dealt out here promiscuously. On the contrary, the topick urged by his friends, and which they push much too far, that God rewards and punishes in this world, tends in its consequence, like that other opinion, which was held in aftertimes, that virtue is its own reward, to sap the very foundation of that proof, which we have from reason, of another life. It is no wonder therefore, that the sentiments of the one are approved, and those of the other condemned.

And, taking the matter in this light, we may be almost led to conclude, that as God bestowed upon Solomon all other temporal advantages in reward for his asking wisdom, so He restored Job to all his temporal prosperity and happiness, and gave him a long enjoyment and increase of it, as a recompence to him for having so well defended the doctrine of a future state. *Peters.*

9. — *the Lord also accepted Job.*] The Lord also heard the prayer that he made for his friends, and so accepted of his person and devotion, that He forgave their offence upon his intercession. *Bp. Hall.*

10. *And the Lord turned the captivity of Job,* &c.] And the Lord released that miserable affliction, under which Job had been held bound, when out of his meekness and charity he was content to pray for his persecuting friends. *Bp. Hall.*

To "turn the captivity," seems to have been a proverbial phrase for a happy reverse of condition. For certainly it here includes all that God did for this excellent man. *Scott.*

11. *Then came there* &c.] When Job had humbled himself, and God had accepted him, He quickly turned the hearts of his friends to regard him with kindness, Prov. xvi. 7. *Clark.*

—— *every man also gave him a piece of money,*] It was an ancient custom, which is still observed in the East, never to visit a person of distinction without paying him the compliment of a present. It is uncertain, whether one kind of present made to Job on this occasion, was a sheep, or a piece of money, that had the figure of a sheep stamped upon it. *Scott.* See the note on Gen. xxxiii. 19.

17. *So Job died,*] It has been urged as an objection against Job being the author of this book, that his death is mentioned at the conclusion of it. But this is easily accounted for, in the same way as the death of Moses recorded at the conclusion of the Book of Deuteronomy, which is generally believed to be an addition by some other hand. See the note there. The story, as told by Job himself, might probably conclude at the tenth, or be continued to the twelfth verse of this chapter. *Peters.*

The circumstance of the remote antiquity of this book, it being presumed to be prior to the Pentateuch, and therefore the oldest book in the world, stamps the highest value upon it, as a most faithful and authentick monument of the language, the learning, the manners, and the religion, of the earlier and purer patriarchal ages: it is a valuable voucher for all those historical facts and doctrines, which it notices jointly with the books of Moses, such as the creation of the world, the ministry of good angels, the agency of bad, the fall of Adam, the universal deluge, &c.; while the difference of the manner, and the new circumstances which it incidentally relates, not to be found in the Pentateuch, prove it to be also an independent voucher, which derived information from different sources or traditions, preserved in Aram's and Joktan's families. *Dr. Hales.*

There is one thing to be observed on the conduct of Job's friends, and their rash unkind censures of him, which may help to set the poem in a proper light. Their harsh and unfounded reproofs were made admirably subservient to the great design of Providence with respect to Job, and the end proposed by the Divine wisdom to exhibit him as a pattern to all succeeding generations. For neither could his sufferings have been so complete, nor consequently his patience so exemplary, had not God permitted this, which may be almost called the severest trial of all, to befall him. There is scarcely

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any thing, which a man of a generous mind is so little able to bear, as ignominy and reproach; especially the reproaches of those, who have been his friends. This therefore is a very delicate circumstance, that could not be omitted, if the afflictions of this good man were intended to be shewn in their proper light, so as to make his virtue, and the reward of it, the more conspicuous. *Peters.*

The grand moral of the book is to shew,

1st, That God sometimes permits the best men to be afflicted by Satan, and that most grievously, in this life, to prove their faith, patience, humility, and resignation to His will:

2dly, That this world is not a perfect state of retribution for virtue and vice: but that

3dly, All the inequalities, which are to be found here, will be completely redressed in a future state, at the general judgment, in which the good will be finally rewarded, and the wicked punished.

Job indeed was one of the best men that ever lived; but he was not exempt from the frailties and infirmities of human nature: and he failed in some measure under his last and sorest trial. Still, with all his imperfections, he will shine forth to the end of time an admirable example and an heroick pattern of piety and patience; to be exceeded only by that inimitable Standard of perfection, who in His state of humiliation, was "meek and lowly of heart;" who was "in all points tempted like as we are," and that "by the devil," but yet "did no sin, neither was guile found in His mouth;" and who "was perfected by sufferings in this life, that He might be transcendently "exalted at the right hand of God:" the blessed "Seed of the woman," THE MAN JESUS CHRIST. *Dr. Hales.*

The following are the Chapters from the Book of Job, appointed for Proper Lessons on Sundays and Holidays:

CHAP. I.	St. Luke,	Evening.
—— XXIV, XXV.	St. Simon and St. Jude,	Morning.
—— XLII.	ditto,	Evening.

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